



POWER-NIHILISM: A Critique of Moral Realisms
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An Acknowledgement

This book is inspired by the text *Neo-Nihilism: The Philosophy of Power* by Peter Sjöstedt-H.

The only real difference between his "Neo—Nihilism" and my "Power—Nihilism" is that in his book he assumes atheism where as within this text I do not.

One of the central reasons I decided to write this book was to offer a "Neo—Nihilism" that is skeptical and critical of theistic claims to objective moral values & duties as well.

I have grown tired of watching Theistic apologists using Neo—Nihilism as a bludgeon. It is time for them to lay headless before "Hume's Guillotine".

A special thanks goes out to Peter for proof reading this text, for his guidance and for his advice.



—OBJECTIVE MORALITY IS AN ILLUSION WITH OR WITHOUT GODS—

—THE BASIS OF LIFE & LAW IS POWER—

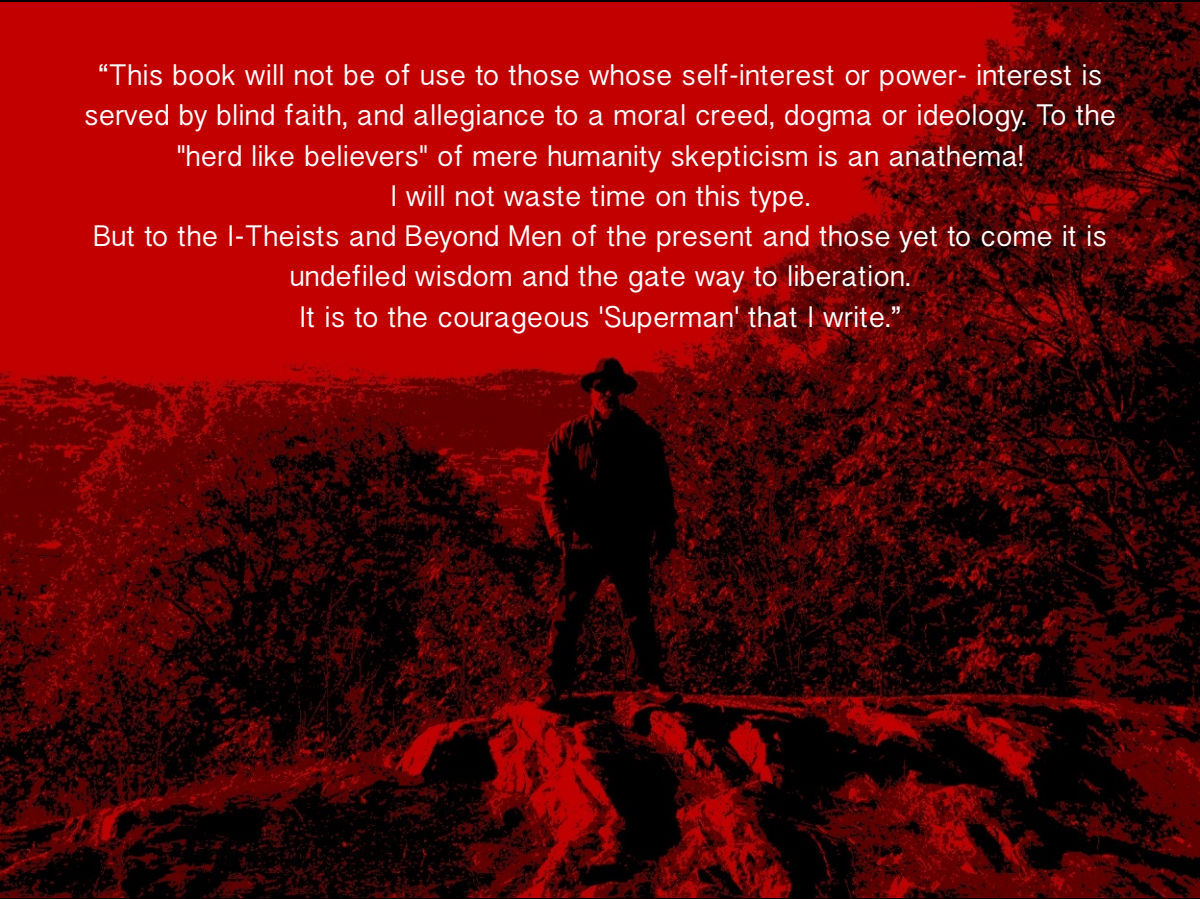
—LIFE IS WILLE ZUR MACHT—

"This book will not be of use to those whose self-interest or power- interest is served by blind faith, and allegiance to a moral creed, dogma or ideology. To the "herd like believers" of mere humanity skepticism is an anathema!

I will not waste time on this type.

But to the I-Theists and Beyond Men of the present and those yet to come it is undefiled wisdom and the gate way to liberation.

It is to the courageous 'Superman' that I write."



Foreword: From Apologist To Apostate — by
Matthew Ray

Page 13

INTRODUCTION:
DEFINING TERMS & COURAGE FOR THE
FORBIDDEN

Page 21

—CHAPTER 1—
ACCORDING TO WHOM?

Page 31

—CHAPTER 2—
ACCORDING TO HUME: Hume's Guillotine

Page 41

—CHAPTER 3—
AGAINST CULTURAL RELATIVISM & THE
LESS HARM PRINCIPLE

Page 57

—CHAPTER 4—
POWER AS THE BASIS OF LIFE & LAW

Page 65

THE WORLD AS WILL TO POWER &
REPRESENTATION:

—Introduction—

Page 77

—CHAPTER 5—

THE ONTOLOGY OF THE WILL

Page 81

—CHAPTER 6—

THE WILL TO POWER AS SYMBIOSIS &
SOCIOLOGY

Page 89

—CHAPTER 7—

THE WILL AND IT'S SCALPEL

Page 98

—ABOUT THE AUTHOR—

Page 110



"As you read this book, leave your pride and preconceived beliefs at the door. Withhold judgement until you have finished it. Have open-minded Skepticism towards what you read and I am sure you will see the foundations you once held dear slowly crumble away. James makes no apologies in this book, your worldview will be challenged and if you are fortunate enough, you will be set free from the chains of moral Realisms."

—Matthew Ray



FOREWORD: FROM APOLOGIST TO APOSTATE —by Matthew Ray—

I accepted Jesus Christ as my lord and savior on May 21, 2008, I was immediately baptized following my confession at my local Baptist church. I was given a certificate and a King James bible (God's only infallible translation!). I felt like I was reborn, given a second chance at life. My father in the audience with tears in his eyes, my pastors with proud smiles on their faces. Yes sir, I was now a born again Christian and life couldn't get any better. Fast forward to the summer of 2009, While browsing Youtube one day, I stumbled upon videos of the well known creationist speaker Kent Hovind, a.k.a. Dr Dino. I was in such amazement as I sat there and listened to the content of his seminar. I felt as if I had stumbled upon a secret well of information not known to the general population. So like a sponge I absorbed every word he said. After I finished his creation seminars I received this feeling of overwhelming confidence in my ability to share and defend the truth that was Jesus Christ. I went to school the following day openly sharing with my classmates the lies of evolution and the answers the scriptures had to their questions, I'm sure I rubbed some people the wrong way but I could care less for it was all for the glory of God. A few days later, a friend of mine invited me to an online atheist chat room to share the gospel and refute their Darwinist worldview, he had all the confidence in the world that I would have no problems in the discussion.

I immediately jumped at the opportunity, already planning how my victory would go. After school I went straight home to my computer. Putting on my headset, I entered the chat room and awaited for my opportunity to interject in the already ongoing conversation. As soon as I saw an opening I immediately used my best weapon, I attacked the inaccuracy of carbon dating! Once finished with my well rehearsed argument, I sat back and waited for their feeble attempt to deal with my assertions. To my disappointment, they came back with laughter and finally an intellectual beating that left me unable to respond. They were waiting on my reply but I didn't know what to say. I was speechless. I panicked and like a coward, played it off like my internet connection was cutting out and then proceeded to close my browser window mid sentence, leaving the chat room, humiliated. I was so confused. "How could this be?" "Dr. Hovind didn't mention any of that!." I couldn't let this go, "there just has to be an answer!" Looking back, I thought I was trying to prove to them that they were wrong but I now see that I was trying to prove to myself that I was right. Thus I began my wholehearted plunge into the depths of apologetics. Amazon was my best friend during this time; I must have spent at least 400 dollars on books on the topic of apologetics. I became fascinated with the likes of apologists like Dr. Walter Martin, Dr. James white, Dr. William Lane Craig and Matt Slick. It was 2012, I had just made my first Youtube apologetics channel.

I was no longer the boy in that chat room three years ago.

I had knowledge on my side now! I started debating atheists once again. My arguments were great, it seemed no atheist knew quite how to respond to them. A moral argument over here, a little ontological argument over there. It got to the point where I started to get bored debating atheists because no one was putting up a fight. On a Saturday afternoon I was watching Dr. James Whites Dividing Line on Youtube. "A brief discussion with open air atheist", the title read. As I watched the video I noticed James White was having a bit of trouble with the callers arguments. Dr. James White being my hero at the time, I couldn't help but be a little bothered by it.

I looked for this open air atheist and without much effort found his channel. I sent him a message inviting him to discuss his position in a video conversation. He accepted and gave me the necessary information to start the discussion. I was ready to redeem my hero and show this apostate the truth that is found in Christ alone. James Introduced himself first, he seemed very well composed and relaxed. Unlike most of the atheists I talked to, he didn't seem all that eager to start arguing. Instead he just let me have the floor and I began the conversation. So like a bat out of hell (ironic, I know) I started to give my justification for my theism. When I had finished my long-winded argument, James sat back, still keeping the same composure as when he started, he didn't raise his voice, nor argue back. He just took a breath and asked me a question.

A question that left me at a loss for an answer. He pointed out that my arguments implied a doctrine of free will, he asked me where I found this in scripture. I was not expecting an atheist to challenge me in my own biblical interpretation of doctrine. I argued back using John 3:16 as my justification for my belief in free will but to my surprise James showed me how my interpretation was incorrect, using the Greek to demonstrate his point. "He knows Greek too?!"

I had to be honest and admit that I had no idea about such things. I expected laughter and gloating but instead James just pointed to his video on his analysis of the book of John and encouraged me to research the topic further. We both left the conversation. I felt humbled by my encounter though still a little upset with my incompetence to defend the faith.

I began to question my doctrines of free will and within the next few months, after several more talks with James and doing a little of my own research, I became a Reformed Christian, accepting the 5 points of Calvinism. James was actually one of the first people I had shared this news with.

A year passed by. I was introduced to presuppositional apologetics, again through James. He made a video on it and it got me curious. I started to learn this method and within a few months I had gotten the hang of it.

It was so simple yet effective! It had been a good while since I felt such confidence to defend the faith.

My conversations with James ceased during this time, I was far too busy with my debates and discussions (as was he).

2013 rolled around and by this time I was at the height of my faith. My apologetics was at its best and I just started bible school to become a pastor with the hopes of opening a church.

I thought I had my life all figured out. Unfortunately, at the time I was going through some personal issues that caused me to reexamine myself.

I remember confiding in my fellow Christians about my problems and they all encouraged me "to leave it in God's hands". I remember lying in my bed that night with their words spinning in my head "Leave it in God's hands". "I already know that!" I knew very well what this meant, I had to let go of trying to get control of my situation and just trust in God to take care of it but then a thought came to mind, "what if God doesn't want what I want?"

"Biblically speaking, God could very well want me to suffer if it meant his glory be shown "(See Romans 9). I then realized that this god was only after his best interest. These thoughts deeply disturbed me but I fought them. I played them off like it was Satan trying to deceive me but then I remembered, Satan cannot do what God doesn't allow him to do.

So no matter how you look at it, God is allowing Satan to do this for his glory. I started to realize just how insignificant I was in the whole picture but more importantly I saw that my actions were inconsistent with my proclamation of faith. It was undeniable; I didn't really believe this god existed.

If I did, I wouldn't be after my own desires, I would have been able to leave my problems in his hands but I didn't because I didn't really believe anything would happen, and even if I had it's not like it would benefit anyone but him. I not only saw perspective in my action but I had perspective on god's actions. It was as if someone put me on a high tower to truly examine this god from a clearer perspective. In my heart I was already an apostate. Like a man without a home, I had nowhere to go. I still knew through my apologetics that I couldn't account for anything with atheism, so I played it off like I was a theist in some regard, just not a Christian but even I knew that was weak. I started to think about James and how he was an apostate too (of the reformed faith as well) I started to watch his videos again, this time the content was better received without my bias blocking out the information.

It was because of his videos that I was introduced to nihilism as well as the errors of presuppositional apologetics. It all made sense again! I started to see the error in my old way, things that were so obvious. It was as if new information was added to these videos but they

were just as they always were, the only difference was my mindset toward them.

After much research I then contacted James and shared with him my leave of Christianity. He wasn't surprised by it. In fact he said he hears of this quite often. He pointed me to some great resources and once again I took up my apologetics studying. Two years later, James and I are still good friends and share in the enjoyment of philosophy and education. I am a Nihilist, I am an atheist.

I am an artist and the world is now my canvas by which I can express myself freely. I can honestly say I have so much more love and enjoyment now as an atheist than my life as a Christian. I thought freedom and truth was found in Christ but I now realize it is In myself that truth and freedom reside. As you read this book, leave your pride and preconceived beliefs at the door. Withhold judgement until you have finished it. Have open-minded Skepticism towards what you read and I am sure you will see the foundations you once held dear slowly crumble away. James makes no apologies in this book, your worldview will be challenged and if you are fortunate enough, you will be set free from the chains of moral Realisms.



—INTRODUCTION:—

—DEFINING TERMS & COURAGE FOR THE
FORBIDDEN—

"to the few stout hearted adventurers who dare to venture against the North Star and question even their most basic cherished assumptions and beliefs, I commend and welcome you."

0.1 MORALITY DEFINED

As with any serious philosophical discussion or debate I have found it useful and necessary to define terms. Morality is concerned with "what behaviors individuals and collectives ought (prescription) exhibit" and is not merely describing (descriptive facts) what behavior exists. There is a clear difference between describing behavior and the advocacy of that behavior. When a police detective describes a murder he is not of necessity prescribing or endorsing that murder. The detective is simply describing what is. This is important to note, because it is precisely the claim to "objective and obligatory prescription" I will be critiquing in the following chapters. Also for the sake of clarity I want to point out that just because a given definition of morality is widely agreed upon that does not make such morality or definition objective or binding on anyone. Furthermore, the fact that a given moral prescription can be universally applied for example, "thou shalt not torture infants for your own personal pleasure" doesn't make it objective or binding. Neither universality nor inter-subjectivity = objective moral values and duties. So such is not the topic of this book. This may seem a bit tedious of a point, but I think many of my readers would be surprised to know how many secular and theistic moralists I have engaged online, who simply do not understand such obvious distinctions.

POWER DEFINED 0.2

The term 'Power' as it is used within the pages of this book

doesn't just mean 'brute force'.

Rather, it is also used here to denote 'ability'. That is the ability to 'fit into' or adapt to a given environment. It can mean the ability to deceive and or manipulate in order to achieve an end. It can mean superior intellect or training as well as superior weaponry. While it is at times used to signify "physical strength" it can also refer to sheer numbers too numerous to fend off. After all, of what use is a single strong man against an incredible mass of bodies?

0.3 A BRIEF ETYMOLOGY OF "NIHILISM"

Nihilism is derived from the Latin word nihil, which means "nothing". In the realm of philosophy it is used to denote a negation of one or more so called meaningful philosophical claims or views concerning existence. There is existential nihilism, epistemic nihilism, political nihilism, moral nihilism, Mereological nihilism (also entitled compositional nihilism) and even ontological nihilism. Some would argue that the Greek sophists existing approximately between 485 BCE–380 BCE were some of the first to be nihilistic concerning certain well- accepted beliefs of their day. The term Nihilism is thought to have been coined and have its origins in 19th century Russia. Back then, there was an insurrectionist movement known as the "Nihilist Movement". The term "nihilist" was popularized in 1882 by the Russian novelist Ivan Turgenev in his novel "Fathers and Sons" through the fictional character "Bazarov the nihilist".

In his novel a nihilist is defined as "a person who does not bow down to any authority, who does not accept any principle on faith, however much that principle may be revered." Indeed, nihilism is a term with a lot of history, and baggage behind it. There seems to be a multitude of usages for the term "Nihilism" as well as many "straw nihilisms" created by ignorant apologists and other moral realists who either intentionally or unintentionally fail to accurately deal with nihilistic arguments or nihilists and their positions.

If you are a theist who has come to this book looking for some way to use its contents against secular ethicists you may be dismayed to find the barrel of refutation and critique is pointed at your position as well. The main reason of this book is not to be polemical or contrarian but to address secular and theistic claims to "objective morality" as honestly and cogently as I possibly can.

0.4 MY DEFINITION

All so called "objective moralities", all political ideologies and philosophies are baseless assumptions, built upon assumptions. They have no sure foundation. They are but Sand Castles erected by daydreamers easily swept—away by in coming tides of skepticism and critical reasoning. They are all mere nursery fables embraced by gullible infants and wishful suckers.

The term 'Power—Nihilism' as I use it here is a form of moral nihilism. My brand of Moral Nihilism is a form of

theoretical nihilism which states that no objective values exist rather than Practical Nihilism which states no values exist whatsoever.

Note also, that this qualified form of moral nihilism is not a form of passive Nihilism but rather a form of active nihilism.

My nihilist philosophy is not for gloomy whining pessimists who wallow in the meaninglessness of it all or for the 'what's-the-point-in-anything' types.

To such ones my message is clear, "you can keep whining like infants or you can sculpt your own meaning and purpose".

I define 'Power—Nihilism' as a skepticism or disbelief of claims to objective or absolute meaning morality and purpose; and a recognition that moral dogma along with religious and political ideologies are a means of control or gaining power over others. Power-Nihilism also contends that the existence of a God or an entire pantheon of Gods is insufficient to bridge the is-ought gap or produce objective moral values and duties. Furthermore, the recognition that power, ability, and force, actuate desire or the aim of the will.

That power actuates ought. (This is 'descriptive' not prescriptive.)

As I see it, existence is a war of competing wills which is neither inherently good nor evil, wrong nor right, and devoid of intrinsic value or worth. For this reason, I refer to it as Power—Nihilism.

0.5 REDBEARDIAN SKEPTICISM

In short, I am skeptical of claims to moral knowledge and moral facts. I challenge the so called "objective moral rightness" of moral ideologues and interrogate the proclaimed "moral imperatives" of men and 'Gods'. I demand cogent reasons for Sacrosanct "Golden rules" and put to critical examination every 'Hallowed Command'. I shall not gravel before enthroned moralisms nor bend the knee in acquiescence.

Those who say "thou shalt" to me are my arch enemies. I am a skeptic of all things, and with caution do I accept even that which seems "self—evident". No moral or political falsehood shall be "Truth" to me. Every proposition, theory and hypothesis shall be scrutinized under my microscopic lens and revealed as deluded—superstitious babel. I fling every dogma into the dung heap along with all exalted human conventions. No creed nor moral code shall be legitimized or accepted under the guise of "authority". No so called "authority" shall escape unscathed from my critical eye. I leave all Moralities and Conventions to the "herd believers" —the unquestioning slave minded rabble of mere humanity. (Those who demand 'masters') I put all Religions and constitutions, every arbitrary principle, and every 'high sounding thing' to the question. No moral dogma deified! No value judgement idolized!

0.6 COURAGE FOR THE FORBIDDEN

Many (in my experience) just haven't thought this subject through. They are shallow in thought and bereft of

intellectual curiosity. They are satisfied with simply assuming the default or prevailing views of their culture or society. They are slaves bound by the imaginary chains of 'moralisms'.

From infancy they are intentionally and continuously put under external pressures, fashioned to coerce their faculties into strict adherence to pre-fabricated views of moral and political "obligations" and "duties". However, 'obligation' and 'duty' are mere mythologies designed to "straight—jacket" minds and thus behaviors into submission. Their mental growth has been stunted by moralisms and conventionalism.

They are constrained and imprisoned within a mental matrix and tube fed baseless fictions, touted as "Sublime" and even "Divine Truth". Thus they are mentally castrated from their youth and utterly sterilized by 'authority' even before the age of reason and mental maturity. Their growth is halted by dogma and sentimental twaddle.

Neither In grade school or in college are they taught how to reason cogently but instead are squeezed into pre—arranged molds and told "what to think" and how to regurgitate pre approved curriculum upon command. In 'Gender Studies' class rooms in particular their brains are injected with the most ridiculous and baseless host of idiotic notions!

I did not write this book to offer anything new to nihilist thought or meta-ethics. Rather, I wrote this book to clarify what many nihilist thinkers have already put forth. I hope this book will perhaps inspire a few shallow thinkers to ponder the depths and even provoke an inner sense of philosophical curiosity that has not existed within them before. This book is not merely written for the philosophically knowledgeable, but also for those who know little to-nothing concerning the subject of meta-ethics. I have endeavored to make this text clear and accessible to anyone interested in this subject.

Now to the coward dogmatist who has decided "the truth" ahead of time, this text is not for you; but to the few stout hearted adventurers who dare to "venture against the North Star" and question even their most basic cherished assumptions and beliefs, I commend and welcome you. In the apt words of Friedrich Nietzsche —

"he must never ask of the truth whether it brings profit to him or a fatality to him ... He must have an inclination, born of strength, for questions that no one has the courage for; the courage for the forbidden; predestination for the labyrinth. The experience of seven solitudes. New ears for new music. New eyes for what is most distant. A new conscience for truths that have hitherto remained unheard. And the will to economize in the grand manner — to hold together his strength, his enthusiasm ... Reverence for self; love of self; absolute freedom of self ... Very well, then!

of that sort only are my readers, my true readers, my readers foreordained: of what account are the rest? The rest are merely humanity. — One must make oneself superior to humanity, in power, in loftiness of soul, — in contempt." (The Anti-Christ, preface).

This book will not be of use to those whose self-interest or power- interest is served by blind faith, and allegiance to a moral creed, dogma or ideology. To the "herd like believers" of mere humanity skepticism is an anathema!

I will not waste time on this type.

But to the I-Theists and Beyond Men of the present and those yet to come it is undefiled wisdom and the gate way to liberation.

It is to the courageous 'Supermen' that I write.

"I write this to you, dear Lisbeth, simply with the view of meeting the line of proof usually adopted by religious people, who appeal to their inner experiences to demonstrate the infallibility of their faith. Every true faith is infallible, it accomplishes what the person holding the faith hopes to find in it, but that does not offer the slightest support for a proof of its objective truth.

Here the ways of men divide: if you wish to strive for peace of the soul and happiness, then have faith; if you wish to be a disciple of truth, then search."

—Friedrich Nietzsche's —A letter to his sister.

~ Friedrich Nietzsche, age 19, letter to his sister



—ACCORDING TO WHOM? CHAPTER 1—

"Most atheists are (In my experience) unwitting Christian slave moralists. Why give up the God myth only to cling to its ethical woo which is based on mere sentiment?"

"God is dead; but given the way of men, there may still be caves for thousands of years in which his shadow will be shown. —And we —we still have to vanquish his shadow, too." —Nietzsche.

Imagine a modern moralist traveling back in time. Let's say a female feminist. She arrives in the 7th century and gazes into the distance of the North Sea. She locates a not so distant passing ship off the coast of Norway. She revs up the engine of her 21st century high powered speed boat and enthusiastically speeds toward the ancient viking ship like a budding missionary to extol the virtues of equalitarian--egalitarian moralisms.

Even if she speaks fluently in ancient Scandinavian do you really think any "moral truths" will be imparted to these people of so called "barbarous" values? Indeed, the only truth that would be imparted would be that she prefers equality of the sexes, that she abhors slavey, and absolutely loves socialism and a 'massive nanny State'. That she like every human on this speck in space has subjective likes and dislikes and that she has certain behavioral characteristics that have been shaped via her culture, society, genetics and evolution. Moral facts do not exist but it is a fact that different people value different things and characteristics at differing places, times and circumstances. It is a fact (with the information I have thus far) that there are no "values" external to mind, there is only the valuer and the valued and without the valuer

nothing can be valued.

Valuing is a function of mind. Life is not a value but rather the valuer. Now imagine the vikings snatch her off her pretty pink boat and asked "slavery is wrong according to whom? I ought care about the well being of all conscious creatures according to whom??"

Like the ancient Samurai of Japan death in battle was valued by the vikings along with other ideals native to their culture. To them heaven was feasting and fighting, the Christian concept of heaven would have been boring and repulsive. Christian values are 'old woman's morality'. That is morality of slaves and weak infants. Now imagine her telling them facts about the earth not being flat, the earth orbiting around the sun and the modern discoveries concerning gravity and the solar system. What if she showed them the intricate mechanical workings of her modern speed craft? Would any new knowledge be gained? Of course! In fact yes, they could make corrections concerning their cosmology and learn how to manufacture their own speed boats. Picture it! Axe wielding vikings riding speed boats of doom with runic symbols etched onto the side. With such knowledge they could change the course of history and conquer more lands in far less time. And no one in the 7th century could catch them. They could use her modern knowledge to navigate the sea more precisely. This would certainly be valued by them, but it would not be an intrinsic value or a value in it self, independent of human evaluation. But what truth is

there in the proposition "misogyny is wrong"? What does that even mean?.

How could you ever prove or disprove such a claim? It is a mere prescription (subjective preference) and not a description about existence. There is no such thing as "objective prescription". Moralities are fads not technologies.

Retrogression and progression in ethics is non-sense! Have we really become more moral? It seems as though (just like in Nietzsche's day) many modern moralists claim that we have. I invite my readers to take note of modern moral secularists such as Matt Dillahunty (of the atheist experience TV show) who claims moral superiority over their opponents.

The problem however, is that all moral value judgements are merely subjective opinions about "what ought, or ought not be". There is no objective morality, nor moral high ground.

There is no such thing as superior ethics, except within the context of subjective goals, desires, wants, feelings, opinions, convictions etc. In the end we find no such thing as superiority in morality, but merely different conflicting ideas about the ideal person, society, or behavior. That is many flavors of how people ought to behave. So the claim of moral superiority raises the question "according to whom?" The "shadow" that has yet to be "vanquished" is the belief in moral facts put forth by Sam Harris and other atheists. They fly high the slogan "good without out God"

atheists. They fly high the slogan "good without out God" but what does that even mean? Without an objective standard of "good" or "moral"

what is it supposed to communicate except ones own subjective emotional state concerning a given action or state of affairs?

They (Many secular moralists) simply define "the wellbeing of conscious creatures" as 'good and moral ' and then accuse anyone who doesn't agree with their sacrosanct definition as 'excusing themselves from the discussion on ethics.'

They simply assume empathy as an axiomatic value and that one ought not harm without any justification whatsoever. Sympathy and empathy are human characteristics (facts) along with aggression and not a value.

Most atheists are (In my experience) unwitting "Christian slave moralists". Why give up the God myth only to cling to its ethical 'Snake Oil' which is merely based on sentiment?

When pressed, all of these so called "objective ethicists" will have to admit (if they are going to be consistent) that all their ethical woo is based on "you ought not do x because I don't like that!" or on the bases of consequence. They are utterly silenced in a situation in which one has no incentive to be what they define as a "moral person". Imagine a situation where a doctor can rape a patient without the patient or anyone else finding out.

A situation where there are no undesired consequences

to the doctor whatsoever?

If he or she can get away with it on secular grounds why ought they not do what a secularist deems immoral? Why?

Or as Schopenhauer put it:

'Every ought simply has no sense and meaning except in relation to threatened punishment or promised reward ... Thus every ought is necessarily conditioned through punishment or reward, hence, to put it in Kant's terms, essentially and inevitably hypothetical and never, as he maintains categorical ...

Therefore an absolute ought is simply a contradictio in adjecto."

—Schopenhauer (On the Basis of Morals, §4).

Or in the words of the notorious Ragnar Redbeard -

"Is the Golden Rule a rational rule? — Is it not rather a menial rule — a coward rule — a best-policy rule? Why is it 'right' for one man to do unto others as he would have others do to him and, what is right? If 'others' are unable to injure him or 'do good' to him, why should he consider them at all? Why should he take any more notice of them than of so many worms?" —Might Is Right.

In his book *The Moral Landscape*, Sam Harris defines moral as "the well being of conscious creatures" but this is merely his definition, his opinion and it raises the question "Moral according to whom?"

Hypothetically, I could define 'moral' as a "Turkey Sandwich" but that doesn't make my definition or opinion objective or binding on anyone. His so-called "Moral Landscape" is not a "moral" landscape at all.

In an attempt to escape the "fact-value problem he simply redefines "good" as "good moves in chess". This of course is an equivocation of the term good. As theists will point out, to say that murder is "bad" is not the same as saying certain moves in chess are "bad".

No one (to my knowledge) is ever arrested or labeled an immoralist for making "bad moves in chess".

Defining moral as "a good move in chess" is equivalent to defining "immoral" as getting a wrong answer on a math test.

To me this is complete silliness. What people will do in an attempt to hang on to the term "objective morality" or to promote their "is-to be" never ceases to amaze me. Now, to be clear here, I take no issue with secular moralists who hold to some sort of empathetic view as long as they are consistent and honest enough to admit "it is merely their personal preference and that their "morals" are not objective, absolute nor binding on anyone. If this is conceded – fair enough! (For example the "compassionate amorality" put forth by Prof. Richard Garner in his book *Beyond Morality*.)

Now on to the theist: Dr William Lane Craig makes an argument that is regurgitated by his puppet minions all over the net. It states that quote: "On the theistic view God is by definition the greatest conceivable being and therefore the highest Good. Indeed, He is not merely perfectly good; He is the locus and paradigm of moral value." My response: 1 you cannot ground your ethics in 'God' anymore than Bob down at the Pub. 2 "God is the greatest conceivable being according to whom? 3 What does such an assertion even mean? Is this a qualitative judgement like "chocolate" is the greatest conceivable dessert? Or this cheese burger is the best? If so this raises the question, "According to whom?". If this is a quantitative statement then so what?

If "the greatest conceivable being is a quantitative statement, then I don't see how one can derive a qualitative conclusion from it such as "therefore the highest good".

A quantitative fact like $1+1 = 2$ for example is not good. It is amoral. It is neither good nor evil. Again good according to whom? What does WLC even mean by the term good? I think my question is answered in the last portion of this quote "He is not merely perfectly good; He is the locus and paradigm of moral value." As seen above according to him God is the very 'yard stick' of goodness.

That is he is claiming "the good" is not just grounded in God's nature but it is God's nature. This is utterly circular. This is not surprising because Dr Craig is a "Divine Command theorist".

He is just defining God as good and good as God.

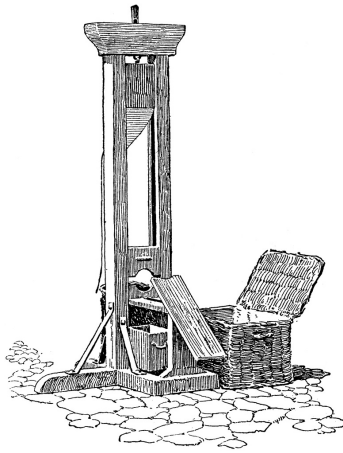
Note he says "God is by definition the greatest conceivable being" which raises the question "whose bloody definition?? O Wait! Let me guess.... God's? Your definition Dr Craig?

This is utterly meaningless and circular. He might as well claim "blue is blue therefore blue is blue". I could make the same claim with Hitler, myself or again let's not forget about Bob.

I cannot for the life of me see why anyone with two neurons to rub together would buy into this blathering drivel. It takes a special kind of simpleton to find such argumentation convincing. Nevertheless, I will deal with more of Dr Craig's moral arguments in the next chapter by attacking them from a different angle.



ACCORDING TO HUME: Hume's Guillotine. CHAPTER 2



"No objective if clause means no objective ought clause. If one wants to argue that such reasoning produces objective moral values and duties then what about "if I like the taste of infants I ought eat babies?"

The Scottish Philosopher David Hume was an economist, diplomat, historian, essayist and radical empiricist. A man of many talents. He is well known for his extreme Skepticism, his articulation of "the problem of induction" among other things.

'The 'laws of nature' are not by necessity 'constant': It implies no contradiction, that the course of nature may change, and that an object, seemingly like those which we have experienced, may be attended with different or contrary effects. ... all our experimental conclusions proceed upon the supposition, that the future will be conformable to the past.' –

David Hume (Enquiry, §IV, pt 2). A.k.a 'The Problem of Induction'.

However, it is his realization of the Is-ought gap and its relevance to meta ethics I wish to spotlight and explore in this chapter. Hume's Guillotine, also called the is-ought problem, and "Hume's law" is a recognition of the fact that one cannot logically derive moral prescriptions (what ought to be) from what is (or description). Or as Hume put it himself:

"In every system of morality, which I have hitherto met with, I have always remarked, that the author proceeds for some time in the ordinary ways of reasoning, and establishes the being of a God, or makes observations concerning human affairs; when all of a sudden I am

surprised to find, that instead of the usual copulations of propositions, is, and is not, I meet with no proposition that is not connected with an ought, or an ought not. This change is imperceptible; but is however, of the last consequence. For as this ought, or ought not, expresses some new relation or affirmation, 'tis necessary that it should be observed and explained; and at the same time that a reason should be given, for what seems altogether inconceivable, how “this new relation can be a deduction from others, which are entirely different from it. But as authors do not commonly use this precaution, I shall presume to recommend it to the readers; and am persuaded, that this small attention would subvert all the vulgar systems of morality, and let us see, that the distinction of vice and virtue is not founded merely on the relations of objects, nor is perceived by reason.”

As seen in the above quote, Hume argued that one cannot make a normative ethical claim derived from factual statements about existence, illustrating that normative ethical claims cannot be concluded via reason and logic. That prescriptive conclusions (oughts) must be based upon a value premise. The ought can only be deduced from another ought yet never from a descriptive fact. A premise which is descriptive of what is cannot cogently produce a prescription concerning what "ought to be".

Hume was also well known for his declaration that:

"Reason is, and ought only to be the slave of the passions,

and can never pretend to any other office than to serve and obey them." (Treatise, p. 259)

David Hume contends that reasoning by itself cannot be a motivation. It is merely a tool of the passions and thus moral distinctions are not a product of reasoning but are derivations of sentiment. For clarity here is an analogy. A mechanic has tools and his tools help him accomplish his desire to make money by fixing vehicles. However, his tools are merely a means to a subjective end, desire or preference and not an end in themselves. Values or oughts cannot be derived from his tools, that is they cannot tell him what to value but his tools can aid in actualizing his values, preferences, ends, goals and ideals. Hume's Guillotine describes the decapitation of "ought" statements from "is" statements. Take note of the following moral argument.

Premise 1. Josh is drop kicking puppies for fun in the back of his place of employment (fact-is).

Premise 2. The pet shop cannot sell dead or injured puppies and losing inventory is financially destructive and harmful to his employers (fact/is).

Premise 3 Drop kicking puppies is harmful and even fatal to puppies.(Fact-is)

Therefore (prescriptive conclusion) Josh ought not drop

kick puppies.

The problem with this argument is that it tries to derive an ought (ought not harm or destroy life) from descriptive facts (harming and killing).

That is, the conclusion is an "ought statement" which prescribes how Josh ought not behave. What is the origin of this so-called moral knowledge about what "ought" not happen? The prescriptive conclusion simply cannot be logically derived from the descriptive facts.

Descriptive factual statements cannot inform us how things ought or ought not be but only inform us of what is. Such supposed moral knowledge is not logical or rational. There is indeed no moral knowledge but rather first person qualitative experiences ('what it's like') of inner affinities and dislikes.

When an atheist- secular ethicist claims that their "morality is based on science and reason" they are simply mistaken. In his book "The Moral Landscape" Sam Harris contends that science can tell us which thoughts and behaviors humans ought follow. Harris also makes the erroneous claim that science can answer such questions as "what should I believe, and why should I believe it?" But science can only deal with description not prescription. So he is completely mistaken.

Science describes evolved human behavioral —

characteristics (facts) such as altruism and aggression, etc., but it cannot tell us which ones we ought to have or cultivate. It can tell us we have evolved certain traits due to evolution and natural selection but it cannot tell us we "ought" have these traits. Example: In the future the scientific method may enable humans to live a thousand years but it cannot tell us whether we ought to live a thousand years. This is left to individual and collective preference. Science and reason are merely tools employed to accomplish subjective ends and desires but those tools are not ends in them selves. Humans could use the scientific method to discover the consequences of humans living living for aeons and the impact on the environment but it cannot tell us whether we ought prefer or dis value such consequences.

Facts are indifferent to, and independent of, human desires and aversions. Be not deceived, neither Evolutionary Psychology nor Evolutionary biology can produce moral prescriptions. It is fallacious to argue that one ought to be empathic due to the fact that one has evolved the characteristic of empathy, just as it is fallacious to argue one ought be violent from the fact that one has evolved the characteristic of aggression. Atheist and Philosopher of science Dr Michael Ruse had this to say concerning morality as illusion.

"God is dead, so why should I be good? The answer is that there are no grounds whatsoever for being good.

There is no celestial headmaster who is going to give you six (or six billion, billion, billion) of the best if you are bad. Morality is flimflam. ... Morality is just a matter of emotions, like liking ice cream and sex and hating toothaches and marking student papers. But it is, and has to be, a funny kind of emotion. It has to pretend that it is not that at all! If we thought that morality was no more than liking or not liking spinach, then pretty quickly it would break down. [...] So morality has to come across as something that is more than emotion. It has to appear to be objective, even though in reality it is subjective."

And furthermore he said, "The position of the modern evolutionist is that ... morality is a biological adaptation no less than our hands and feet and teeth.

Considered as a rationally justifiable set of claims about an objective something, ethics is illusory. I appreciate that when somebody says 'Love thy neighbor as thyself,' they think they are referring above and beyond themselves.

Nevertheless, such reference is truly without foundation.

Morality is just an aid to survival and reproduction ... and any deeper meaning is illusory." Michael Ruse, "Evolutionary Theory and Christian Ethics," in *The Darwinian Paradigm* (London: Routledge, 1989), pp. 262-269.

Secular Humanism also finds it self headless. If one were to do a quick Google search one would find the following text at Secularhumanism.org. "What Are Secular Humanist Ethics? Secular humanism propounds a rational ethics

based on human experience. It is consequentialist."

As we have seen Secular Humanist ethics are based on consequentialism. That is "if I want x I ought do y". Or if I want to avoid consequence b I ought not commit action c. Such reasoning however, doesn't produce objective moral oughts as it is all based on the contingent "if" clause or "if I want". No objective if clause means no objective ought clause. If one wants to argue that such reasoning produces objective moral values and duties then what about "if I like the taste of infants I ought eat babies"? Are there any humanists out there willing to claim the objective moral rightness of infant eating? I doubt it. Such a declaration would be absurd anyway since all oughts based on "if I want" are not objective, but are merely hypothetical imperatives. Because of this all of Humanist ethics are based on mere subjective preferences. Humanism also holds that one ought base his or her morality on empathy. But empathy is one of many evolved human characteristics. It is a fact not a value. Now one can choose to value empathy over other characteristics but this is ultimately a subjective preference and nothing more. One could choose to value aggression over empathy, death over life, enslavement over freedom, pain over pleasure without logical contradiction. Such would merely be unusual due to the evolution of the species, or in the famous words of David Hume "Tis not contrary to reason to prefer the destruction of the whole world to the scratching of my finger." (It is just unusual).

Another flawed atheist morality which suffers from logical invalidity is Ayn Rand's 'Objectivism'.

Rand defined "value", as "the fact of goal-directed action," as, "that which one acts to obtain or keep" (208). Her successor Peikoff claims such an understanding entails that values are always relative to agents and to their aims. Rand argues that it is "only an ultimate goal, an end in itself that makes the existence of values possible" and that "It is only the concept of 'Life' that makes the concept of 'Value' possible." And the "fact that a living entity is, determines what it ought to do."

She argued that life and value cannot be separate and distinct and that the will to survive is intrinsic to the very nature of life. However this is mistaken.

1 Just because entity A may be a precondition for entity B doesn't necessitate that A is B. While life may be a precondition for value this doesn't make life a value. This would be like arguing 'life is a precondition for shit therefore life is shit'. Or 'life is the precondition for dis—valuing therefore life is a dis—value.'

Yes it is true that life is a valuing machine but claiming it is a value raises the question from chapter 1 "According to whom?". As we have already seen within the pages of this book life is 'The Valuer' and not a value though it may choose to value itself or not.

2 Now as to her 'life is the will to survive' assertion, It is refuted by the ever reoccurring fact of suicides and the self 'sacrificial animal'. For example while in captivity

human and non human animals have been known to show suicidal tendencies. Some non human animals are known to cease eating and thus allow their corpses to become nutrients for their hatching young. Even within the pages of her book 'Atlas Shrugged' we see her character John Galt threaten to commit suicide.

Utilitarianism is yet another secular attempt to provide an answer to the question "How ought a person behave?". The Utilitarian answer is that a person ought to act so as to produce the best possible outcome. What is the best possible out come according to Utilitarianism? Answer: whatever leads to the greatest happiness for the greatest number of people. What is happiness According to Utilitarianism? The Utilitarian John Stuart Mill (1806-1873) defined happiness as "intended pleasure and the absence of pain" and unhappiness as "pain and the privation of pleasure". The Utilitarians Bentham and Mill were both hedonistic and they believed that happiness was a balance of pleasure over pain and that these first person qualitative experiences alone are intrinsically valuable or dis valuable. This is known as the Utility Principle.

Concerning The Utility Principle Jeremy Bentham said: "Is it susceptible of any direct proof? It should seem not, for that which is used to prove everything else, cannot itself be proved; a chain of proofs must have their commencement some where.

"To give such proof is as impossible as it is needless." (Bentham, An Introduction to the Principles of Morals and Legislation, Chapter I Of the Principle of Utility).

Bentham derived the so-called value of this principle from the fact that humans seek pleasure and avoid pain. Now, if this were a true descriptive fact of human behavior it does not logically follow that we ought seek pleasure and avoid pain.

This is just as fallacious as Bob seeks hookers and avoids his wife therefore he ought seek prostitutes and divorce his wife.

Or Bob avoids compassion and gravitates toward aggressive behavior therefore he ought be violent. In calculating the consequences of a particular action, - Utilitarianism assumes the existence of intrinsic value. That is something is put forth as "a good in itself". In my experience what the Utilitarian means by the terms "Intrinsic Value" and "Intrinsic Goodness" is that 1 a thing is valuable or good independent of whether valuers (minds) value it; 2 It is worth choosing regardless of the consequences for doing so.

The Utilitarian wants to say that a particular thing is intrinsically good, end of story, no questions asked, so no one gets to ask "but what about x makes it an intrinsic good or value?" or "what is its utility?".

My response to this claim is that this is not only just a brute

assertion but a meaningless one at that. This is like WLC's Moral argument all over again.

Why is God good? "Well he just is!".

It is just a tautology! There may in fact be things that are desired for their own sake about which one may not desire to ask probing questions, however this does not mean that these valued things are intrinsically valuable, it just means they are valued by valuers. Now even if everything was valued or desired for the sake of happiness or the sake of spreading ones genes this would not make happiness or gene spreading "intrinsically good and or valuable". Yes! pain is painful and pleasure is pleasurable but from this fact no objective values and duties can be derived. It is still all contingent upon the subjective "if I want to avoid pain or if I want to experience pleasure". The proposition that x is intrinsically good begs many questions and offers no explanation. Claims to intrinsic goodness and values are not meaningful and have no explanatory power whatsoever.

Now back to the theist. Now I will critique another one of Dr William Lane Craig's moral arguments via Hume's guillotine since he likes to employ it against his opponents so often. His argument goes as follows:

1. If God does not exist, objective moral values and duties do not exist.
2. Objective moral values and duties do exist.
3. Therefore, God exists.

As you see here, he claims that the existence of God produces objective moral oughts. Or that the existence of objective moral prescription is some how contingent upon his God's existence. For the sake of argument I will grant the existence of his GOD. Now what?

How does Dr Craig seriously expect to derive an ought from the is-fact of God's existence? He cannot do it.

The fact of God's existence would still be insufficient to derive a value or an ought. God's existence would be just another descriptive fact about existence like rocks, dying stars, and deadly cosmic radiation and no prescription could be derived from this fact.

At best, like his opponents he is reduced to hypothetical imperatives and consequentialism. For example. If I don't want to burn in Hell I ought do y and not do x. But such could be said of Hitler. If I don't want to go to a Nazi concentration camp then I ought obey Hitler. Again no objective "if clause" means "objective ought clause".

Another tactic I see theists use is to claim that one ought or ought not do x y and z because as creator God "owns" everything and he created you with a purpose. The problem though is that ownership and purposes are just concepts, a mere fantasia of the mind. If I created a knife to kill one could easily assign it a new purpose (slicing carrots).

Purposes are contingent upon individual minds. Purposing is what minds do. If I created a race of sentient robots does that give me the "right" to do as I please with them? No! "Rights" and "obligations" are concepts and at best subjective feelings about what ought to be. I may have the power/ability to do what I want with my creatures but that's not a right, it would just be a fact. And from the fact that one can do x one cannot derive one ought do x.

Furthermore, I could not derive an ought or obligation from the fact that I created said sentient robots.

Now perhaps WLC would argue that God is holy, loving and just by his very nature and that he is the very locus of "goodness".

But as we have already seen at the end of the last chapter he is just defining God as "good" etc. He basically claims that God is good because he is good which is hopelessly circular and thus meaningless.

I think it is reasonable to reject such argumentation as a last ditch effort made by another apologist to resurrect the God myth from the murky depths of its tomb. At the end of the day, I think it evidently clear that Dr Craig's arguments fail to establish the existence of objective moral values and duties (objective prescription) from the supposed fact of God's existence. I contend that whether his God exists or not is irrelevant to whether objective moral values and duties exist. I also contend that if his God existed he would be a nihilist and his morals and values would be just as

baseless and subjective just as with anyone else. Regardless of whether they were derived from his nature. He would also be the ultimate egoist as he creates everything for his self glorification.

For the sake of clarity I shall put it another way. Cultural relativism states that notions of "right" and "wrong" are native to a given culture; that which is considered moral or immoral in one culture or society may or may not be dubbed moral or immoral in another, therefore since universal standards of morality do not exist, no one has the right to condemn another cultures customs and traditions.

I don't believe in "rights" but I do think anyone can make a subjective value judgement about anything so long as they are able.



AGAINST CULTURAL RELATIVISM & THE LESS HARM PRINCIPLE. CHAPTER 3

"If one looks down the corridors of history they will see that every human characteristic has had its day in the sun, its fifteen minutes of fame when it was exulted to the heights of virtuosity and extolled as unquestionably —sacrosanct!"

Within Ancient Greek philosophy diversity in morals was broadly recognized. However, it was moral skepticism that was a more commonly held position than moral relativism. To be clear it should be noted that there is more than one form of Moral relativism. A common claim made by cultural relativists is that there is a myriad moral value differences between cultures. This is easy to see nowadays and If one looks down the corridors of history they will see that every human characteristic has had its day in the sun, its fifteen minutes of fame when it was exulted to the heights of virtuosity and extolled as unquestionably —sacrosanct! Yes even violence has been exalted to the glamorous heights of virtue. There are many historical examples I could give, but here are a few. The Spartans were notorious for their infanticide which is the practice of a society or individual killing a new born soon after birth. The Spartans were a warrior culture that put an emphasis on proving ones fitness, to which even a helpless infant was subject to such scrutiny. Infanticide was a common practice in the ancient world, however in Sparta this practice was over seen by the state. Around the time of birth a Spartan infant had to undergo an examination by a council of inspectors to scrutinize the infant subject for physical defects.

Those who failed such intense scrutiny were sentenced to death. According to some modern historians the "ill born" Infants deemed unfit were left to die by a hillside. (Also, there is an unconfirmed report by the ancient historian

Plutarch that they tossed these infants into the depths of a chasm at the foot of a mountain.)

It is my understanding from my own inquiry into this issue that infanticide was also widely practiced in the Roman Empire and that unwanted infants were frequently smothered to death.

Other places in the world where infanticide was practiced in ancient times include Hambleton in England, Ashkelon in Israel, Thailand's Khok Phanom Di and so on. In the Jewish scriptures there are verses like 1 Samuel 15: 3 in which killing helpless infants and animals is seen as virtuous as they were gullible and daft enough to believe an all powerful disembodied mind (God) had commanded it. In some cultures infant genital (even to this day) mutilation is deemed acceptable and even considered a "holy" virtuous act.

Moral Relativism is also the meta ethical stance that there exists no absolute moral truth or justification for moral value judgments and that all moral values are relative to groups of individuals, societies and cultures. Most often (to my knowledge) 'moral relativism' is coupled with a normative ethical claim concerning how we ought to think and or behave toward those of another society or out group. It is often asserted by moral relativists that we ought to tolerate other cultures. Or "When in Rome behave as a Roman".

This is where my contentions with moral relativism begins to emerge as it claims that one culture ought not (moral prescription) critique or impose ones culture or societal norms on another culture, which is itself a value judgment relative to their own culture. Thus the cultural relativist finds himself in a state of contradiction. In one breath they claim all "moral truths" are relative to a given culture, and then claim no culture ought to do x. See the problem? If there is no objective moral standard by which to judge a given action of a given society or culture how can it be said that a culture ought tolerate another culture without stating a mere baseless opinion? Who is bound to follow the relativistic edict and from whence comes the obligation to follow it? In doing some online research I stumbled across "Moral-relativism.com" and the following quote among others "Moral Relativism - What's It All About? You decide what's right for you, and I'll decide what's right for me. Moral relativism says, "It's true for me, if I believe it." "It's true for me, if I believe it"? This is complete bollocks! Believing something is true or "right" "doesn't make it so for you or anyone else. Is there a relativist reader who begs to differ?

There is no such thing as "right". You may feel that x is "right" for you but it just is what it is independent of your feelings about it.

You may like x but that doesn't change the fact that x is neutral and has nothing to do with "right and wrong" in any moral sense. "You decide what's right for you, and I'll

decide what right for me." Really? But what if the other persons opinion about what is right for them involves you dying or ending up in a wheel chair for the rest of your life? Yet one more reason to reject moral relativism. There is no true for you! Sure you may have feelings but truth is independent of feelings, wants, and desires. Facts are true.

The fact of violence is true whether you like it or not. You must breathe air if you want to live. These are inescapable facts. It is also true that you have feelings whether anyone can experience them or not. This fact is true for you and everyone else. But "feelings" about what ought or ought not be are not true. They are just mental passing phenomena.

Now, I would like to bring this chapter to a close by critiquing the claim made by many atheists-secularists. The claim that morality should be based on "Less Harm". This claim is made by Skeptics such as Dan Barker, the Youtuber "QualiaSoup" and TV Soap sensation Scott Clifton Snyder (a.k.a.TheoreticalBushit) and many others. Now, I am sure that most people would say that they don't like to be harmed and perhaps this could be shown historically and even scientifically, but as seen in chapter 2 from a fact no moral ought may be derived. It may only be derived from a conditioned "if clause". In his book Godless on page 92 he makes it clear that "The burden of proof in any argument is on the shoulders of the one who makes the affirmative claim, not the one who doubts it."

As a skeptic myself I concur with his statement concerning the burden of proof. After all if I claim that I was visited by inter-dimensional space goblins and I expect someone to believe me then I must present evidence or hope they are gullible idiots. So where is Barkers evidence? Well, I haven't seen him do anything other than assert. Why ought I accept his "less harm" principle and how is anyone bound by it? Why ought I not profit off of the harm of others? Does Dan and other proponents of such dogma not profit off of the harm of conscious creatures?

How is it possible to live by such an edict while inhabiting an existence where life must feed on life and compete for finite resources? Less harm in comparison to what? And what does he mean by "harm"? I think what he means is emotional and physical pain. I think what Barker means is less unnecessary harm, or harm that is not needed for survival.

Life is conflict as well as cooperation after all. Of course, I'm confident that he would claim that this principle would only apply to humans. During his October 2006 lecture given to Campus Atheists and Secular Humanists he stated that quote "moral values are not real." So then if "moral values are not real" then how can he assert that morality ought or should be based on "less harm"? Answer: He cannot logically do so. At best he is asserting his preference for less harm. Now perhaps Dan and others of the "less harm" persuasion would like to argue that the LH principle aids in the survival of a given society. Yes, there is truth in such a claim, however so does violence —

and manipulation, etc. Also who says societies ought to survive? It is not contrary to reason to prefer the destruction of a society, though it may or may not be against individual or a collective's goals. Human groups fight and have fought against one another for survival and competition over resources has existed through out human history. If you have something of survival value (food, etc.) and you won't share, then if I want to live I must find a way to over power you and take it by force. That is I must put my will to live over your will to not be harmed or dead! The LH principle is useful (depending on individual or collective goals) within a tribe or symbiotic relationship, but potentially foolish and fatal when extended toward ones "out group".

That is those who don't care whether you live or die. Those who are not conducive to your interests. Bottom line. Barker and other advocates of "less harm" must concede (if they are going to be honest) that it is neither objective or binding on anyone to conform to their "less harm" preference.

If Dan Barker and others like him define "less harm" as "less unnecessary pain and suffering" then why not just nuke the entire world in a flash? Then there would be no one to be harmed. Is anything ultimately necessary? Why live? I'm quite confident that their answer to such questions would be quite hedonistic and utilitarian.



POWER AS THE BASIS OF LIFE & LAW. CHAPTER 4

"For power is the very basis of life and if an organism is to survive it must appropriate, exploit and otherwise violate and consume other organisms.....

This thriving blue planet would become yet another barren rock orbiting a spherical fire in the total absence of initiatory force."

Throughout human history power has ever governed the plow, and all other tools of construction and cultivation. The soil must first be soaked in blood before it can be cultivated. To primitive human primates this was more evident. No one "has" or builds without fighting for it. All land titles and deeds were clearly written in blood. The sword is the foundation of modern industrialism. Hence Power/ability is the basis not "objective rightness" or labor. The sword is the creator of so called "economic value" and the actuator of a given ideal or flavor of "right".

I live in Keene New Hampshire at the time I am writing these words and have lived here since 2012.

New Hampshire is the home of the FSP (Free State Project) which is where many libertarian activists are taking up residence to see quote "liberty in our lifetime". They figure that if they concentrate themselves in one area they are more likely to "make a difference" and perhaps even see NH succeed from The United States of America (The US Government.)

Libertarians hold to the NAP (Non Aggression Principle) that states that "one ought not initiate force". To be clear the NAP is only a prohibition against the "initiation" of violence not against self-defense.

What however, is the objective basis for such an edict and from whence comes the obligation to follow it? I have yet to hear a cogent argument from a libertarian of why anyone is bound to follow this moralism. The City of Keene,

is so highly populated with "liberty activists" who are called "Free Keeners" and "Free Staters" that a counter movement has emerged called "Stop Free Keene!"

I have met and conversed with many of these activists and big name "celebritarians" and none of these "difference makers" could give me an objective basis for the NAP they so cherish. I asked how could life survive without the Initiation of force?

Is it not a necessity of living organisms to eat other living organisms? Then I was told that the NAP only applies to humans. However, even restricting the application of the NAP to human primates only, could never work (not that it should or shouldn't) because humans are tribalistic by nature and we live on a planet of finite resources. Life or death struggles to obtain these life preserving resources will emerge from scarcity and the initiation of force is not always avoidable. In times of scarcity there will, and always have been initiatory force.

When it comes down to either my child starving or yours, know it will be yours! Many of these activists call themselves voluntaryists and anarchists and want to see an end to all forms of Government. Do they plan on doing this through force? No. Most of them seem to be pacifists' and are optimistic about ending the State through peaceful protests, and non-violent activism --Gandhi style. However, I think it's obvious that these pot-smoking hippies will never achieve their ends.

Existence is not a collection of non-resisting forces but a battle of opposing will's and interests and they

will never brain wash enough people that initiating force is a no no.

Furthermore, I contend If every life form on this planet refused to initiate force there would be no life. For power is the very basis of life and if an organism is to survive it must appropriate, exploit and otherwise violate and consume other organisms. This thriving blue planet would become yet another barren rock orbiting the sun in the total absence of initiatory force.

Those power hungry politicians and Wall Street cut throats are never going to believe such ridiculousness. What truth value does "initiating force is evil" have? None! It is an opinion, an emotion and nothing more. It is a value judgement made by a few valuers in a vast sea of valuers. Yes initiating violence against you is unkind (Well, to you anyways). This is a fact. But from this fact you cannot derive the edict "one ought not initiate force or violence". Word to the wise: if libertarians and voluntaryists want to see an end to the State, then they better start speaking their language. The State does not speak in pacifisms. You are not going to peacefully resist these gun toting primates into submission. Your local police department could run its fancy Government subsidized tanks over your face. They love to flex their power and are easily angered when it is challenged. Any and every rule, law, legislation, or code that is not ultimately backed by violent deadly force is but a mere suggestion. The gang known as the State are

reliant upon threats of lethal force and incarcerations to enforce their arbitrary edicts. All law rests on force.

Every time one says "there ought to be a law against x" they are in fact saying (whether they know it or not) that if one does x one ought to be seized by violent primates in costume.

This is true of every parking code, every fine, every law and ordinance. As Jack Donovan stated in his essay *Violence Is Golden* "Violence isn't the only answer, but it is the final answer." The state is a deadly weapon used by people to actuate their is to be, their oughts and ideals. All life rests on power! This is difficult for many modernized sheeple to admit.

Many may claim to be non violent as if such were a badge of honor.

The truth however, is that all life feeds on life, form on form and life forms without the ability to do so will die.

It is kill or be killed. You, yourself may not slit your fellow animals throat or kill your fellow organism but you still profit off of those who do. You put your well-being, happiness, and will to live over another organisms will to live and to not feel pain.

And those organisms which now nourish you cloth you etc were once nourished by the consumption of other organisms.

An organisms "might" is its power and ability to subjugate other organisms to its "right", its is to be, it's subjective

desires and ideals. It is its power and might to utilize and exploit its environment. Think of it in this way. If someone breaks into the place you call home with the intent to kill you, but you pull out a gun and shoot the intruder in the head, you have just put your "right" (that is your desire to live) over the intruders "right" (that is their desire for you to die) via your might (the gun). This is the meaning of the term "might is right". Neither of your conflicting desires (or rights) are objective or binding and who wins does not depend on such nonsense as objective rightness, but upon who has the ability, power or means to actuate their oughts. The average woman for example is not as strong as the average man, but she may have the ability to use her attractiveness to manipulate and thereby control individuals of the opposite sex. She could seduce gullible brutes with the power to put you six feet under. A virus is microscopic yet this allows it to infiltrate the blood stream of its victim and wreak havoc on an opponent of much greater size. Its "might" is its lack of size. "Might" doesn't have to mean just brute force. It can mean superior training, more intelligence, the ability to manipulate, deceive or camouflage oneself and thus have "the art of surprise". The universe does not care how "right" or "righteous" you think you are and if you lack the might to enforce your will to live, you will die.

This is a cosmic law, like gravity. It is important to note however that it is not "prescriptive" but "descriptive". That is it is the way existence is regardless of your ideals about

the way you think existence should operate. Most species of organisms that have ever lived on this speck in space are all extinct. Why? Because they did not have the ability, might, or power to survive by adapting to their ever changing environment.

Organisms have been in a perpetual arms race for millions of years. Those that have survived evolved the ability to adapt or fit into their environments and thus have succeeded thus far in actuating their will to survive, their will to pass on their genes, their will to power. The ability to dupe others into believing in something like Hell or the objectivity and obligatory-ness of a particular morality is another form of "might" or power.

That is it is a means of control. Many perhaps do it unwittingly as it was done to them by their culture and other influences in an earlier stage of mental development. Just as many are born into the lies of religion before they are able to reason cogently and critically. So too are many born into the lies of a State or political ideology. If for example one can convince others of the "divine right to rule" or the objective rightness of the State's edicts one can control the masses. A ruling individual or group could reap the benefits of taxation by convincing the herd plebeians that the State taking money by force is not theft but taxation. This of course has already been done and thus the entire globe is divided into revenue farms. Those ensconced in power call kidnapping "arrest" and "incarceration", while simultaneously condemning such

actions committed by any other groups or individuals as "criminal". What is criminality but what those in power don't like?

Billions are born into this Matrix and never question the lies which compose it. If you are weak and powerless you can promote weakness and equality as virtue, and other such nonsense, and by doing so gain equal political (become a protected minority) power through legislation while denigrating the powerful and the abled. If you are an ethnic minority for example, you can extol the "evils" of so called "white privilege" (whether it actually exists or not) and use it to demonize the majority white while passing legislation that makes your ethnic group a protected identity group (virtual aristocracy).

Feminism is a prime example of this. No matter what feminists may tell you "Feminism" is about woman supremacy not equal power. It has been my experience that those who claim they want "equality" don't really mean that. Why? Because for one, they are statistes who endorse and even demand a special class of individuals (The State or Government) with special "rights" and powers to enforce their so-called equalitarianism on everyone else. See the contradiction? Anti-gun groups are not really anti-gun. They are against anyone who is not a member of the gang known as the state possessing guns. It is in the power interest of those calling themselves "Government or The State" to push anti-gun legislation and thus disarm the public. After all, what gang likes competition?

Morality is nothing more than a means to control others, but the nihilist is inoculated against such tactics. The Power-Nihilist shrugs off the myth of authority and sees through the thin veneer of moral deception and is thus mentally liberated.

The Power-Nihilist realizes that power is the basis of all life and law. As we have seen, the belief in "objective morality" and the propagation thereof like religion and statism is a means of control. Control is power.

As seen above for example, it is in the power interest of an unfortunate and weak individual to propagate the belief that equality and egalitarian values are unquestionably absolute, objective and binding; and to attempt to legislate such morality via the violent gang known as the State. All political parties are the attempt to find strength in numbers and thereby institute their collective ideals, oughts, and ought nots on everyone else.

I do not blame the political opportunists of the world. That is realizing your values, ideals, and interests are just preferences, while utilizing the State to see them actuated. After all, if you won't someone else will! To me political nihilism is not merely insurrectionary but a conscious political opportunism. A political nihilist may want to see the State obliterated and yet have little to no choice but to work within the system (to some degree) until its destruction. The State is not evil. It just is...

The state is 'the gun in the room' and if you won't pick it up, someone else will. Everyone in a room can drop their guns in the name of "brotherly love", but the first one to pick up a pistol is king. Personally, I have never voted and I would consider myself an "anti-statist" who would like to see it burn!

That doesn't mean that while it is here (whether I like it or not) I won't use it (to some extent) to my benefit.

To conclude this chapter then, life is will to power.

Existence is a battlefield of competing powers and while belief in "objective prescription" is logically and scientifically untenable it is still a very prevalent and popular delusion due to its utility as a means to control others--to over power.

I am not saying this fact ought or ought not be, but am merely pointing out its existence.

I see the power and liberation in realizing this fact for one's self. I challenge my readers then, to think "beyond good & evil" and venture beyond such human confines. I recognize that it is in the nature of mind to value and disvalue and in the nature of persons to have preferences, and that it is simply impossible for life not to evaluate.

I am not saying that it ought to be. Life is evaluation. I do however, encourage my readers to admit that any personal "morality" or code of conduct is really just preference and to bear in mind, that when someone says x is evil, whether they know it or not, what they really mean is x is not conducive to my goals. When they say x is good, they really mean (knowingly or not) it is conducive. I don't want to die

therefore speeding bullets propelled in my direction are
anathema!



THE WORLD AS WILL TO POWER & REPRESENTATION:
—Introduction—

The World as Will to Power and Representation is a lecture I put together back in September 2014.

I have decided to add it to this book as an extra added bonus for those unfamiliar with Nietzsche's philosophy. It will be covering some of what has already been covered in this book thus far, so I apologize for the redundancy.

However, it will also be covering what has not been touched on thus far in this book, so keep reading. In the next 3 chapters following this introduction I will be expounding and articulating the bed rock of Friedrich Nietzsche's philosophy he entitled "Wille zur Macht" or in english "will to power".

To accomplish this task I will be quoting generously from the published works of Friedrich Nietzsche as well as from his book "Der Wille zur Macht" which was a collection of his unpublished notations which were published by his sister Elizabeth after his death.

I will also be quoting from the published works of Benjamin DeCasseres who was a brilliant essayist, Nietzschean style poet, individualist anarchist, and a Nihilist thinker, who lived from 1873 to 1945. It is interesting to note that he was also a distant relative of Spinoza.

Furthermore, I will be quoting from western style philosophers such as Peter Sjöstedt-H, Arthur Schopenhauer, and eastern style philosophers such as Alan Watts, the author Eckhart Tolle and psychologist Carl Jung. I have broken the following essay into three chapters.

CHAPTER 5 —THE ONTOLOGY OF THE WILL

CHAPTER 6 —THE WILL TO POWER AS SYMBIOSIS & SOCIOLOGY

CHAPTER 7 — THE WILL AND IT'S SCALPEL

At this point I would like to note that I am not asking the reader to take the "will to power" on board as a metaphysic or ontology.

I do however want to emphasize its explanatory scope as a psychological motivation by which much of human interaction is explained just as one would employ "the will to survive".

In other words, you do not have to be an idealist to glean something useful from the next three chapters.

If you are a materialist or physicalist you can still derive something intriguing or of use from the following text.

Power-Nihilism is a meta- ethical position and not by necessity an ontological position after all. And if nothing else, you may learn a few things about Nietzsche's philosophy you didn't already know, or perhaps just see it from a new perspective.



THE ONTOLOGY OF THE WILL: CHAPTER 5

"Just as in the case of memory, reason, intellect and Consciousness is ever the servant of the will."

Friedrich Nietzsche rejected materialist mechanism in favor of his own flavor of an Atheistic form of idealism. He'd seen the mechanistic materialism of his day as a deeply flawed interpretation of the world and an unjustified bias. He regarded it as one of the most daft of all possible interpretations of the world . He charged the materialists of his era of attempting to philosophize like metaphysicians by insisting that the doctrine of materialist mechanism was 'the first and last laws upon which existence must be based'. GS§373)

Nietzsche drew quite heavily from Schopenhauer's hypothesis of the will and advanced his own. For Schopenhauer and Nietzsche "Matter" is a representation of will, a wills representation of other wills and itself. Or as DeCasseres put it "Power is another name for Will". Matter is what DeCasseres called "an eidolon of the will, the symbol of an Image".

By representing other wills as objects it turns them into something to have, possess, control or a means to an end to gratify itself.

Objective Knowledge/representation is the wills way of dominating and thus "to have" or "own".

"Life is a lewd game of tag played by I Want and Catch Me" – Benjamin DeCasseres.

For Nietzsche and Schopenhauer Willing is the inner aspect of power/energy attempting to absorb other wills into its telic aims.

Being is—will to power. Reality is in a state of constant instability as it consists of an endless collection of opposing forces. This opposition and competition between forces is due to each force having its own telic aim and perspective. That is, each force has its own inner qualitative psychic mental state (desire), or drive to overpower other forces which are hindrances to its power progress or completed goal.

“The victorious concept force still needs to be completed: an inner will must be ascribed to it, which I designate 'will to power' — Fredrich Nietzsche

And in *Beyond Good and Evil*, s.36, (Walter Kaufmann transl.) he said:

"Suppose, finally, we succeeded in explaining our entire instinctive life as the development and ramification of one basic form of the will — namely, of the will to power, as my proposition has it ... then one would have gained the right to determine all efficient force univocally as — will to power. The world viewed from inside ... it would be "will to power" and nothing else!"

Each will to power represents externality as objective/quantitative, that is as relational properties thus creating subject object dichotomies, qualitative vs quantitative. It should be noted here that this is not an ontological dualism but merely an epistemic one.

"All ostensible mind can be attributed to matter, but all matter can likewise be attributed to mind" - Schopenhauer

Or Benjamin DeCasseres put it this way.

"The Will is not just only the inventor of the Universe but it is the Universe."

And the notable psychologist Carl Jung, who is known for his ideas concerning the collective unconscious, wrote that "psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another", and that it was likely that "psyche and matter are two different aspects of one and the same thing".

Or in the thought provoking words of my fellow philosopher Peter Sjöstedt-H, quote:

"A common oversight: though mind may be unexplainable by matter, mind may still be conditioned with matter. One must distinguish the epistemological from the ontological issue." Thus the (epistemological) Hard Problem of Consciousness does NOT necessarily imply (ontological) Substance Dualism (soul)."

This double aspect view of Schopenhauer and Nietzsche is an atheistic form of Ontological Monism and is not some form of vitalistic "ghost in the machine". In contrast however, the so called "ontological monist" position known as materialism (which is a single aspect view) actually

leads to ontological dualism since it cannot account for or explicate how qualitative knowledge or an internal "what it's like" first person knowledge can emerge from material, biological mechanism.

This is a clear indication that consciousness or qualitative states, and matter which is 3rd person quantitative knowledge must be separate. This epistemic gap causes some materialists and scientism adherents to either deny the existence of The Mind Body problem or resort to "promissory note materialism" "or even "eliminative materialism". Materialism/physicalism and dualism both confuse a representation of the world for the world "in it self" or the actual. When one comprehends however, that the world as we perceive it is merely a representation of primal will or consciousness, one can begin to understand that the representer (That is mind, will, or consciousness) cannot itself be reduced to a representation.

Humans represent their environment as space, time, mater, causality, and other primal wills or consciousnesses represent their environment in very different ways. The representations becomes more simplistic the further one travels down the scale of organic complexity until one reaches matter which represents its will as gravity. (See also Dr Donald D. Hoffman and his notion of "species specific reality engines")

Force is not caused by unconscious material substance

but rather what is thought to be unconscious material substance is merely a representation of force, that is "will" or desire. On this matter Nietzsche was quite clear -quote:

“The mechanistic world is imagined only as sight and touch imagine a world (as "moved") --so as to be calculable-- thus causal unities are invented, "things" (atoms) whose effect remains constant (--transference of the false concept of subject to the concept of the atom)... If we eliminate these additions, no things remain but only dynamic quanta, in a relation of tension to all other dynamic quanta: their essence lies in their relation to all other quanta, in their "effect" upon the same. The will to power is not a being, not a becoming, but a pathos --the most elemental fact from which a becoming and effecting first emerge-- " The Will to Power, s.635, Walter Kaufmann transl.

In this way idealism dissolves "The hard problem of consciousness" which materialism and dualism either ignore or utterly fail to address. I would like to note here that neither Nietzsche nor Schopenhauer put forth a theory of "free will".

As Nietzsche referred to "free will" as that "hundred-times-refuted theory". The will is not free.

Or in the words of Schopenhauer:

'The ability to deliberate ... yields in reality nothing but the

very frequently distressing conflict of motives ... This conflict makes the motives try out repeatedly, against one another, their effectiveness on the will [desire]. This puts the will in the same situation as the body on which different forces act in opposite directions, until finally the decidedly strongest motive drives the others from the field and determines the will. This outcome is called resolve, and it takes place with complete necessity as the result of the struggle ... through that which we do we only find out what we are' (Essay on the Freedom of the Will).

For Nietzsche Consciousness is not a causal force but merely accompanies actions. Concerning the causality of the will Nietzsche wrote:

"There is absolutely no other kind of causality than that of will upon will." —The Will To Power, §658 (1885).

Again, Consciousness is not a causal agent, it merely accompanies the will as to present a series of possible actions and their consequences, thus revealing which course of action will provide one with more power and which will leave one in a state of weakness.

Just as in the case of memory, reason, intellect, and Consciousness is ever the servant of the will.

Quote:

"This world is the will to power — and nothing besides! And you yourselves are also this will to power — and nothing besides!" (Nietzsche 1968, §1067)



THE WILL TO POWER AS SYMBIOSIS & SOCIOLOGY: CHAPTER 6

"The history of morals then is that of conflicting wills (the strong and the weak) of these two types of moralities. The higher or noble type creates his own values out of an abundance of power while the powerless or disadvantaged respond out of resentment."

It should be noted that not all wills to power exist in a state of opposition to one another but rather exist in symbiotic relationships. For example, the bacteria which live in a stomach and aid in the digestion of nutrients, the mutually beneficial relationship between dogs and humans which has existed for thousands of years. Familiar and romantic relationships are of course another example. For further examples we can look to religious groups and political parties which are all groups of individuals who share similar if not identical ideologies, oughts and ideals and thus gain power by being a part of a gang. Concerning symbiosis and wills to power Nietzsche said:

"My idea is that every specific body strives to become master over all space and to extend its force (--its will to power:) and to thrust back all that resists its extension. But it continually encounters similar efforts on the part of other bodies and ends by coming to an arrangement ("union") with those of them that are sufficiently related to it: thus they then conspire together for power. And the process goes on--" *The Will to Power*, s.636, Walter Kaufmann transl.

However, Nietzsche realized that for the most part existence is force against force, will against will. Or in the words of DeCasseres: —

"In organized society we pillage under prescribed conditions, plunder within limits; what we call social justice

is merely the machinery by which we regulate theft.....Who will probe the subtleties of theft in organized society? Who dare trace his smallest possession to its beginnings? All the things we own are smeared with blood and tears, and our triumphal marches are over the skeletons of the lost."

It should be noted as well, that for Nietzsche each organism was a multiplicity of wills to power while for Schopenhauer each organism was a singular will. For Schopenhauer the "Will" was the "will to survive" but for Nietzsche it was "Wille zur Macht" (or will to power), that is an insatiable drive to manifest power, control, or dominion. Or again in the words of De Casseres, "Whatever exists wills dominion over something else." For Nietzsche the will to survive was merely the lowest level of the will to power. That is a weakened will which has fallen prey to a stronger will. If an organism is not threatened it will seek to grow and to extend its force, its dominion.

Quote:" [Anything which] is a living and not a dying body... will have to be an incarnate will to power, it will strive to grow, spread, seize, become predominant - not from any morality or immorality but because it is living and because life simply is will to power... 'Exploitation'... belongs to the essence of what lives, as a basic organic function; it is a consequence of the will to power, which is after all the will to life." from Nietzsche's *Beyond Good and Evil*, §259, (Walter Kaufmann transl.)

Quote: "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" (Nietzsche 1966, §13).

The will to justice and equality is also a weakened form of the will to power. 'One desires freedom so long as one does not possess power. Once one does possess it, one desires to overpower; if one cannot do that (if one is still too weak to do so), one desires "justice," i.e. equal power.'
– Nietzsche (WP§784)

Or DeCasseres articulated it this way:

"All popular uprisings are attempts to impose upon the strong the very yoke which the weak are trying to cast off-- the yoke of slavery."

Even knowledge, in cases where it does not grant one power is subsumed under the will to power when an falsehood will serve ones power interest best. Much of what most people believe is false and is based upon sub-conscious will to power considerations. All belief systems that is religions, cults, and political parties are power structures and "in groups" which grant power to those who are united within these collectives.

All moral dogmas are false in the sense that none of them are absolute nor objective but are mere baseless opinions

and declarations of inner subjective likes and dislikes. For example one who is disadvantaged in some way will often believe in equality and egalitarianism and attempt to enforce their beliefs and or "is to be's" on others through legislation so as to gain power through the violence of the State. Whenever one says "there ought to be a law against this or that" they are actually saying "if one does x, one ought to be seized by the violent force of the state". This is true of everything from speeding, to taxation, to murder. If legislation is not backed by the threat of violence and ultimately lethal deadly force it is merely a suggestion.

For Nietzsche Christianity is a "slave religion" slave morality with power stifling virtues that benefit the weak, such as meekness, equal rights, pity, humility etc. Or as philosopher Peter Sjöstedt-H put it in his book Neo-Nihilism: the Philosophy of Power. —

“Nietzsche contends that the objective morality that most western subjects put faith in today germinated two millennia ago with the advent of Christianity. When the Jews became subject to Roman rule, their means of overcoming that curtailment of power was the revaluation of Roman values, a revaluation that became the dominant religion of the world.

Roman values were an example of what Nietzsche named 'master morality': a system that held characteristics such as strength, honour, pride, courage, fortitude, etc., as the highest of values. A cult emerged which completely

inversed master morality. It was a cult which preached weakness, humility, compassion, faith, hope and charity to be the highest virtues.

Such characteristics of course empowered the weak — those who needed charity, hope, equality, compassion given to them, a God who blessed them as being weak. A weakling who has nothing to be proud of will gain power by proliferating the view that humility is a virtue, pride a vice.

‘Blessed are the meek: for they shall inherit the earth’ Jesus said, Matthew reported. This kind of ideology that empowers and ennobles the weak for being weak Nietzsche calls ‘slave morality’. It is weakness and mediocrity dressed as virtue. This inverted ideology quickly spread, despite the Roman criminalisation of it. Almost three centuries after Jesus’ alleged resurrection, Constantine legalised and converted to Christianity. Soon thereafter the Roman Empire fell. This slave morality has now spread to two billion adherents after two millennia.”

Nietzsche Defines The master or authority figure as "a creator of values" where as the slave moralist has his values as a response to noble morality. That is it is reactionary. The history of morals is then that of conflicting wills (the strong and the weak) of these two types of moralities.

The higher or noble type creates his own values out of an abundance of power while the powerless or disadvantaged respond out of resentment. The Coexistence of these two types of moralities is impossible as the weak—

and or disadvantaged, the mediocre herd seeks to enforce it's values on everyone. For Nietzsche every higher civilization came about via barbarian conquerors who with their will to power preyed upon the weaker, moral and peaceful societies. Or in his own words, quote:

'At the base of all these noble races one cannot fail to recognize the beast of prey ... Roman, Arab, Germanic, Japanese nobility, Homeric heroes, Scandinavian vikings – in this need they are all alike. It is the noble races who have left the concept "barbarian" in all their tracks wherever they have gone.' – Nietzsche (GM, T1, §11)

Nietzsche defines a healthy society as not existing for its own sake, but for the sake of a higher type, that is the value creators. The state is itself a consequence of the will to power, that is a power structure, gang, or "ingroup" of individuals with a monopoly on violence within a given geographical region which grants special immunities and privileges to those within.

Statism is yet another belief system, consisting of baseless religious dogmas. Each religionists creates a God concept in the shape and character of their own ego and power interests and each unwitting voter votes for the master they think will grant them power over their neighbor, or who will steal their neighbors money via taxation and put it where they wish it to go.

A country or state is really just a prison. A system of control.

Sure, a citizen has a much bigger cell and more privileges (or so called "rights") but a citizen is still in confinement to some extent.

A a society, a country has it's prison guards (police) with their special immunities. That is a protected power class or Aristocracy with its "special rights" or privileges.



THE WILL AND IT'S SCALPEL: CHAPTER 7

“The apparent world is a pizza, conceptualization is a scalpel and each will is attempting to cut its slice of "mine".”

For Friedrich Nietzsche ,the will was the fundamental driving force behind the organic and inorganic. Or as Benjamin DeCasseres a Nietzschean poet and essayist later put it...

"I conceive the Will-to-Power to be fundamental and irreducible. In this matter I am an absolute Nietzschean. Power is another name for Will. Both are mystical, metaphysical, a priori. Whatever exists wills dominion over something else. No mental or physical movement is conceivable without the idea of conquest. The word selfconquest means will-to-power. Buddha's extinction in Nirvana is will-to-power. It is a positive that admits of no negative. All ethical and religious systems are will-to-power."

Schopenhauer noted concerning the wills primacy and control over memory quote....

"In just the same way, memory is enhanced by pressure of the will. Even when otherwise weak, it preserves completely what is of value to the ruling passion. The lover forgets no opportunity favourable to him, the man of ambition no circumstance that suits his plans, the miser never forgets the loss he has suffered, the proud man never forgets an injury to his honour, the vain person remembers every word of praise and even the smallest distinction..."

For Nietzsche and Schopenhauer, recollection, thoughts,

conceptualizations and even awareness are subsumed under the will. Thoughts and concepts are useful fictions which carve up the world into "man" and "nature" "mine" and "yours", into "subject" and "object." Into "in group" and "out group" into "country" and "enemy" "East" and "West". These are of course useful practical mind made distinctions but ultimately nothing more.

Or as in the immortal words of Schopenhauer.

'Every miserable fool who has nothing at all of which he can be proud, adopts as a last resource pride in the nation to which he belongs; he is ready and happy to defend all its faults and follies tooth and nail, thus reimbursing himself for his own inferiority.'

The above quote illustrates merely one of many ways the will uses concepts (in this case a country or State) to carve out its "mine", "us" or "them".

By defining others (that is them) we define ourselves. What would "The believer" be without "the unbelieving"? The apparent Universe is a singular interconnect whole.

Or in the Poetic words of DeCasseres —

"Star-shine and eye-glance and water-gleam are the same. The star sees itself through the medium of the human eye, and the moon shines on itself."

Through the intellect the will carves up the universe which

is one seamless process into parts – hence the wills way of attempting to gratifying itself "to have", to dominate, to overpower. Hence the concept of "property".

The apparent world is a pizza, conceptualization is a scalpel and each will is attempting to cut its slice of "mine". A "thing" is merely a "think".

In his book *Stillness Speaks* Eckhart Tolle put it this way: "Reality is one unified whole, in which all things are interwoven, where nothing exists in and by itself. Thinking fragments reality--cuts it up into conceptual bits and pieces."

The Buddha recognized this same profound truth 2,500 yrs ago:

"In the sky there is no distinction of east and west; people create the distinctions out of their own minds and then believe them to be true."

Or as in the eloquent words of Alan Watts. '[An] organism, including its behaviour, is a process which is to be understood only in relation to the larger and longer process of its environment. For what we mean by "understanding" or "comprehension" is seeing how parts fit into a whole, and then realizing that they don't compose the whole, as one assembles a jigsaw puzzle, but that the whole is a pattern, a complex wiggleness, which has no separate parts. Parts are fictions of language, of the calculus of looking at the world through a net which seems to chop it up into bits.

Parts exist only for purposes of figuring and describing, and as we figure the world out we become confused if we do not remember".

It is the built into the very nature of The will to power to oppose, resist and exclude to maintain a sense of separation, to appropriate, to exploit, to objectify and utilize all to its ends.

So there is "I" against the "other," "us" against "them". Or as De Cassres put it in his magazine pamphlet "This I is aggressive. If it isn't, it will be murdered by another I."

Or as he wrote in his book Chameleon: Being a book of my selves.

"This element of warfare is so deeply rooted in the nature of things--it is so absolutely a necessity if the universe is to continue to exist--that Nature in order to perpetuate herself everlastingly invents opposites to attain her ends."

Or as Nietzsche put brutally when he wrote in BG&E sec 259

"life itself means appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of peculiar forms, incorporation, at the least, putting it mildest, exploitation."

The ego "the story we tell our selves about ourselves", the

"my story" (the poor needy little me) which are thought patterns, are another way of the will gratifying itself which is "to have," "to possess." The ego is a way for the will to objectify itself through the intellect to have identity in a conceptual sense. The ego says "I accomplished this or that, notice me! "I am important!, I have this or that". "I am a victim! " Or even "I am worthless".

But I think DeCasseres put it best when he said:

"To prey-to prey-that is our essence. If we cannot be powerful and happy and prey on others we invent conscience and prey on ourselves." And "To trace the evolution of-conscience that pathologic still, small voice which man-kind declares tells it when it is doing wrong-would be to write the history of mankind's defeated dreams ..."

"The criminal-so called preys upon Society in the name of instinct; (The will to power). Society preys upon the criminal-so called-in the name of an abstraction." — Benjamin DeCasseres"

I believe what DeCasseres is stating here is synonymous with what Nietzsche called "bad conscience":

"I look on bad conscience as a serious illness to which man was forced to succumb by the pressure of the most fundamental of all changes which he experienced, — that

change whereby he finally found himself imprisoned within the confines of society and peace ... All instincts which are not discharged outwardly turn inwards" — On The Genealogy of Morals.

The essence of will is to prey, to integrate other wills to its aims which is its power. However, when it's power is thwarted in the name of an abstraction-Society (The State) or suppressed through religious beliefs (like that of an instinct suppressing system of belief like Christianity for example) the will turns inward and feast on itself like a cancer. While "bad conscience"

"gives the will its "thing", its to-have. It is what DeCasseres calls "the soul preying on itself".

It also finds identity through mental positions and propositions, beliefs, and religious dogmas. When these are challenged by other wills the will feels threatened because its mind made identity it's "to have" is threatened.

As one of the consequences of these conceptual dichotomies and mental compartments we view our environment and often one another as a series of objects to be subsumed under our telos instead of the process which is the Universe and fail to see that we are our environment and thus in the long run we are self destructing.

If you see a tree as a concept, a thing which is discrete and separate from the whole process of life then to you it is nothing more than a means to an end--instead of an integral part of the very life sustaining atmosphere which we breathe.

Or as DeCasseres stated:

"Nature has in the intellect of man, bred her foe. She has in her blind willing willed Her doom."

(Chameleon: Being a book of MySelves)

Through conceptualization we "thingify" and platonically see reality as objects moving through space and time. But "reality" is not made of "things". If you could speed up time, you would see solidity turn to liquidity. You could watch solid steel dissolve before your eyes. Existence is movement.

The will is a "thirst" and thus never sated for long. Or in the words of DeCasseres "Universal Unhappiness is caused by the inability of an infinite appetite to subsist on a finite amount of crumbs."

Or as Schopenhauer noted:

"The basis of all willing ... is need, lack and hence pain ... If, on the other hand, it lacks objects of willing, because it is at once deprived of them again by too easy a satisfaction, a fearful emptiness and boredom come ... life swings like a pendulum to and fro between pain and boredom" – WWR v.i, §57.

The Will is immutable and admits of no negation. Even the most ascetic endeavors of renunciations and self disciplines are merely "willing not to will". You cannot defeat the will by willing nor desire by desiring.

Or as De Casseres articulated...

"All great negations are at last splendid affirmations. We renounce by desiring not to have, and to say, "I refrain" is really to say, "I will not to will." Absolute renunciations cannot be conceived. We are the gibes of an eternal Will. Turn wheresoever we may we cannot escape it."

External contrary wills/power/energy are obstacles which cause pain which causes complexity and adaptations which allow a will to over-come a given obstacle. Hence "what doesn't kill you makes you stronger" – Friedrich Nietzsche.

Pleasure is experienced through the overpowering of an obstacle which is another will. Or as Benjamin DeCasseres expressed it:

"It is the war of wills that breeds limitation, and so long as there is limitation there is pain, and pain-the severance of dream from deed.... The obstacle that stands in the path of my inexorable attractions must die-or else slay me. It is merely a question of which is the stronger, (or fit) not whose is the trespass."

Or in another place he said "Every increment of power is an increment of life."

Or Friedrich Nietzsche spoke profoundly when he said in his book *The AntiChrist*.

"What is good? All that heightens the feeling of power, the will to power, power itself. What is bad? All that is born of weakness. What is happiness? The feeling that "power is growing, that resistance is overcome."

Life is merely a unique case of *Wille zur Macht* (will to power).

For Nietzsche most of the Universe consisted of blind subconscious willing. All is will against will, conflicting desire against desire.

Force against force. Existence is a battlefield of competing wills-to-power! You are born into this war and you may not opt out.

"the ego and its needs are the nearest approach to a fundamental Reality that we know. No one can ever step outside of his I. This I is aggressive. If it isn't, it will be murdered by another I." —Benjamin DeCasseres.

'All is force, all is energy, all is will to power. You are will to power. You are born into a world of competing powers, they compete for your adherence as neighbouring planets compete for equidistant meteorites. If you have not the

inherent will to fight the powers, you will join them thereby augmenting their power. But if you stand apart, deflecting external imperatives, refusing submission to any god, creed, state, law or ideology, never surrendering your will to the will of others – if such a stance you take, apotheosis to a heavenly body will you manifest: Yes, as Nietzsche decreed, 'The free man is a warrior.' – Peter Sjöstedt-H, Neo-Nihilism The Philosophy of Power.



In conclusion, for Nietzsche the cosmos of which we are apart is nothing but will to power and its effigies, a continuous cosmic collision of competing forces. Our ultimate telos then is power not to kiss the ass of the devil or to eternally grovel at the feet of a divine father figure. Nor be overcome by a pathologic 'still small voice' and beg like babbling lunatics before an emasculated savior. But to be our own gods, that is be value creators, to be beyond good and evil, to be what DeCasseres called "un allied minds" or what I call an I-Theist.

Nietzsche did not write to everyone.

His philosophy is not for the faint of heart nor those in—

need of a crutch. I will now bring this lecture to a close with one final quote from Benjamin DeCasseres.

"Few there are who dare walk the shifting surfaces of the Milky Way; few are born to voyage against the North Star. Wreak your soul on life. Use your powers. Never question whether they are moral. Once you put the question you are already weak."





—ABOUT THE AUTHOR—

James T Stillwell III was born in Paterson Nj on June 1st 1980. James is an America philosopher, Youtuber, who has lectured on subjects such as: The Hard Problem of Consciousness -The Problem of Vagueness -The Will To Power, Moral Nihilism -Value Nihilism -Roman Stoicism - NT Greek and more. James advocates a diligent self-education in place of what he calls "A Mediocre State Education".

James is a former Reformed Baptist Street Preacher and student of the Greek NT, Presuppositional Apologetics, Reformed Theology, and Evidential Apologetics. James received a Scholarship to attend the Ambassadors Academy in LA CA and graduated in May 2010. James preached with such evangelists as Ray Comfort (May 2010), and Reformed Evangelist (2009-2010). Since his deconversion back in the late Fall of 2010, James has made Youtube videos critiquing theism and engaged in countless informal debates online.

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James has hosted his own podcast (OAAPODCAST) and interviewed such guests as singer song writer Shelley Segal, Jeff Dee of the Atheist Experience TV show, and Physicist Prof Lawrence Krauss of The Origins Project. James now lives in beautiful down town Keene NH where he has lived since the Fall of 2012.

POWER-NIHILISM: A Critique of Moral Realisms
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