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Nietzsche <https://en.wikipedia.org/wiki/Philosophy_of_Friedrich_Nietzsche>

Opposed to this interpretation, the "will to power" can be understood (or misunderstood) to mean a struggle against one's surroundings that culminates in personal growth, self-overcoming, and self-perfection, and assert that the power held over others as a result of this is coincidental. Thus Nietzsche wrote:

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.[29]

It would be possible to claim that rather than an attempt to 'dominate over others', the "will to power" is better understood as the tenuous equilibrium in a system of forces' relations to each other. While a rock, for instance, does not have a conscious (or unconscious) "will", it nevertheless acts as a site of resistance within the "will to power" dynamic. Moreover, rather than 'dominating over others', "will to power" is more accurately positioned in relation to the subject (a mere synecdoche <<https://en.wikipedia.org/wiki/Synecdoche>> , both fictitious and necessary, for there is "no doer behind the deed," (see On the Genealogy of Morals <https://en.wikipedia.org/wiki/On_the_Genealogy_of_Morals>)) and is an idea behind the statement that words are "seductions" within the process of self-mastery <<https://en.wikipedia.org/wiki/Self-esteem>> and self-overcoming <<https://en.wikipedia.org/w/index.php?title=Self-overcoming&action=edit&redlink=3D1>> . The "will to power" is thus a "cosmic" inner force acting in and through both animate and inanimate objects. Not just instincts but also higher level behaviors (even in humans) were to be reduced to the will to power.

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