

# АРТУР ШОПЕНГАУЭР

THE ESSAYS OF ARTHUR  
SCHOPENHAUER: THE  
WISDOM OF LIFE

Артур Шопенгауэр

**The Essays of Arthur  
Schopenhauer: the Wisdom of Life**

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## **Шопенгауэр А.**

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# Arthur Schopenhauer

## The Essays of Arthur Schopenhauer: the Wisdom of Life

### INTRODUCTION

In these pages I shall speak of *The Wisdom of Life* in the common meaning of the term, as the art, namely, of ordering our lives so as to obtain the greatest possible amount of pleasure and success; an art the theory of which may be called *Eudaemonology*, for it teaches us how to lead a happy existence. Such an existence might perhaps be defined as one which, looked at from a purely objective point of view, or, rather, after cool and mature reflection – for the question necessarily involves subjective considerations, – would be decidedly preferable to non-existence; implying that we should cling to it for its own sake, and not merely from the fear of death; and further, that we should never like it to come to an end.

Now whether human life corresponds, or could possibly correspond, to this conception of existence, is a question to which, as is well-known, my philosophical system returns a negative answer. On the eudaemonistic hypothesis, however, the question must be answered in the affirmative; and I have shown, in the second volume of my chief work (ch. 49), that this hypothesis is based upon a fundamental mistake. Accordingly, in elaborating the scheme of a happy existence, I have had to make a complete surrender of the higher metaphysical and ethical standpoint to which my own theories lead; and everything I shall say here will to some extent rest upon a compromise; in so far, that is, as I take the common standpoint of every day, and embrace the error which is at the bottom of it. My remarks, therefore, will possess only a qualified value, for the very word *eudaemonology* is a euphemism. Further, I make no claims to completeness; partly because the subject is inexhaustible, and partly because I should otherwise have to say over again what has been already said by others.

The only book composed, as far as I remember, with a like purpose to that which animates this collection of aphorisms, is Cardan's *De utilitate ex adversis capienda*, which is well worth reading, and may be used to supplement the present work. Aristotle, it is true, has a few words on eudaemonology in the fifth chapter of the first book of his *Rhetoric*; but what he says does not come to very much. As compilation is not my business, I have made no use of these predecessors; more especially because in the process of compiling, individuality of view is lost, and individuality of view is the kernel of works of this kind. In general, indeed, the wise in all ages have always said the same thing, and the fools, who at all times form the immense majority, have in their way too acted alike, and done just the opposite; and so it will continue. For, as Voltaire says, *we shall leave this world as foolish and as wicked as we found it on our arrival.*

## CHAPTER I

### DIVISION OF THE SUBJECT

Aristotle<sup>1</sup> divides the blessings of life into three classes – those which come to us from without, those of the soul, and those of the body. Keeping nothing of this division but the number, I observe that the fundamental differences in human lot may be reduced to three distinct classes:

(1) What a man is: that is to say, personality, in the widest sense of the word; under which are included health, strength, beauty, temperament, moral character, intelligence, and education.

(2) What a man has: that is, property and possessions of every kind.

(3) How a man stands in the estimation of others: by which is to be understood, as everybody knows, what a man is in the eyes of his fellowmen, or, more strictly, the light in which they regard him. This is shown by their opinion of him; and their opinion is in its turn manifested by the honor in which he is held, and by his rank and reputation.

The differences which come under the first head are those which Nature herself has set between man and man; and from this fact alone we may at once infer that they influence the happiness or unhappiness of mankind in a much more vital and radical way than those contained under the two following heads, which are merely the effect of human arrangements. Compared with *genuine personal advantages*, such as a great mind or a great heart, all the privileges of rank or birth, even of royal birth, are but as kings on the stage, to kings in real life. The same thing was said long ago by Metrodorus, the earliest disciple of Epicurus, who wrote as the title of one of his chapters, *The happiness we receive from ourselves is greater than that which we obtain from our surroundings*<sup>2</sup> And it is an obvious fact, which cannot be called in question, that the principal element in a man's well-being, – indeed, in the whole tenor of his existence, – is what he is made of, his inner constitution. For this is the immediate source of that inward satisfaction or dissatisfaction resulting from the sum total of his sensations, desires and thoughts; whilst his surroundings, on the other hand, exert only a mediate or indirect influence upon him. This is why the same external events or circumstances affect no two people alike; even with perfectly similar surroundings every one lives in a world of his own. For a man has immediate apprehension only of his own ideas, feelings and volitions; the outer world can influence him only in so far as it brings these to life. The world in which a man lives shapes itself chiefly by the way in which he looks at it, and so it proves different to different men; to one it is barren, dull, and superficial; to another rich, interesting, and full of meaning. On hearing of the interesting events which have happened in the course of a man's experience, many people will wish that similar things had happened in their lives too, completely forgetting that they should be envious rather of the mental aptitude which lent those events the significance they possess when he describes them; to a man of genius they were interesting adventures; but to the dull perceptions of an ordinary individual they would have been stale, everyday occurrences. This is in the highest degree the case with many of Goethe's and Byron's poems, which are obviously founded upon actual facts; where it is open to a foolish reader to envy the poet because so many delightful things happened to him, instead of envying that mighty power of phantasy which was capable of turning a fairly common experience into something so great and beautiful.

In the same way, a person of melancholy temperament will make a scene in a tragedy out of what appears to the sanguine man only in the light of an interesting conflict, and to a phlegmatic soul as something without any meaning; – all of which rests upon the fact that every event, in order to be realized and appreciated, requires the co-operation of two factors, namely, a subject and an object,

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<sup>1</sup> *Eth. Nichom.*, I. 8.

<sup>2</sup> Cf. Clemens Alex. Strom. II., 21.

although these are as closely and necessarily connected as oxygen and hydrogen in water. When therefore the objective or external factor in an experience is actually the same, but the subjective or personal appreciation of it varies, the event is just as much a different one in the eyes of different persons as if the objective factors had not been alike; for to a blunt intelligence the fairest and best object in the world presents only a poor reality, and is therefore only poorly appreciated, – like a fine landscape in dull weather, or in the reflection of a bad *camera obscura*. In plain language, every man is pent up within the limits of his own consciousness, and cannot directly get beyond those limits any more than he can get beyond his own skin; so external aid is not of much use to him. On the stage, one man is a prince, another a minister, a third a servant or a soldier or a general, and so on, – mere external differences: the inner reality, the kernel of all these appearances is the same – a poor player, with all the anxieties of his lot. In life it is just the same. Differences of rank and wealth give every man his part to play, but this by no means implies a difference of inward happiness and pleasure; here, too, there is the same being in all – a poor mortal, with his hardships and troubles. Though these may, indeed, in every case proceed from dissimilar causes, they are in their essential nature much the same in all their forms, with degrees of intensity which vary, no doubt, but in no wise correspond to the part a man has to play, to the presence or absence of position and wealth. Since everything which exists or happens for a man exists only in his consciousness and happens for it alone, the most essential thing for a man is the constitution of this consciousness, which is in most cases far more important than the circumstances which go to form its contents. All the pride and pleasure of the world, mirrored in the dull consciousness of a fool, are poor indeed compared with the imagination of Cervantes writing his *Don Quixote* in a miserable prison. The objective half of life and reality is in the hand of fate, and accordingly takes various forms in different cases: the subjective half is ourself, and in essentials is always remains the same.

Hence the life of every man is stamped with the same character throughout, however much his external circumstances may alter; it is like a series of variations on a single theme. No one can get beyond his own individuality. An animal, under whatever circumstances it is placed, remains within the narrow limits to which nature has irrevocably consigned it; so that our endeavors to make a pet happy must always keep within the compass of its nature, and be restricted to what it can feel. So it is with man; the measure of the happiness he can attain is determined beforehand by his individuality. More especially is this the case with the mental powers, which fix once for all his capacity for the higher kinds of pleasure. If these powers are small, no efforts from without, nothing that his fellowmen or that fortune can do for him, will suffice to raise him above the ordinary degree of human happiness and pleasure, half animal though it be; his only resources are his sensual appetite, – a cozy and cheerful family life at the most, – low company and vulgar pastime; even education, on the whole, can avail little, if anything, for the enlargement of his horizon. For the highest, most varied and lasting pleasures are those of the mind, however much our youth may deceive us on this point; and the pleasures of the mind turn chiefly on the powers of the mind. It is clear, then, that our happiness depends in a great degree upon what we *are*, upon our individuality, whilst lot or destiny is generally taken to mean only what we *have*, or our *reputation*. Our lot, in this sense, may improve; but we do not ask much of it if we are inwardly rich: on the other hand, a fool remains a fool, a dull blockhead, to his last hour, even though he were surrounded by houris in paradise. This is why Goethe, in the *West-östliclien Divan*, says that every man, whether he occupies a low position in life, or emerges as its victor, testifies to personality as the greatest factor in happiness: —

Volk und Knecht und Überwinder  
 Sie gestehen, zu jeder Zeit,  
 Höchtes Glück der Erdenkinder  
 Sei nur die Persönlichkeit.

Everything confirms the fact that the subjective element in life is incomparably more important for our happiness and pleasure than the objective, from such sayings as *Hunger is the best sauce*, and *Youth and Age cannot live together*, up to the life of the Genius and the Saint. Health outweighs all other blessings so much that one may really say that a healthy beggar is happier than an ailing king. A quiet and cheerful temperament, happy in the enjoyment of a perfectly sound physique, an intellect clear, lively, penetrating and seeing things as they are, a moderate and gentle will, and therefore a good conscience – these are privileges which no rank or wealth can make up for or replace. For what a man is in himself, what accompanies him when he is alone, what no one can give or take away, is obviously more essential to him than everything he has in the way of possessions, or even what he may be in the eyes of the world. An intellectual man in complete solitude has excellent entertainment in his own thoughts and fancies, while no amount of diversity or social pleasure, theatres, excursions and amusements, can ward off boredom from a dullard. A good, temperate, gentle character can be happy in needy circumstances, whilst a covetous, envious and malicious man, even if he be the richest in the world, goes miserable. Nay more; to one who has the constant delight of a special individuality, with a high degree of intellect, most of the pleasures which are run after by mankind are simply superfluous; they are even a trouble and a burden. And so Horace says of himself, that, however many are deprived of the fancy-goods of life, there is one at least who can live without them: —

Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas, Argentum, vestes, Gaetulo  
murice tinctas Sunt qui non habeant, est qui non curat habere;

and when Socrates saw various articles of luxury spread out for sale, he exclaimed: *How much there is in the world I do not want.*

So the first and most essential element in our life's happiness is what we are, – our personality, if for no other reason than that it is a constant factor coming into play under all circumstances: besides, unlike the blessings which are described under the other two heads, it is not the sport of destiny and cannot be wrested from us; – and, so far, it is endowed with an absolute value in contrast to the merely relative worth of the other two. The consequence of this is that it is much more difficult than people commonly suppose to get a hold on a man from without. But here the all-powerful agent, Time, comes in and claims its rights, and before its influence physical and mental advantages gradually waste away. Moral character alone remains inaccessible to it. In view of the destructive effect of time, it seems, indeed, as if the blessings named under the other two heads, of which time cannot directly rob us, were superior to those of the first. Another advantage might be claimed for them, namely, that being in their very nature objective and external, they are attainable, and every one is presented with the possibility, at least, of coming into possession of them; whilst what is subjective is not open to us to acquire, but making its entry by a kind of *divine right*, it remains for life, immutable, inalienable, an inexorable doom. Let me quote those lines in which Goethe describes how an unalterable destiny is assigned to every man at the hour of his birth, so that he can develop only in the lines laid down for him, as it were, by the conjunctions of the stars: and how the Sybil and the prophets declare that *himself* a man can never escape, nor any power of time avail to change the path on which his life is cast: —

Wie an dem Tag, der dich der Welt verliehen,  
Die Sonne stand zum Grusse der Planeten,  
Bist alsobald und fort und fort gediehen,  
Nach dem Gesetz, wonach du angetreten.  
So musst du sein, dir kannst du nicht entfliehen,  
So tagten schon Sybillen und Propheten;  
Und keine Zeit, und keine Macht zerstückelt  
Geprägte Form, die lebend sich entwickelt.

The only thing that stands in our power to achieve, is to make the most advantageous use possible of the personal qualities we possess, and accordingly to follow such pursuits only as will call them into play, to strive after the kind of perfection of which they admit and to avoid every other; consequently, to choose the position, occupation and manner of life which are most suitable for their development.

Imagine a man endowed with herculean strength who is compelled by circumstances to follow a sedentary occupation, some minute exquisite work of the hands, for example, or to engage in study and mental labor demanding quite other powers, and just those which he has not got, – compelled, that is, to leave unused the powers in which he is pre-eminently strong; a man placed like this will never feel happy all his life through. Even more miserable will be the lot of the man with intellectual powers of a very high order, who has to leave them undeveloped and unemployed, in the pursuit of a calling which does not require them, some bodily labor, perhaps, for which his strength is insufficient. Still, in a case of this kind, it should be our care, especially in youth, to avoid the precipice of presumption, and not ascribe to ourselves a superfluity of power which is not there.

Since the blessings described under the first head decidedly outweigh those contained under the other two, it is manifestly a wiser course to aim at the maintenance of our health and the cultivation of our faculties, than at the amassing of wealth; but this must not be mistaken as meaning that we should neglect to acquire an adequate supply of the necessaries of life. Wealth, in the strict sense of the word, that is, great superfluity, can do little for our happiness; and many rich people feel unhappy just because they are without any true mental culture or knowledge, and consequently have no objective interests which would qualify them for intellectual occupations. For beyond the satisfaction of some real and natural necessities, all that the possession of wealth can achieve has a very small influence upon our happiness, in the proper sense of the word; indeed, wealth rather disturbs it, because the preservation of property entails a great many unavoidable anxieties. And still men are a thousand times more intent on becoming rich than on acquiring culture, though it is quite certain that what a man *is* contributes much more to his happiness than what he *has*. So you may see many a man, as industrious as an ant, ceaselessly occupied from morning to night in the endeavor to increase his heap of gold. Beyond the narrow horizon of means to this end, he knows nothing; his mind is a blank, and consequently unsusceptible to any other influence. The highest pleasures, those of the intellect, are to him inaccessible, and he tries in vain to replace them by the fleeting pleasures of sense in which he indulges, lasting but a brief hour and at tremendous cost. And if he is lucky, his struggles result in his having a really great pile of gold, which he leaves to his heir, either to make it still larger, or to squander it in extravagance. A life like this, though pursued with a sense of earnestness and an air of importance, is just as silly as many another which has a fool's cap for its symbol.

*What a man has in himself* is, then, the chief element in his happiness. Because this is, as a rule, so very little, most of those who are placed beyond the struggle with penury feel at bottom quite as unhappy as those who are still engaged in it. Their minds are vacant, their imagination dull, their spirits poor, and so they are driven to the company of those like them – for *similis simili gaudet*– where they make common pursuit of pastime and entertainment, consisting for the most part in sensual pleasure, amusement of every kind, and finally, in excess and libertinism. A young man of rich family enters upon life with a large patrimony, and often runs through it in an incredibly short space of time, in vicious extravagance; and why? Simply because, here too, the mind is empty and void, and so the man is bored with existence. He was sent forth into the world outwardly rich but inwardly poor, and his vain endeavor was to make his external wealth compensate for his inner poverty, by trying to obtain everything *from without*, like an old man who seeks to strengthen himself as King David or Maréchal de Rex tried to do. And so in the end one who is inwardly poor comes to be also poor outwardly.

I need not insist upon the importance of the other two kinds of blessings which make up the happiness of human life; now-a-days the value of possessing them is too well known to require

advertisement. The third class, it is true, may seem, compared with the second, of a very ethereal character, as it consists only of other people's opinions. Still every one has to strive for reputation, that is to say, a good name. Rank, on the other hand, should be aspired to only by those who serve the state, and fame by very few indeed. In any case, reputation is looked upon as a priceless treasure, and fame as the most precious of all the blessings a man can attain, – the Golden Fleece, as it were, of the elect: whilst only fools will prefer rank to property. The second and third classes, moreover, are reciprocally cause and effect; so far, that is, as Petronius' maxim, *habes habebis*, is true; and conversely, the favor of others, in all its forms, often puts us in the way of getting what we want.

## CHAPTER II

### PERSONALITY, OR WHAT A MAN IS

We have already seen, in general, that what a man *is* contributes much more to his happiness than what he *has*, or how he is regarded by others. What a man is, and so what he has in his own person, is always the chief thing to consider; for his individuality accompanies him always and everywhere, and gives its color to all his experiences. In every kind of enjoyment, for instance, the pleasure depends principally upon the man himself. Every one admits this in regard to physical, and how much truer it is of intellectual, pleasure. When we use that English expression, "to enjoy one's self," we are employing a very striking and appropriate phrase; for observe – one says, not "he enjoys Paris," but "he enjoys himself in Paris." To a man possessed of an ill-conditioned individuality, all pleasure is like delicate wine in a mouth made bitter with gall. Therefore, in the blessings as well as in the ills of life, less depends upon what befalls us than upon the way in which it is met, that is, upon the kind and degree of our general susceptibility. What a man is and has in himself, – in a word personality, with all it entails, is the only immediate and direct factor in his happiness and welfare. All else is mediate and indirect, and its influence can be neutralized and frustrated; but the influence of personality never. This is why the envy which personal qualities excite is the most implacable of all, – as it is also the most carefully dissembled.

Further, the constitution of our consciousness is the ever present and lasting element in all we do or suffer; our individuality is persistently at work, more or less, at every moment of our life: all other influences are temporal, incidental, fleeting, and subject to every kind of chance and change. This is why Aristotle says: *It is not wealth but character that lasts.*<sup>3</sup>

[Greek: – hae gar physis bebion ou ta chraemata]

And just for the same reason we can more easily bear a misfortune which comes to us entirely from without, than one which we have drawn upon ourselves; for fortune may always change, but not character. Therefore, subjective blessings, – a noble nature, a capable head, a joyful temperament, bright spirits, a well-constituted, perfectly sound physique, in a word, *mens sana in corpore sano*, are the first and most important elements in happiness; so that we should be more intent on promoting and preserving such qualities than on the possession of external wealth and external honor.

And of all these, the one which makes us the most directly happy is a genial flow of good spirits; for this excellent quality is its own immediate reward. The man who is cheerful and merry has always a good reason for being so, – the fact, namely, that he is so. There is nothing which, like this quality, can so completely replace the loss of every other blessing. If you know anyone who is young, handsome, rich and esteemed, and you want to know, further, if he is happy, ask, Is he cheerful and genial? – and if he is, what does it matter whether he is young or old, straight or humpbacked, poor or rich? – he is happy. In my early days I once opened an old book and found these words: *If you laugh a great deal, you are happy; if you cry a great deal, you are unhappy*; – a very simple remark, no doubt; but just because it is so simple I have never been able to forget it, even though it is in the last degree a truism. So if cheerfulness knocks at our door, we should throw it wide open, for it never comes inopportunely; instead of that, we often make scruples about letting it in. We want to be quite sure that we have every reason to be contented; then we are afraid that cheerfulness of spirits may interfere with serious reflections or weighty cares. Cheerfulness is a direct and immediate gain, – the very coin, as it were, of happiness, and not, like all else, merely a cheque upon the bank; for it alone makes us immediately happy in the present moment, and that is the highest blessing for beings like

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<sup>3</sup> Eth. Eud., vii. 2. 37:

us, whose existence is but an infinitesimal moment between two eternities. To secure and promote this feeling of cheerfulness should be the supreme aim of all our endeavors after happiness.

Now it is certain that nothing contributes so little to cheerfulness as riches, or so much, as health. Is it not in the lower classes, the so-called working classes, more especially those of them who live in the country, that we see cheerful and contented faces? and is it not amongst the rich, the upper classes, that we find faces full of ill-humor and vexation? Consequently we should try as much as possible to maintain a high degree of health; for cheerfulness is the very flower of it. I need hardly say what one must do to be healthy – avoid every kind of excess, all violent and unpleasant emotion, all mental overstrain, take daily exercise in the open air, cold baths and such like hygienic measures. For without a proper amount of daily exercise no one can remain healthy; all the processes of life demand exercise for the due performance of their functions, exercise not only of the parts more immediately concerned, but also of the whole body. For, as Aristotle rightly says, *Life is movement*; it is its very essence. Ceaseless and rapid motion goes on in every part of the organism. The heart, with its complicated double systole and diastole, beats strongly and untiringly; with twenty-eight beats it has to drive the whole of the blood through arteries, veins and capillaries; the lungs pump like a steam-engine, without intermission; the intestines are always in peristaltic action; the glands are all constantly absorbing and secreting; even the brain has a double motion of its own, with every beat of the pulse and every breath we draw. When people can get no exercise at all, as is the case with the countless numbers who are condemned to a sedentary life, there is a glaring and fatal disproportion between outward inactivity and inner tumult. For this ceaseless internal motion requires some external counterpart, and the want of it produces effects like those of emotion which we are obliged to suppress. Even trees must be shaken by the wind, if they are to thrive. The rule which finds its application here may be most briefly expressed in Latin: *omnis motus, quo celerior, eo magis motus*.

How much our happiness depends upon our spirits, and these again upon our state of health, may be seen by comparing the influence which the same external circumstances or events have upon us when we are well and strong with the effects which they have when we are depressed and troubled with ill-health. It is not what things are objectively and in themselves, but what they are for us, in our way of looking at them, that makes us happy or the reverse. As Epictetus says, *Men are not influenced by things, but by their thoughts about things*. And, in general, nine-tenths of our happiness depends upon health alone. With health, everything is a source of pleasure; without it, nothing else, whatever it may be, is enjoyable; even the other personal blessings, – a great mind, a happy temperament – are degraded and dwarfed for want of it. So it is really with good reason that, when two people meet, the first thing they do is to inquire after each other's health, and to express the hope that it is good; for good health is by far the most important element in human happiness. It follows from all this that the greatest of follies is to sacrifice health for any other kind of happiness, whatever it may be, for gain, advancement, learning or fame, let alone, then, for fleeting sensual pleasures. Everything else should rather be postponed to it.

But however much health may contribute to that flow of good spirits which is so essential to our happiness, good spirits do not entirely depend upon health; for a man may be perfectly sound in his physique and still possess a melancholy temperament and be generally given up to sad thoughts. The ultimate cause of this is undoubtedly to be found in innate, and therefore unalterable, physical constitution, especially in the more or less normal relation of a man's sensitiveness to his muscular and vital energy. Abnormal sensitiveness produces inequality of spirits, a predominating melancholy, with periodical fits of unrestrained liveliness. A genius is one whose nervous power or sensitiveness is largely in excess; as Aristotle<sup>4</sup> has very correctly observed, *Men distinguished in philosophy, politics, poetry or art appear to be all of a melancholy temperament*. This is doubtless the passage which Cicero

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<sup>4</sup> Probl. xxx., ep. 1

has in his mind when he says, as he often does, *Aristoteles ait omnes ingeniosos melancholicos esse*.<sup>5</sup> Shakespeare has very neatly expressed this radical and innate diversity of temperament in those lines in *The Merchant of Venice*:

Nature has framed strange fellows in her time;  
Some that will evermore peep through their eyes,  
And laugh, like parrots at a bag-piper;  
And others of such vinegar aspect,  
That they'll not show their teeth in way of smile,  
Though Nestor swear the jest be laughable.

This is the difference which Plato draws between [Greek: eukolos] and [Greek: dyskolos] – the man of *easy*, and the man of *difficult* disposition – in proof of which he refers to the varying degrees of susceptibility which different people show to pleasurable and painful impressions; so that one man will laugh at what makes another despair. As a rule, the stronger the susceptibility to unpleasant impressions, the weaker is the susceptibility to pleasant ones, and *vice versa*. If it is equally possible for an event to turn out well or ill, the [Greek: dyskolos] will be annoyed or grieved if the issue is unfavorable, and will not rejoice, should it be happy. On the other hand, the [Greek: eukolos] will neither worry nor fret over an unfavorable issue, but rejoice if it turns out well. If the one is successful in nine out of ten undertakings, he will not be pleased, but rather annoyed that one has miscarried; whilst the other, if only a single one succeeds, will manage to find consolation in the fact and remain cheerful. But here is another instance of the truth, that hardly any evil is entirely without its compensation; for the misfortunes and sufferings which the [Greek: auskoloι], that is, people of gloomy and anxious character, have to overcome, are, on the whole, more imaginary and therefore less real than those which befall the gay and careless; for a man who paints everything black, who constantly fears the worst and takes measures accordingly, will not be disappointed so often in this world, as one who always looks upon the bright side of things. And when a morbid affection of the nerves, or a derangement of the digestive organs, plays into the hands of an innate tendency to gloom, this tendency may reach such a height that permanent discomfort produces a weariness of life. So arises an inclination to suicide, which even the most trivial unpleasantness may actually bring about; nay, when the tendency attains its worst form, it may be occasioned by nothing in particular, but a man may resolve to put an end to his existence, simply because he is permanently unhappy, and then coolly and firmly carry out his determination; as may be seen by the way in which the sufferer, when placed under supervision, as he usually is, eagerly waits to seize the first unguarded moment, when, without a shudder, without a struggle or recoil, he may use the now natural and welcome means of effecting his release.<sup>6</sup> Even the healthiest, perhaps even the most cheerful man, may resolve upon death under certain circumstances; when, for instance, his sufferings, or his fears of some inevitable misfortune, reach such a pitch as to outweigh the terrors of death. The only difference lies in the degree of suffering necessary to bring about the fatal act, a degree which will be high in the case of a cheerful, and low in that of a gloomy man. The greater the melancholy, the lower need the degree be; in the end, it may even sink to zero. But if a man is cheerful, and his spirits are supported by good health, it requires a high degree of suffering to make him lay hands upon himself. There are countless steps in the scale between the two extremes of suicide, the suicide which springs merely from a morbid intensification of innate gloom, and the suicide of the healthy and cheerful man, who has entirely objective grounds for putting an end to his existence.

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<sup>5</sup> Tusc. i., 33.

<sup>6</sup> For a detailed description of this condition of mind Cf Esquirol, *Des maladies mentales*.

Beauty is partly an affair of health. It may be reckoned as a personal advantage; though it does not, properly speaking, contribute directly to our happiness. It does so indirectly, by impressing other people; and it is no unimportant advantage, even in man. Beauty is an open letter of recommendation, predisposing the heart to favor the person who presents it. As is well said in these lines of Homer, the gift of beauty is not lightly to be thrown away, that glorious gift which none can bestow save the gods alone —

[Greek: outoi hapoblaet erti theon erikuoeta dora, ossa ken autoi dosin, ekon douk an tis eloito].<sup>7</sup>

The most general survey shows us that the two foes of human happiness are pain and boredom. We may go further, and say that in the degree in which we are fortunate enough to get away from the one, we approach the other. Life presents, in fact, a more or less violent oscillation between the two. The reason of this is that each of these two poles stands in a double antagonism to the other, external or objective, and inner or subjective. Needy surroundings and poverty produce pain; while, if a man is more than well off, he is bored. Accordingly, while the lower classes are engaged in a ceaseless struggle with need, in other words, with pain, the upper carry on a constant and often desperate battle with boredom.<sup>8</sup> The inner or subjective antagonism arises from the fact that, in the individual, susceptibility to pain varies inversely with susceptibility to boredom, because susceptibility is directly proportionate to mental power. Let me explain. A dull mind is, as a rule, associated with dull sensibilities, nerves which no stimulus can affect, a temperament, in short, which does not feel pain or anxiety very much, however great or terrible it may be. Now, intellectual dullness is at the bottom of that *vacuity of soul* which is stamped on so many faces, a state of mind which betrays itself by a constant and lively attention to all the trivial circumstances in the external world. This is the true source of boredom – a continual panting after excitement, in order to have a pretext for giving the mind and spirits something to occupy them. The kind of things people choose for this purpose shows that they are not very particular, as witness the miserable pastimes they have recourse to, and their ideas of social pleasure and conversation: or again, the number of people who gossip on the doorstep or gape out of the window. It is mainly because of this inner vacuity of soul that people go in quest of society, diversion, amusement, luxury of every sort, which lead many to extravagance and misery. Nothing is so good a protection against such misery as inward wealth, the wealth of the mind, because the greater it grows, the less room it leaves for boredom. The inexhaustible activity of thought! Finding ever new material to work upon in the multifarious phenomena of self and nature, and able and ready to form new combinations of them, – there you have something that invigorates the mind, and apart from moments of relaxation, sets it far above the reach of boredom.

But, on the other hand, this high degree of intelligence is rooted in a high degree of susceptibility, greater strength of will, greater passionateness; and from the union of these qualities comes an increased capacity for emotion, an enhanced sensibility to all mental and even bodily pain, greater impatience of obstacles, greater resentment of interruption; – all of which tendencies are augmented by the power of the imagination, the vivid character of the whole range of thought, including what is disagreeable. This applies, in various degrees, to every step in the long scale of mental power, from the veriest dunce to the greatest genius that ever lived. Therefore the nearer anyone is, either from a subjective or from an objective point of view, to one of those sources of suffering in human life, the farther he is from the other. And so a man's natural bent will lead him to make his objective world conform to his subjective as much as possible; that is to say, he will take the greatest measures against that form of suffering to which he is most liable. The wise man will, above all, strive after freedom from pain and annoyance, quiet and leisure, consequently a tranquil, modest

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<sup>7</sup> *Iliad* 3, 65.

<sup>8</sup> And the extremes meet; for the lowest state of civilization, a nomad or wandering life, finds its counterpart in the highest, where everyone is at times a tourist. The earlier stage was a case of necessity; the latter is a remedy for boredom.

life, with as few encounters as may be; and so, after a little experience of his so-called fellowmen, he will elect to live in retirement, or even, if he is a man of great intellect, in solitude. For the more a man has in himself, the less he will want from other people, – the less, indeed, other people can be to him. This is why a high degree of intellect tends to make a man unsocial. True, if *quality* of intellect could be made up for by quantity, it might be worth while to live even in the great world; but unfortunately, a hundred fools together will not make one wise man.

But the individual who stands at the other end of the scale is no sooner free from the pangs of need than he endeavors to get pastime and society at any cost, taking up with the first person he meets, and avoiding nothing so much as himself. For in solitude, where every one is thrown upon his own resources, what a man has in himself comes to light; the fool in fine raiment groans under the burden of his miserable personality, a burden which he can never throw off, whilst the man of talent peoples the waste places with his animating thoughts. Seneca declares that folly is its own burden, —*omnis stultitia laborat fastidio sui*, – a very true saying, with which may be compared the words of Jesus, the son of Sirach, *The life of a fool is worse than death*<sup>9</sup>. And, as a rule, it will be found that a man is sociable just in the degree in which he is intellectually poor and generally vulgar. For one's choice in this world does not go much beyond solitude on one side and vulgarity on the other. It is said that the most sociable of all people are the negroes; and they are at the bottom of the scale in intellect. I remember reading once in a French paper<sup>10</sup> that the blacks in North America, whether free or enslaved, are fond of shutting themselves up in large numbers in the smallest space, because they cannot have too much of one another's snub-nosed company.

The brain may be regarded as a kind of parasite of the organism, a pensioner, as it were, who dwells with the body: and leisure, that is, the time one has for the free enjoyment of one's consciousness or individuality, is the fruit or produce of the rest of existence, which is in general only labor and effort. But what does most people's leisure yield? – boredom and dullness; except, of course, when it is occupied with sensual pleasure or folly. How little such leisure is worth may be seen in the way in which it is spent: and, as Ariosto observes, how miserable are the idle hours of ignorant men! —*ozio lungo d'uomini ignoranti*. Ordinary people think merely how they shall *spend* their time; a man of any talent tries to *use* it. The reason why people of limited intellect are apt to be bored is that their intellect is absolutely nothing more than the means by which the motive power of the will is put into force: and whenever there is nothing particular to set the will in motion, it rests, and their intellect takes a holiday, because, equally with the will, it requires something external to bring it into play. The result is an awful stagnation of whatever power a man has – in a word, boredom. To counteract this miserable feeling, men run to trivialities which please for the moment they are taken up, hoping thus to engage the will in order to rouse it to action, and so set the intellect in motion; for it is the latter which has to give effect to these motives of the will. Compared with real and natural motives, these are but as paper money to coin; for their value is only arbitrary – card games and the like, which have been invented for this very purpose. And if there is nothing else to be done, a man will twirl his thumbs or beat the devil's tattoo; or a cigar may be a welcome substitute for exercising his brains. Hence, in all countries the chief occupation of society is card-playing,<sup>11</sup> and it is the gauge of its value, and an outward sign that it is bankrupt in thought. Because people have no thoughts to deal in, they deal cards, and try and win one another's money. Idiots! But I do not wish to be unjust; so let me remark that it may certainly be said in defence of card-playing that it is a preparation for the world and for business life, because one learns thereby how to make a clever use of fortuitous but unalterable circumstances (cards, in this case), and to get as much out of them as

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<sup>9</sup> Ecclesiasticus, xxii. 11.

<sup>10</sup> *Le Commerce*, Oct. 19th, 1837.

<sup>11</sup> *Translator's Note*. – Card-playing to this extent is now, no doubt, a thing of the past, at any rate amongst the nations of northern Europe. The present fashion is rather in favor of a dilettante interest in art or literature.

one can: and to do this a man must learn a little dissimulation, and how to put a good face upon a bad business. But, on the other hand, it is exactly for this reason that card-playing is so demoralizing, since the whole object of it is to employ every kind of trick and machination in order to win what belongs to another. And a habit of this sort, learnt at the card-table, strikes root and pushes its way into practical life; and in the affairs of every day a man gradually comes to regard *meum* and *tuum* in much the same light as cards, and to consider that he may use to the utmost whatever advantages he possesses, so long as he does not come within the arm of the law. Examples of what I mean are of daily occurrence in mercantile life. Since, then, leisure is the flower, or rather the fruit, of existence, as it puts a man into possession of himself, those are happy indeed who possess something real in themselves. But what do you get from most people's leisure? – only a good-for-nothing fellow, who is terribly bored and a burden to himself. Let us, therefore, rejoice, dear brethren, for *we are not children of the bondwoman, but of the free*.

Further, as no land is so well off as that which requires few imports, or none at all, so the happiest man is one who has enough in his own inner wealth, and requires little or nothing from outside for his maintenance, for imports are expensive things, reveal dependence, entail danger, occasion trouble, and when all is said and done, are a poor substitute for home produce. No man ought to expect much from others, or, in general, from the external world. What one human being can be to another is not a very great deal: in the end every one stands alone, and the important thing is *who* it is that stands alone. Here, then, is another application of the general truth which Goethe recognizes in *Dichtung und Wahrheit* (Bk. III.), that in everything a man has ultimately to appeal to himself; or, as Goldsmith puts it in *The Traveller*:

*Still to ourselves in every place consign'd Our own felicity we make or find.*

Himself is the source of the best and most a man can be or achieve. The more this is so – the more a man finds his sources of pleasure in himself – the happier he will be. Therefore, it is with great truth that Aristotle<sup>12</sup> says, *To be happy means to be self-sufficient*. For all other sources of happiness are in their nature most uncertain, precarious, fleeting, the sport of chance; and so even under the most favorable circumstances they can easily be exhausted; nay, this is unavoidable, because they are not always within reach. And in old age these sources of happiness must necessarily dry up: – love leaves us then, and wit, desire to travel, delight in horses, aptitude for social intercourse; friends and relations, too, are taken from us by death. Then more than ever, it depends upon what a man has in himself; for this will stick to him longest; and at any period of life it is the only genuine and lasting source of happiness. There is not much to be got anywhere in the world. It is filled with misery and pain; and if a man escapes these, boredom lies in wait for him at every corner. Nay more; it is evil which generally has the upper hand, and folly makes the most noise. Fate is cruel, and mankind is pitiable. In such a world as this, a man who is rich in himself is like a bright, warm, happy room at Christmastide, while without are the frost and snow of a December night. Therefore, without doubt, the happiest destiny on earth is to have the rare gift of a rich individuality, and, more especially to be possessed of a good endowment of intellect; this is the happiest destiny, though it may not be, after all, a very brilliant one.

There was a great wisdom in that remark which Queen Christina of Sweden made, in her nineteenth year, about Descartes, who had then lived for twenty years in the deepest solitude in Holland, and, apart from report, was known to her only by a single essay: *M. Descartes*, she said, *is the happiest of men, and his condition seems to me much to be envied*.<sup>13</sup> Of course, as was the case with Descartes, external circumstances must be favorable enough to allow a man to be master of his life and happiness; or, as we read in *Ecclesiastes*<sup>14</sup> — *Wisdom is good together with an inheritance, and*

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<sup>12</sup> Eth. Eud, vii 2

<sup>13</sup> *Vie de Descartes*, par Baillet. Liv. vii., ch. 10.

<sup>14</sup> vii. 12.

*profitable unto them that see the sun.* The man to whom nature and fate have granted the blessing of wisdom, will be most anxious and careful to keep open the fountains of happiness which he has in himself; and for this, independence and leisure are necessary. To obtain them, he will be willing to moderate his desires and harbor his resources, all the more because he is not, like others, restricted to the external world for his pleasures. So he will not be misled by expectations of office, or money, or the favor and applause of his fellowmen, into surrendering himself in order to conform to low desires and vulgar tastes; nay, in such a case he will follow the advice that Horace gives in his epistle to Maecenas.<sup>15</sup>

Nec somnum plebis laudo, satur altitium, nec Otia divitiis Arabum liberrima  
muto.

It is a great piece of folly to sacrifice the inner for the outer man, to give the whole or the greater part of one's quiet, leisure and independence for splendor, rank, pomp, titles and honor. This is what Goethe did. My good luck drew me quite in the other direction.

The truth which I am insisting upon here, the truth, namely, that the chief source of human happiness is internal, is confirmed by that most accurate observation of Aristotle in the *Nichomachean Ethics*<sup>16</sup> that every pleasure presupposes some sort of activity, the application of some sort of power, without which it cannot exist. The doctrine of Aristotle's, that a man's happiness consists in the free exercise of his highest faculties, is also enunciated by Stobaeus in his exposition of the Peripatetic philosophy<sup>17</sup>: *happiness, he says, means vigorous and successful activity in all your undertakings*; and he explains that by *vigor* [Greek: *aretae*] he means *mastery* in any thing, whatever it be. Now, the original purpose of those forces with which nature has endowed man is to enable him to struggle against the difficulties which beset him on all sides. But if this struggle comes to an end, his unemployed forces become a burden to him; and he has to set to work and play with them, – to use them, I mean, for no purpose at all, beyond avoiding the other source of human suffering, boredom, to which he is at once exposed. It is the upper classes, people of wealth, who are the greatest victims of boredom. Lucretius long ago described their miserable state, and the truth of his description may be still recognized to-day, in the life of every great capital – where the rich man is seldom in his own halls, because it bores him to be there, and still he returns thither, because he is no better off outside; – or else he is away in post-haste to his house in the country, as if it were on fire; and he is no sooner arrived there, than he is bored again, and seeks to forget everything in sleep, or else hurries back to town once more.

*Exit saepe foras magnis ex aedibus ille,  
Esse domi quem pertaesum est, subitoque reventat,  
Quippe foris nihilo melius qui sentiat esse.  
Currit, agens mannos, ad villam precipitanter,  
Auxilium tectis quasi ferre ardentibus instans:  
Oscitat extemplo, tetigit quum limina villae;  
Aut abit in somnum gravis, atque obliviam quaerit;  
Aut etiam properans urbem petit atque revisit.*<sup>18</sup>

In their youth, such people must have had a superfluity of muscular and vital energy, – powers which, unlike those of the mind, cannot maintain their full degree of vigor very long; and in later years they either have no mental powers at all, or cannot develop any for want of employment which would

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<sup>15</sup> Lib. 1., ep. 7.

<sup>16</sup> i. 7 and vii. 13, 14.

<sup>17</sup> Ecl. eth. ii., ch 7.

<sup>18</sup> III 1073.

bring them into play; so that they are in a wretched plight. *Will*, however, they still possess, for this is the only power that is inexhaustible; and they try to stimulate their will by passionate excitement, such as games of chance for high stakes – undoubtedly a most degrading form of vice. And one may say generally that if a man finds himself with nothing to do, he is sure to choose some amusement suited to the kind of power in which he excels, – bowls, it may be, or chess; hunting or painting; horse-racing or music; cards, or poetry, heraldry, philosophy, or some other dilettante interest. We might classify these interests methodically, by reducing them to expressions of the three fundamental powers, the factors, that is to say, which go to make up the physiological constitution of man; and further, by considering these powers by themselves, and apart from any of the definite aims which they may subserve, and simply as affording three sources of possible pleasure, out of which every man will choose what suits him, according as he excels in one direction or another.

First of all come the pleasures of *vital energy*, of food, drink, digestion, rest and sleep; and there are parts of the world where it can be said that these are characteristic and national pleasures. Secondly, there are the pleasures of *muscular energy*, such as walking, running, wrestling, dancing, fencing, riding and similar athletic pursuits, which sometimes take the form of sport, and sometimes of a military life and real warfare. Thirdly, there are the pleasures of sensibility, such as observation, thought, feeling, or a taste for poetry or culture, music, learning, reading, meditation, invention, philosophy and the like. As regards the value, relative worth and duration of each of these kinds of pleasure, a great deal might be said, which, however, I leave the reader to supply. But every one will see that the nobler the power which is brought into play, the greater will be the pleasure which it gives; for pleasure always involves the use of one's own powers, and happiness consists in a frequent repetition of pleasure. No one will deny that in this respect the pleasures of sensibility occupy a higher place than either of the other two fundamental kinds; which exist in an equal, nay, in a greater degree in brutes; it is this preponderating amount of sensibility which distinguishes man from other animals. Now, our mental powers are forms of sensibility, and therefore a preponderating amount of it makes us capable of that kind of pleasure which has to do with mind, so-called intellectual pleasure; and the more sensibility predominates, the greater the pleasure will be.<sup>19</sup>

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<sup>19</sup> Nature exhibits a continual progress, starting from the mechanical and chemical activity of the inorganic world, proceeding to the vegetable, with its dull enjoyment of self, from that to the animal world, where intelligence and consciousness begin, at first very weak, and only after many intermediate stages attaining its last great development in man, whose intellect is Nature's crowning point, the goal of all her efforts, the most perfect and difficult of all her works. And even within the range of the human intellect, there are a great many observable differences of degree, and it is very seldom that intellect reaches its highest point, intelligence properly so-called, which in this narrow and strict sense of the word, is Nature's most consummate product, and so the rarest and most precious thing of which the world can boast. The highest product of Nature is the clearest degree of consciousness, in which the world mirrors itself more plainly and completely than anywhere else. A man endowed with this form of intelligence is in possession of what is noblest and best on earth; and accordingly, he has a source of pleasure in comparison with which all others are small. From his surroundings he asks nothing but leisure for the free enjoyment of what he has got, time, as it were, to polish his diamond. All other pleasures that are not of the intellect are of a lower kind; for they are, one and all, movements of will – desires, hopes, fears and ambitions, no matter to what directed: they are always satisfied at the cost of pain, and in the case of ambition, generally with more or less of illusion. With intellectual pleasure, on the other hand, truth becomes clearer and clearer. In the realm of intelligence pain has no power. Knowledge is all in all. Further, intellectual pleasures are accessible entirely and only through the medium of the intelligence, and are limited by its capacity. *For all the wit there is in the world is useless to him who has none.* Still this advantage is accompanied by a substantial disadvantage; for the whole of Nature shows that with the growth of intelligence comes increased capacity for pain, and it is only with the highest degree of intelligence that suffering reaches its supreme point.

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