

# АРТУР ШОПЕНГАУЭР

THE ESSAYS OF ARTHUR  
SCHOPENHAUER;  
RELIGION, A DIALOGUE,  
ETC.

Артур Шопенгауэр

**The Essays of Arthur Schopenhauer;  
Religion, a Dialogue, Etc.**

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## **Шопенгауэр А.**

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# Arthur Schopenhauer

## The Essays of Arthur Schopenhauer; Religion, a Dialogue, Etc

### PREFATORY NOTE

Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from the facts, to be suggested by observation, and to interpret the world as it is; and whatever view he takes, he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which would be difficult to match in the philosophical writing of any country, and impossible in that of Germany. If it were asked whether there were any circumstances apart from heredity, to which he owed his mental habit, the answer might be found in the abnormal character of his early education, his acquaintance with the world rather than with books, the extensive travels of his boyhood, his ardent pursuit of knowledge for its own sake and without regard to the emoluments and endowments of learning. He was trained in realities even more than in ideas; and hence he is original, forcible, clear, an enemy of all philosophic indefiniteness and obscurity; so that it may well be said of him, in the words of a writer in the *Revue Contemporaine*, *ce n'est pas un philosophe comme les autres, c'est un philosophe qui a vu le monde*.

It is not my purpose, nor would it be possible within the limits of a prefatory note, to attempt an account of Schopenhauer's philosophy, to indicate its sources, or to suggest or rebut the objections which may be taken to it. M. Ribot, in his excellent little book, [Footnote: *La Philosophie de Schopenhauer*, par Th. Ribot.] has done all that is necessary in this direction. But the essays here presented need a word of explanation. It should be observed, and Schopenhauer himself is at pains to point out, that his system is like a citadel with a hundred gates: at whatever point you take it up, wherever you make your entrance, you are on the road to the center. In this respect his writings resemble a series of essays composed in support of a single thesis; a circumstance which led him to insist, more emphatically even than most philosophers, that for a proper understanding of his system it was necessary to read every line he had written. Perhaps it would be more correct to describe *Die Welt als Wille und Vorstellung* as his main thesis, and his other treatises as merely corollary to it. The essays in this volume form part of the corollary; they are taken from a collection published towards the close of Schopenhauer's life, and by him entitled *Parerga und Paralipomena*, as being in the nature of surplusage and illustrative of his main position. They are by far the most popular of his works, and since their first publication in 1851, they have done much to build up his fame. Written so as to be intelligible enough in themselves, the tendency of many of them is towards the fundamental idea on which his system is based. It may therefore be convenient to summarize that idea in a couple of sentences; more especially as Schopenhauer sometimes writes as if his advice had been followed and his readers were acquainted with the whole of his work.

All philosophy is in some sense the endeavor to find a unifying principle, to discover the most general conception underlying the whole field of nature and of knowledge. By one of those bold generalizations which occasionally mark a real advance in Science, Schopenhauer conceived this unifying principle, this underlying unity, to consist in something analogous to that *will* which self-consciousness reveals to us. *Will* is, according to him, the fundamental reality of the world, the thing-in-itself; and its objectivation is what is presented in phenomena. The struggle of the will to realize itself evolves the organism, which in its turn evolves intelligence as the servant of the will. And in practical life the antagonism between the will and the intellect arises from the fact that the former is

the metaphysical substance, the latter something accidental and secondary. And further, will is *desire*, that is to say, need of something; hence need and pain are what is positive in the world, and the only possible happiness is a negation, a renunciation of *the will to live*.

It is instructive to note, as M. Ribot points out, that in finding the origin of all things, not in intelligence, as some of his predecessors in philosophy had done, but in will, or the force of nature, from which all phenomena have developed, Schopenhauer was anticipating something of the scientific spirit of the nineteenth century. To this it may be added that in combating the method of Fichte and Hegel, who spun a system out of abstract ideas, and in discarding it for one based on observation and experience, Schopenhauer can be said to have brought down philosophy from heaven to earth.

In Schopenhauer's view the various forms of Religion are no less a product of human ingenuity than Art or Science. He holds, in effect, that all religions take their rise in the desire to explain the world; and that, in regard to truth and error, they differ, in the main, not by preaching monotheism polytheism or pantheism, but in so far as they recognize pessimism or optimism as the true description of life. Hence any religion which looked upon the world as being radically evil appealed to him as containing an indestructible element of truth. I have endeavored to present his view of two of the great religions of the world in the extract which concludes this volume, and to which I have given the title of *The Christian System*. The tenor of it is to show that, however little he may have been in sympathy with the supernatural element, he owed much to the moral doctrines of Christianity and of Buddhism, between which he traced great resemblance. In the following *Dialogue* he applies himself to a discussion of the practical efficacy of religious forms; and though he was an enemy of clericalism, his choice of a method which allows both the affirmation and the denial of that efficacy to be presented with equal force may perhaps have been directed by the consciousness that he could not side with either view to the exclusion of the other. In any case his practical philosophy was touched with the spirit of Christianity. It was more than artistic enthusiasm which led him in profound admiration to the Madonna di San Sisto:

Sie trägt zur Welt ihn, und er schaut entsetzt  
In ihrer Gräu'l chaotische Verwirrung,  
In ihres Tobens wilde Raserei,  
In ihres Treibens nie geheilte Thorheit,  
In ihrer Quaalen nie gestillten Schmerz;  
Entsetzt: doch strahlet Rub' and Zuversicht  
Und Siegesglanz sein Aug', verkündigend  
Schon der Erlösung ewige gewissheit.

Pessimism is commonly and erroneously supposed to be the distinguishing feature of Schopenhauer's system. It is right to remember that the same fundamental view of the world is presented by Christianity, to say nothing of Oriental religions.

That Schopenhauer conceives life as an evil is a deduction, and possibly a mistaken deduction, from his metaphysical theory. Whether his scheme of things is correct or not – and it shares the common fate of all metaphysical systems in being unverifiable, and to that extent unprofitable – he will in the last resort have made good his claim to be read by his insight into the varied needs of human life. It may be that a future age will consign his metaphysics to the philosophical lumber-room; but he is a literary artist as well as a philosopher, and he can make a bid for fame in either capacity. What is remarked with much truth of many another writer, that he suggests more than he achieves, is in the highest degree applicable to Schopenhauer; and his *obiter dicta*, his sayings by the way, will always find an audience.

T.B. SAUNDERS.

## RELIGION: A DIALOGUE

*Demopheles.* Between ourselves, my dear fellow, I don't care about the way you sometimes have of exhibiting your talent for philosophy; you make religion a subject for sarcastic remarks, and even for open ridicule. Every one thinks his religion sacred, and therefore you ought to respect it.

*Philalethes.* That doesn't follow! I don't see why, because other people are simpletons, I should have any regard for a pack of lies. I respect truth everywhere, and so I can't respect what is opposed to it. My maxim is *Vigeat veritas et pereat mundus*, like the lawyers' *Fiat justitia et pereat mundus*. Every profession ought to have an analogous advice.

*Demopheles.* Then I suppose doctors should say *Fiant pilulae et pereat mundus*, – there wouldn't be much difficulty about that!

*Philalethes.* Heaven forbid! You must take everything *cum grano salis*.

*Demopheles.* Exactly; that's why I want you to take religion *cum grano salis*. I want you to see that one must meet the requirements of the people according to the measure of their comprehension. Where you have masses of people of crude susceptibilities and clumsy intelligence, sordid in their pursuits and sunk in drudgery, religion provides the only means of proclaiming and making them feel the high import of life. For the average man takes an interest, primarily, in nothing but what will satisfy his physical needs and hankerings, and beyond this, give him a little amusement and pastime. Founders of religion and philosophers come into the world to rouse him from his stupor and point to the lofty meaning of existence; philosophers for the few, the emancipated, founders of religion for the many, for humanity at large. For, as your friend Plato has said, the multitude can't be philosophers, and you shouldn't forget that. Religion is the metaphysics of the masses; by all means let them keep it: let it therefore command external respect, for to discredit it is to take it away. Just as they have popular poetry, and the popular wisdom of proverbs, so they must have popular metaphysics too: for mankind absolutely needs *an interpretation of life*; and this, again, must be suited to popular comprehension. Consequently, this interpretation is always an allegorical investiture of the truth: and in practical life and in its effects on the feelings, that is to say, as a rule of action and as a comfort and consolation in suffering and death, it accomplishes perhaps just as much as the truth itself could achieve if we possessed it. Don't take offense at its unkempt, grotesque and apparently absurd form; for with your education and learning, you have no idea of the roundabout ways by which people in their crude state have to receive their knowledge of deep truths. The various religions are only various forms in which the truth, which taken by itself is above their comprehension, is grasped and realized by the masses; and truth becomes inseparable from these forms. Therefore, my dear sir, don't take it amiss if I say that to make a mockery of these forms is both shallow and unjust.

*Philalethes.* But isn't it every bit as shallow and unjust to demand that there shall be no other system of metaphysics but this one, cut out as it is to suit the requirements and comprehension of the masses? that its doctrine shall be the limit of human speculation, the standard of all thought, so that the metaphysics of the few, the emancipated, as you call them, must be devoted only to confirming, strengthening, and explaining the metaphysics of the masses? that the highest powers of human intelligence shall remain unused and undeveloped, even be nipped in the bud, in order that their activity may not thwart the popular metaphysics? And isn't this just the very claim which religion sets up? Isn't it a little too much to have tolerance and delicate forbearance preached by what is intolerance and cruelty itself? Think of the heretical tribunals, inquisitions, religious wars, crusades, Socrates' cup of poison, Bruno's and Vanini's death in the flames! Is all this to-day quite a thing of the past? How can genuine philosophical effort, sincere search after truth, the noblest calling of the noblest men, be let and hindered more completely than by a conventional system of metaphysics enjoying a State monopoly, the principles of which are impressed into every head in earliest youth, so earnestly, so deeply, and so firmly, that, unless the mind is miraculously elastic, they remain indelible.

In this way the groundwork of all healthy reason is once for all deranged; that is to say, the capacity for original thought and unbiased judgment, which is weak enough in itself, is, in regard to those subjects to which it might be applied, for ever paralyzed and ruined.

*Demopheles.* Which means, I suppose, that people have arrived at a conviction which they won't give up in order to embrace yours instead.

*Philalethes.* Ah! if it were only a conviction based on insight. Then one could bring arguments to bear, and the battle would be fought with equal weapons. But religions admittedly appeal, not to conviction as the result of argument, but to belief as demanded by revelation. And as the capacity for believing is strongest in childhood, special care is taken to make sure of this tender age. This has much more to do with the doctrines of belief taking root than threats and reports of miracles. If, in early childhood, certain fundamental views and doctrines are paraded with unusual solemnity, and an air of the greatest earnestness never before visible in anything else; if, at the same time, the possibility of a doubt about them be completely passed over, or touched upon only to indicate that doubt is the first step to eternal perdition, the resulting impression will be so deep that, as a rule, that is, in almost every case, doubt about them will be almost as impossible as doubt about one's own existence. Hardly one in ten thousand will have the strength of mind to ask himself seriously and earnestly – is that true? To call such as can do it strong minds, *esprits forts*, is a description more apt than is generally supposed. But for the ordinary mind there is nothing so absurd or revolting but what, if inculcated in that way, the strongest belief in it will strike root. If, for example, the killing of a heretic or infidel were essential to the future salvation of his soul, almost every one would make it the chief event of his life, and in dying would draw consolation and strength from the remembrance that he had succeeded. As a matter of fact, almost every Spaniard in days gone by used to look upon an *auto da fe* as the most pious of all acts and one most agreeable to God. A parallel to this may be found in the way in which the Thugs (a religious sect in India, suppressed a short time ago by the English, who executed numbers of them) express their sense of religion and their veneration for the goddess Kali; they take every opportunity of murdering their friends and traveling companions, with the object of getting possession of their goods, and in the serious conviction that they are thereby doing a praiseworthy action, conducive to their eternal welfare. [Footnote: Cf. Illustrations of the history and practice of the Thugs, London, 1837; also the *Edinburg Review*, Oct. – Jan., 1836-7.] The power of religious dogma, when inculcated early, is such as to stifle conscience, compassion, and finally every feeling of humanity. But if you want to see with your own eyes and close at hand what timely inoculation will accomplish, look at the English. Here is a nation favored before all others by nature; endowed, more than all others, with discernment, intelligence, power of judgment, strength of character; look at them, abased and made ridiculous, beyond all others, by their stupid ecclesiastical superstition, which appears amongst their other abilities like a fixed idea or monomania. For this they have to thank the circumstance that education is in the hands of the clergy, whose endeavor it is to impress all the articles of belief, at the earliest age, in a way that amounts to a kind of paralysis of the brain; this in its turn expresses itself all their life in an idiotic bigotry, which makes otherwise most sensible and intelligent people amongst them degrade themselves so that one can't make head or tail of them. If you consider how essential to such a masterpiece is inoculation in the tender age of childhood, the missionary system appears no longer only as the acme of human importunity, arrogance and impertinence, but also as an absurdity, if it doesn't confine itself to nations which are still in their infancy, like Caffirs, Hottentots, South Sea Islanders, etc. Amongst these races it is successful; but in India, the Brahmans treat the discourses of the missionaries with contemptuous smiles of approbation, or simply shrug their shoulders. And one may say generally that the proselytizing efforts of the missionaries in India, in spite of the most advantageous facilities, are, as a rule, a failure. An authentic report in the Vol. XXI. of the Asiatic Journal (1826) states that after so many years of missionary activity not more than three hundred living converts were to be found in the whole of India, where the population of the English possessions alone comes to one hundred and fifteen millions; and at the same time it is admitted that the Christian

converts are distinguished for their extreme immorality. Three hundred venal and bribed souls out of so many millions! There is no evidence that things have gone better with Christianity in India since then, in spite of the fact that the missionaries are now trying, contrary to stipulation and in schools exclusively designed for secular English instruction, to work upon the children's minds as they please, in order to smuggle in Christianity; against which the Hindoos are most jealously on their guard. As I have said, childhood is the time to sow the seeds of belief, and not manhood; more especially where an earlier faith has taken root. An acquired conviction such as is feigned by adults is, as a rule, only the mask for some kind of personal interest. And it is the feeling that this is almost bound to be the case which makes a man who has changed his religion in mature years an object of contempt to most people everywhere; who thus show that they look upon religion, not as a matter of reasoned conviction, but merely as a belief inoculated in childhood, before any test can be applied. And that they are right in their view of religion is also obvious from the way in which not only the masses, who are blindly credulous, but also the clergy of every religion, who, as such, have faithfully and zealously studied its sources, foundations, dogmas and disputed points, cleave as a body to the religion of their particular country; consequently for a minister of one religion or confession to go over to another is the rarest thing in the world. The Catholic clergy, for example, are fully convinced of the truth of all the tenets of their Church, and so are the Protestant clergy of theirs, and both defend the principles of their creeds with like zeal. And yet the conviction is governed merely by the country native to each; to the South German ecclesiastic the truth of the Catholic dogma is quite obvious, to the North German, the Protestant. If then, these convictions are based on objective reasons, the reasons must be climatic, and thrive, like plants, some only here, some only there. The convictions of those who are thus locally convinced are taken on trust and believed by the masses everywhere.

*Demopheles.* Well, no harm is done, and it doesn't make any real difference. As a fact, Protestantism is more suited to the North, Catholicism to the South.

*Philalethes.* So it seems. Still I take a higher standpoint, and keep in view a more important object, the progress, namely, of the knowledge of truth among mankind. And from this point of view, it is a terrible thing that, wherever a man is born, certain propositions are inculcated in him in earliest youth, and he is assured that he may never have any doubts about them, under penalty of thereby forfeiting eternal salvation; propositions, I mean, which affect the foundation of all our other knowledge and accordingly determine for ever, and, if they are false, distort for ever, the point of view from which our knowledge starts; and as, further, the corollaries of these propositions touch the entire system of our intellectual attainments at every point, the whole of human knowledge is thoroughly adulterated by them. Evidence of this is afforded by every literature; the most striking by that of the Middle Age, but in a too considerable degree by that of the fifteenth and sixteenth centuries. Look at even the first minds of all those epochs; how paralyzed they are by false fundamental positions like these; how, more especially, all insight into the true constitution and working of nature is, as it were, blocked up. During the whole of the Christian period Theism lies like a mountain on all intellectual, and chiefly on all philosophical efforts, and arrests or stunts all progress. For the scientific men of these ages God, devil, angels, demons hid the whole of nature; no inquiry was followed to the end, nothing ever thoroughly examined; everything which went beyond the most obvious casual nexus was immediately set down to those personalities. "*It was at once explained by a reference to God, angels or demons,*" as Pomponatius expressed himself when the matter was being discussed, "*and philosophers at any rate have nothing analogous.*" There is, to be sure, a suspicion of irony in this statement of Pomponatius, as his perfidy in other matters is known; still, he is only giving expression to the general way of thinking of his age. And if, on the other hand, any one possessed the rare quality of an elastic mind, which alone could burst the bonds, his writings and he himself with them were burnt; as happened to Bruno and Vanini. How completely an ordinary mind is paralyzed by that early preparation in metaphysics is seen in the most vivid way and on its most ridiculous side, where such a one undertakes to criticise the doctrines of an alien creed. The efforts of the ordinary man are

generally found to be directed to a careful exhibition of the incongruity of its dogmas with those of his own belief: he is at great pains to show that not only do they not say, but certainly do not mean, the same thing; and with that he thinks, in his simplicity, that he has demonstrated the falsehood of the alien creed. He really never dreams of putting the question which of the two may be right; his own articles of belief he looks upon as *à priori* true and certain principles.

*Demopheles.* So that's your higher point of view? I assure you there is a higher still. *First live, then philosophize* is a maxim of more comprehensive import than appears at first sight. The first thing to do is to control the raw and evil dispositions of the masses, so as to keep them from pushing injustice to extremes, and from committing cruel, violent and disgraceful acts. If you were to wait until they had recognized and grasped the truth, you would undoubtedly come too late; and truth, supposing that it had been found, would surpass their powers of comprehension. In any case an allegorical investiture of it, a parable or myth, is all that would be of any service to them. As Kant said, there must be a public standard of Right and Virtue; it must always flutter high overhead. It is a matter of indifference what heraldic figures are inscribed on it, so long as they signify what is meant. Such an allegorical representation of truth is always and everywhere, for humanity at large, a serviceable substitute for a truth to which it can never attain, – for a philosophy which it can never grasp; let alone the fact that it is daily changing its shape, and has in no form as yet met with general acceptance. Practical aims, then, my good Philaethes, are in every respect superior to theoretical.

*Philaethes.* What you say is very like the ancient advice of Timaeus of Locrus, the Pythagorean, *stop the mind with falsehood if you can't speed it with truth*. I almost suspect that your plan is the one which is so much in vogue just now, that you want to impress upon me that

The hour is nigh  
When we may feast in quiet.

You recommend us, in fact, to take timely precautions, so that the waves of the discontented raging masses mayn't disturb us at table. But the whole point of view is as false as it is now-a-days popular and commended; and so I make haste to enter a protest against it. It is *false*, that state, justice, law cannot be upheld without the assistance of religion and its dogmas; and that justice and public order need religion as a necessary complement, if legislative enactments are to be carried out. It is *false*, were it repeated a hundred times. An effective and striking argument to the contrary is afforded by the ancients, especially the Greeks. They had nothing at all of what we understand by religion. They had no sacred documents, no dogma to be learned and its acceptance furthered by every one, its principles to be inculcated early on the young. Just as little was moral doctrine preached by the ministers of religion, nor did the priests trouble themselves about morality or about what the people did or left undone. Not at all. The duty of the priests was confined to temple-ceremonial, prayers, hymns, sacrifices, processions, lustrations and the like, the object of which was anything but the moral improvement of the individual. What was called religion consisted, more especially in the cities, in giving temples here and there to some of the gods of the greater tribes, in which the worship described was carried on as a state matter, and was consequently, in fact, an affair of police. No one, except the functionaries performing, was in any way compelled to attend, or even to believe in it. In the whole of antiquity there is no trace of any obligation to believe in any particular dogma. Merely in the case of an open denial of the existence of the gods, or any other reviling of them, a penalty was imposed, and that on account of the insult offered to the state, which served those gods; beyond this it was free to everyone to think of them what he pleased. If anyone wanted to gain the favor of those gods privately, by prayer or sacrifice, it was open to him to do so at his own expense and at his own risk; if he didn't do it, no one made any objection, least of all the state. In the case of the Romans, everyone had his own Lares and Penates at home; they were, however, in reality, only the venerated busts of ancestors. Of the immortality of the soul and a life beyond the grave, the ancients had no firm, clear or, least of all, dogmatically fixed idea, but very loose, fluctuating, indefinite and problematical

notions, everyone in his own way: and the ideas about the gods were just as varying, individual and vague. There was, therefore, really no *religion*, in our sense of the word, amongst the ancients. But did anarchy and lawlessness prevail amongst them on that account? Is not law and civil order, rather, so much their work, that it still forms the foundation of our own? Was there not complete protection for property, even though it consisted for the most part of slaves? And did not this state of things last for more than a thousand years? So that I can't recognize, I must even protest against the practical aims and the necessity of religion in the sense indicated by you, and so popular now-a-days, that is, as an indispensable foundation of all legislative arrangements. For, if you take that point of view, the pure and sacred endeavor after truth would, to say the least, appear quixotic, and even criminal, if it ventured, in its feeling of justice, to denounce the authoritative creed as a usurper who had taken possession of the throne of truth and maintained his position by keeping up the deception.

*Demopheles.* But religion is not opposed to truth; it itself teaches truth. And as the range of its activity is not a narrow lecture room, but the world and humanity at large, religion must conform to the requirements and comprehension of an audience so numerous and so mixed. Religion must not let truth appear in its naked form; or, to use a medical simile, it must not exhibit it pure, but must employ a mythical vehicle, a medium, as it were. You can also compare truth in this respect to certain chemical stuffs which in themselves are gaseous, but which for medicinal uses, as also for preservation or transmission, must be bound to a stable, solid base, because they would otherwise volatilize. Chlorine gas, for example, is for all purposes applied only in the form of chlorides. But if truth, pure, abstract and free from all mythical alloy, is always to remain unattainable, even by philosophers, it might be compared to fluorine, which cannot even be isolated, but must always appear in combination with other elements. Or, to take a less scientific simile, truth, which is inexpressible except by means of myth and allegory, is like water, which can be carried about only in vessels; a philosopher who insists on obtaining it pure is like a man who breaks the jug in order to get the water by itself. This is, perhaps, an exact analogy. At any rate, religion is truth allegorically and mythically expressed, and so rendered attainable and digestible by mankind in general. Mankind couldn't possibly take it pure and unmixed, just as we can't breathe pure oxygen; we require an addition of four times its bulk in nitrogen. In plain language, the profound meaning, the high aim of life, can only be unfolded and presented to the masses symbolically, because they are incapable of grasping it in its true signification. Philosophy, on the other hand, should be like the Eleusinian mysteries, for the few, the *élite*.

*Philalethes.* I understand. It comes, in short, to truth wearing the garment of falsehood. But in doing so it enters on a fatal alliance. What a dangerous weapon is put into the hands of those who are authorized to employ falsehood as the vehicle of truth! If it is as you say, I fear the damage caused by the falsehood will be greater than any advantage the truth could ever produce. Of course, if the allegory were admitted to be such, I should raise no objection; but with the admission it would rob itself of all respect, and consequently, of all utility. The allegory must, therefore, put in a claim to be true in the proper sense of the word, and maintain the claim; while, at the most, it is true only in an allegorical sense. Here lies the irreparable mischief, the permanent evil; and this is why religion has always been and always will be in conflict with the noble endeavor after pure truth.

*Demopheles.* Oh no! that danger is guarded against. If religion mayn't exactly confess its allegorical nature, it gives sufficient indication of it.

*Philalethes.* How so?

*Demopheles.* In its mysteries. "Mystery," is in reality only a technical theological term for religious allegory. All religions have their mysteries. Properly speaking, a mystery is a dogma which is plainly absurd, but which, nevertheless, conceals in itself a lofty truth, and one which by itself would be completely incomprehensible to the ordinary understanding of the raw multitude. The multitude accepts it in this disguise on trust, and believes it, without being led astray by the absurdity of it, which even to its intelligence is obvious; and in this way it participates in the kernel of the matter so far as it is possible for it to do so. To explain what I mean, I may add that even in philosophy an attempt has

been made to make use of a mystery. Pascal, for example, who was at once a pietist, a mathematician, and a philosopher, says in this threefold capacity: *God is everywhere center and nowhere periphery*. Malebranche has also the just remark: *Liberty is a mystery*. One could go a step further and maintain that in religions everything is mystery. For to impart truth, in the proper sense of the word, to the multitude in its raw state is absolutely impossible; all that can fall to its lot is to be enlightened by a mythological reflection of it. Naked truth is out of place before the eyes of the profane vulgar; it can only make its appearance thickly veiled. Hence, it is unreasonable to require of a religion that it shall be true in the proper sense of the word; and this, I may observe in passing, is now-a-days the absurd contention of Rationalists and Supernaturalists alike. Both start from the position that religion must be the real truth; and while the former demonstrate that it is not the truth, the latter obstinately maintain that it is; or rather, the former dress up and arrange the allegorical element in such a way, that, in the proper sense of the word, it could be true, but would be, in that case, a platitude; while the latter wish to maintain that it is true in the proper sense of the word, without any further dressing; a belief, which, as we ought to know is only to be enforced by inquisitions and the stake. As a fact, however, myth and allegory really form the proper element of religion; and under this indispensable condition, which is imposed by the intellectual limitation of the multitude, religion provides a sufficient satisfaction for those metaphysical requirements of mankind which are indestructible. It takes the place of that pure philosophical truth which is infinitely difficult and perhaps never attainable.

*Philalethes*. Ah! just as a wooden leg takes the place of a natural one; it supplies what is lacking, barely does duty for it, claims to be regarded as a natural leg, and is more or less artfully put together. The only difference is that, whilst a natural leg as a rule preceded the wooden one, religion has everywhere got the start of philosophy.

*Demopheles*. That may be, but still for a man who hasn't a natural leg, a wooden one is of great service. You must bear in mind that the metaphysical needs of mankind absolutely require satisfaction, because the horizon of men's thoughts must have a background and not remain unbounded. Man has, as a rule, no faculty for weighing reasons and discriminating between what is false and what is true; and besides, the labor which nature and the needs of nature impose upon him, leaves him no time for such enquiries, or for the education which they presuppose. In his case, therefore, it is no use talking of a reasoned conviction; he has to fall back on belief and authority. If a really true philosophy were to take the place of religion, nine-tenths at least of mankind would have to receive it on authority; that is to say, it too would be a matter of faith, for Plato's dictum, that the multitude can't be philosophers, will always remain true. Authority, however, is an affair of time and circumstance alone, and so it can't be bestowed on that which has only reason in its favor, it must accordingly be allowed to nothing but what has acquired it in the course of history, even if it is only an allegorical representation of truth. Truth in this form, supported by authority, appeals first of all to those elements in the human constitution which are strictly metaphysical, that is to say, to the need man feels of a theory in regard to the riddle of existence which forces itself upon his notice, a need arising from the consciousness that behind the physical in the world there is a metaphysical, something permanent as the foundation of constant change. Then it appeals to the will, to the fears and hopes of mortal beings living in constant struggle; for whom, accordingly, religion creates gods and demons whom they can cry to, appease and win over. Finally, it appeals to that moral consciousness which is undeniably present in man, lends to it that corroboration and support without which it would not easily maintain itself in the struggle against so many temptations. It is just from this side that religion affords an inexhaustible source of consolation and comfort in the innumerable trials of life, a comfort which does not leave men in death, but rather then only unfolds its full efficacy. So religion may be compared to one who takes a blind man by the hand and leads him, because he is unable to see for himself, whose concern it is to reach his destination, not to look at everything by the way.

*Philalethes*. That is certainly the strong point of religion. If it is a fraud, it is a pious fraud; that is undeniable. But this makes priests something between deceivers and teachers of morality; they

daren't teach the real truth, as you have quite rightly explained, even if they knew it, which is not the case. A true philosophy, then, can always exist, but not a true religion; true, I mean, in the proper understanding of the word, not merely in that flowery or allegorical sense which you have described; a sense in which all religions would be true, only in various degrees. It is quite in keeping with the inextricable mixture of weal and woe, honesty and deceit, good and evil, nobility and baseness, which is the average characteristic of the world everywhere, that the most important, the most lofty, the most sacred truths can make their appearance only in combination with a lie, can even borrow strength from a lie as from something that works more powerfully on mankind; and, as revelation, must be ushered in by a lie. This might, indeed, be regarded as the *cachet* of the moral world. However, we won't give up the hope that mankind will eventually reach a point of maturity and education at which it can on the one side produce, and on the other receive, the true philosophy. *Simplex sigillum veri*: the naked truth must be so simple and intelligible that it can be imparted to all in its true form, without any admixture of myth and fable, without disguising it in the form of *religion*.

*Demopheles*. You've no notion how stupid most people are.

*Philalethes*. I am only expressing a hope which I can't give up. If it were fulfilled, truth in its simple and intelligible form would of course drive religion from the place it has so long occupied as its representative, and by that very means kept open for it. The time would have come when religion would have carried out her object and completed her course: the race she had brought to years of discretion she could dismiss, and herself depart in peace: that would be the *euthanasia* of religion. But as long as she lives, she has two faces, one of truth, one of fraud. According as you look at one or the other, you will bear her favor or ill-will. Religion must be regarded as a necessary evil, its necessity resting on the pitiful imbecility of the great majority of mankind, incapable of grasping the truth, and therefore requiring, in its pressing need, something to take its place.

*Demopheles*. Really, one would think that you philosophers had truth in a cupboard, and that all you had to do was to go and get it!

*Philalethes*. Well, if we haven't got it, it is chiefly owing to the pressure put upon philosophy by religion at all times and in all places. People have tried to make the expression and communication of truth, even the contemplation and discovery of it, impossible, by putting children, in their earliest years, into the hands of priests to be manipulated; to have the lines, in which their fundamental thoughts are henceforth to run, laid down with such firmness as, in essential matters, to be fixed and determined for this whole life. When I take up the writings even of the best intellects of the sixteenth and seventeenth centuries, (more especially if I have been engaged in Oriental studies), I am sometimes shocked to see how they are paralyzed and hemmed in on all sides by Jewish ideas. How can anyone think out the true philosophy when he is prepared like this?

*Demopheles*. Even if the true philosophy were to be discovered, religion wouldn't disappear from the world, as you seem to think. There can't be one system of metaphysics for everybody; that's rendered impossible by the natural differences of intellectual power between man and man, and the differences, too, which education makes. It is a necessity for the great majority of mankind to engage in that severe bodily labor which cannot be dispensed with if the ceaseless requirements of the whole race are to be satisfied. Not only does this leave the majority no time for education, for learning, for contemplation; but by virtue of the hard and fast antagonism between muscles and mind, the intelligence is blunted by so much exhausting bodily labor, and becomes heavy, clumsy, awkward, and consequently incapable of grasping any other than quite simple situations. At least nine-tenths of the human race falls under this category. But still the people require a system of metaphysics, that is, an account of the world and our existence, because such an account belongs to the most natural needs of mankind, they require a popular system; and to be popular it must combine many rare qualities. It must be easily understood, and at the same time possess, on the proper points, a certain amount of obscurity, even of impenetrability; then a correct and satisfactory system of morality must be bound up with its dogmas; above all, it must afford inexhaustible consolation in suffering and death; the

consequence of all this is, that it can only be true in an allegorical and not in a real sense. Further, it must have the support of an authority which is impressive by its great age, by being universally recognized, by its documents, their tone and utterances; qualities which are so extremely difficult to combine that many a man wouldn't be so ready, if he considered the matter, to help to undermine a religion, but would reflect that what he is attacking is a people's most sacred treasure. If you want to form an opinion on religion, you should always bear in mind the character of the great multitude for which it is destined, and form a picture to yourself of its complete inferiority, moral and intellectual. It is incredible how far this inferiority goes, and how perseveringly a spark of truth will glimmer on even under the crudest covering of monstrous fable or grotesque ceremony, clinging indestructibly, like the odor of musk, to everything that has once come into contact with it. In illustration of this, consider the profound wisdom of the Upanishads, and then look at the mad idolatry in the India of to-day, with its pilgrimages, processions and festivities, or at the insane and ridiculous goings-on of the Saniassi. Still one can't deny that in all this insanity and nonsense there lies some obscure purpose which accords with, or is a reflection of the profound wisdom I mentioned. But for the brute multitude, it had to be dressed up in this form. In such a contrast as this we have the two poles of humanity, the wisdom of the individual and the bestiality of the many, both of which find their point of contact in the moral sphere. That saying from the Kurrall must occur to everybody. *Base people look like men, but I have never seen their exact counterpart*

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