

# АРТУР ШОПЕНГАУЭР

THE ESSAYS OF ARTHUR  
SCHOPENHAUER;  
STUDIES IN PESSIMISM

Артур Шопенгауэр

**The Essays of Arthur  
Schopenhauer; Studies in Pessimism**

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**Шопенгауэр А.**

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## Содержание

NOTE	5
ON THE SUFFERINGS OF THE WORLD	6
THE VANITY OF EXISTENCE	13
Конец ознакомительного фрагмента.	16

# Arthur Schopenhauer The Essays of Arthur Schopenhauer; Studies in Pessimism

## NOTE

The Essays here presented form a further selection from Schopenhauer's *Parerga*, brought together under a title which is not to be found in the original, and does not claim to apply to every chapter in the volume. The first essay is, in the main, a rendering of the philosopher's remarks under the heading of *Nachträge zur Lehre vom Leiden der Welt*, together with certain parts of another section entitled *Nachträge zur Lehre von der Bejahung und Verneinung des Willens zum Leben*. Such omissions as I have made are directed chiefly by the desire to avoid repeating arguments already familiar to readers of the other volumes in this series. The *Dialogue on Immortality* sums up views expressed at length in the philosopher's chief work, and treated again in the *Parerga*. The *Psychological Observations* in this and the previous volume practically exhaust the chapter of the original which bears this title.

The essay on *Women* must not be taken in jest. It expresses Schopenhauer's serious convictions; and, as a penetrating observer of the faults of humanity, he may be allowed a hearing on a question which is just now receiving a good deal of attention among us.

**T.B.S.**

## ON THE SUFFERINGS OF THE WORLD

Unless *suffering* is the direct and immediate object of life, our existence must entirely fail of its aim. It is absurd to look upon the enormous amount of pain that abounds everywhere in the world, and originates in needs and necessities inseparable from life itself, as serving no purpose at all and the result of mere chance. Each separate misfortune, as it comes, seems, no doubt, to be something exceptional; but misfortune in general is the rule.

I know of no greater absurdity than that propounded by most systems of philosophy in declaring evil to be negative in its character. Evil is just what is positive; it makes its own existence felt. Leibnitz is particularly concerned to defend this absurdity; and he seeks to strengthen his position by using a palpable and paltry sophism.<sup>1</sup> It is the good which is negative; in other words, happiness and satisfaction always imply some desire fulfilled, some state of pain brought to an end.

This explains the fact that we generally find pleasure to be not nearly so pleasant as we expected, and pain very much more painful.

The pleasure in this world, it has been said, outweighs the pain; or, at any rate, there is an even balance between the two. If the reader wishes to see shortly whether this statement is true, let him compare the respective feelings of two animals, one of which is engaged in eating the other.

The best consolation in misfortune or affliction of any kind will be the thought of other people who are in a still worse plight than yourself; and this is a form of consolation open to every one. But what an awful fate this means for mankind as a whole!

We are like lambs in a field, disporting themselves under the eye of the butcher, who chooses out first one and then another for his prey. So it is that in our good days we are all unconscious of the evil Fate may have presently in store for us – sickness, poverty, mutilation, loss of sight or reason.

No little part of the torment of existence lies in this, that Time is continually pressing upon us, never letting us take breath, but always coming after us, like a taskmaster with a whip. If at any moment Time stays his hand, it is only when we are delivered over to the misery of boredom.

But misfortune has its uses; for, as our bodily frame would burst asunder if the pressure of the atmosphere was removed, so, if the lives of men were relieved of all need, hardship and adversity; if everything they took in hand were successful, they would be so swollen with arrogance that, though they might not burst, they would present the spectacle of unbridled folly – nay, they would go mad. And I may say, further, that a certain amount of care or pain or trouble is necessary for every man at all times. A ship without ballast is unstable and will not go straight.

Certain it is that *work, worry, labor* and *trouble*, form the lot of almost all men their whole life long. But if all wishes were fulfilled as soon as they arose, how would men occupy their lives? what would they do with their time? If the world were a paradise of luxury and ease, a land flowing with milk and honey, where every Jack obtained his Jill at once and without any difficulty, men would either die of boredom or hang themselves; or there would be wars, massacres, and murders; so that in the end mankind would inflict more suffering on itself than it has now to accept at the hands of Nature.

In early youth, as we contemplate our coming life, we are like children in a theatre before the curtain is raised, sitting there in high spirits and eagerly waiting for the play to begin. It is a blessing that we do not know what is really going to happen. Could we foresee it, there are times when children might seem like innocent prisoners, condemned, not to death, but to life, and as yet all unconscious

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<sup>1</sup> *Translator's Note*, cf. *Thèod*, § 153. – Leibnitz argued that evil is a negative quality —*i. e.*, the absence of good; and that its active and seemingly positive character is an incidental and not an essential part of its nature. Cold, he said, is only the absence of the power of heat, and the active power of expansion in freezing water is an incidental and not an essential part of the nature of cold. The fact is, that the power of expansion in freezing water is really an increase of repulsion amongst its molecules; and Schopenhauer is quite right in calling the whole argument a sophism.

of what their sentence means. Nevertheless, every man desires to reach old age; in other words, a state of life of which it may be said: "It is bad to-day, and it will be worse to-morrow; and so on till the worst of all."

If you try to imagine, as nearly as you can, what an amount of misery, pain and suffering of every kind the sun shines upon in its course, you will admit that it would be much better if, on the earth as little as on the moon, the sun were able to call forth the phenomena of life; and if, here as there, the surface were still in a crystalline state.

Again, you may look upon life as an unprofitable episode, disturbing the blessed calm of non-existence. And, in any case, even though things have gone with you tolerably well, the longer you live the more clearly you will feel that, on the whole, life is *a disappointment, nay, a cheat*.

If two men who were friends in their youth meet again when they are old, after being separated for a life-time, the chief feeling they will have at the sight of each other will be one of complete disappointment at life as a whole; because their thoughts will be carried back to that earlier time when life seemed so fair as it lay spread out before them in the rosy light of dawn, promised so much – and then performed so little. This feeling will so completely predominate over every other that they will not even consider it necessary to give it words; but on either side it will be silently assumed, and form the ground-work of all they have to talk about.

He who lives to see two or three generations is like a man who sits some time in the conjurer's booth at a fair, and witnesses the performance twice or thrice in succession. The tricks were meant to be seen only once; and when they are no longer a novelty and cease to deceive, their effect is gone.

While no man is much to be envied for his lot, there are countless numbers whose fate is to be deplored.

Life is a task to be done. It is a fine thing to say *defunctus est*; it means that the man has done his task.

If children were brought into the world by an act of pure reason alone, would the human race continue to exist? Would not a man rather have so much sympathy with the coming generation as to spare it the burden of existence? or at any rate not take it upon himself to impose that burden upon it in cold blood.

I shall be told, I suppose, that my philosophy is comfortless – because I speak the truth; and people prefer to be assured that everything the Lord has made is good. Go to the priests, then, and leave philosophers in peace! At any rate, do not ask us to accommodate our doctrines to the lessons you have been taught. That is what those rascals of sham philosophers will do for you. Ask them for any doctrine you please, and you will get it. Your University professors are bound to preach optimism; and it is an easy and agreeable task to upset their theories.

I have reminded the reader that every state of welfare, every feeling of satisfaction, is negative in its character; that is to say, it consists in freedom from pain, which is the positive element of existence. It follows, therefore, that the happiness of any given life is to be measured, not by its joys and pleasures, but by the extent to which it has been free from suffering – from positive evil. If this is the true standpoint, the lower animals appear to enjoy a happier destiny than man. Let us examine the matter a little more closely.

However varied the forms that human happiness and misery may take, leading a man to seek the one and shun the other, the material basis of it all is bodily pleasure or bodily pain. This basis is very restricted: it is simply health, food, protection from wet and cold, the satisfaction of the sexual instinct; or else the absence of these things. Consequently, as far as real physical pleasure is concerned, the man is not better off than the brute, except in so far as the higher possibilities of his nervous system make him more sensitive to every kind of pleasure, but also, it must be remembered, to every kind of pain. But then compared with the brute, how much stronger are the passions aroused in him! what an immeasurable difference there is in the depth and vehemence of his emotions! – and yet, in

the one case, as in the other, all to produce the same result in the end: namely, health, food, clothing, and so on.

The chief source of all this passion is that thought for what is absent and future, which, with man, exercises such a powerful influence upon all he does. It is this that is the real origin of his cares, his hopes, his fears – emotions which affect him much more deeply than could ever be the case with those present joys and sufferings to which the brute is confined. In his powers of reflection, memory and foresight, man possesses, as it were, a machine for condensing and storing up his pleasures and his sorrows. But the brute has nothing of the kind; whenever it is in pain, it is as though it were suffering for the first time, even though the same thing should have previously happened to it times out of number. It has no power of summing up its feelings. Hence its careless and placid temper: how much it is to be envied! But in man reflection comes in, with all the emotions to which it gives rise; and taking up the same elements of pleasure and pain which are common to him and the brute, it develops his susceptibility to happiness and misery to such a degree that, at one moment the man is brought in an instant to a state of delight that may even prove fatal, at another to the depths of despair and suicide.

If we carry our analysis a step farther, we shall find that, in order to increase his pleasures, man has intentionally added to the number and pressure of his needs, which in their original state were not much more difficult to satisfy than those of the brute. Hence luxury in all its forms; delicate food, the use of tobacco and opium, spirituous liquors, fine clothes, and the thousand and one things than he considers necessary to his existence.

And above and beyond all this, there is a separate and peculiar source of pleasure, and consequently of pain, which man has established for himself, also as the result of using his powers of reflection; and this occupies him out of all proportion to its value, nay, almost more than all his other interests put together – I mean ambition and the feeling of honor and shame; in plain words, what he thinks about the opinion other people have of him. Taking a thousand forms, often very strange ones, this becomes the goal of almost all the efforts he makes that are not rooted in physical pleasure or pain. It is true that besides the sources of pleasure which he has in common with the brute, man has the pleasures of the mind as well. These admit of many gradations, from the most innocent trifling or the merest talk up to the highest intellectual achievements; but there is the accompanying boredom to be set against them on the side of suffering. Boredom is a form of suffering unknown to brutes, at any rate in their natural state; it is only the very cleverest of them who show faint traces of it when they are domesticated; whereas in the case of man it has become a downright scourge. The crowd of miserable wretches whose one aim in life is to fill their purses but never to put anything into their heads, offers a singular instance of this torment of boredom. Their wealth becomes a punishment by delivering them up to misery of having nothing to do; for, to escape it, they will rush about in all directions, traveling here, there and everywhere. No sooner do they arrive in a place than they are anxious to know what amusements it affords; just as though they were beggars asking where they could receive a dole! Of a truth, need and boredom are the two poles of human life. Finally, I may mention that as regards the sexual relation, a man is committed to a peculiar arrangement which drives him obstinately to choose one person. This feeling grows, now and then, into a more or less passionate love,<sup>2</sup> which is the source of little pleasure and much suffering.

It is, however, a wonderful thing that the mere addition of thought should serve to raise such a vast and lofty structure of human happiness and misery; resting, too, on the same narrow basis of joy and sorrow as man holds in common with the brute, and exposing him to such violent emotions, to so many storms of passion, so much convulsion of feeling, that what he has suffered stands written and may be read in the lines on his face. And yet, when all is told, he has been struggling ultimately

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<sup>2</sup> I have treated this subject at length in a special chapter of the second volume of my chief work.

for the very same things as the brute has attained, and with an incomparably smaller expenditure of passion and pain.

But all this contributes to increase the measures of suffering in human life out of all proportion to its pleasures; and the pains of life are made much worse for man by the fact that death is something very real to him. The brute flies from death instinctively without really knowing what it is, and therefore without ever contemplating it in the way natural to a man, who has this prospect always before his eyes. So that even if only a few brutes die a natural death, and most of them live only just long enough to transmit their species, and then, if not earlier, become the prey of some other animal, – whilst man, on the other hand, manages to make so-called natural death the rule, to which, however, there are a good many exceptions, – the advantage is on the side of the brute, for the reason stated above. But the fact is that man attains the natural term of years just as seldom as the brute; because the unnatural way in which he lives, and the strain of work and emotion, lead to a degeneration of the race; and so his goal is not often reached.

The brute is much more content with mere existence than man; the plant is wholly so; and man finds satisfaction in it just in proportion as he is dull and obtuse. Accordingly, the life of the brute carries less of sorrow with it, but also less of joy, when compared with the life of man; and while this may be traced, on the one side, to freedom from the torment of *care* and *anxiety*, it is also due to the fact that *hope*, in any real sense, is unknown to the brute. It is thus deprived of any share in that which gives us the most and best of our joys and pleasures, the mental anticipation of a happy future, and the inspiring play of phantasy, both of which we owe to our power of imagination. If the brute is free from care, it is also, in this sense, without hope; in either case, because its consciousness is limited to the present moment, to what it can actually see before it. The brute is an embodiment of present impulses, and hence what elements of fear and hope exist in its nature – and they do not go very far – arise only in relation to objects that lie before it and within reach of those impulses: whereas a man's range of vision embraces the whole of his life, and extends far into the past and future.

Following upon this, there is one respect in which brutes show real wisdom when compared with us – I mean, their quiet, placid enjoyment of the present moment. The tranquillity of mind which this seems to give them often puts us to shame for the many times we allow our thoughts and our cares to make us restless and discontented. And, in fact, those pleasures of hope and anticipation which I have been mentioning are not to be had for nothing. The delight which a man has in hoping for and looking forward to some special satisfaction is a part of the real pleasure attaching to it enjoyed in advance. This is afterwards deducted; for the more we look forward to anything, the less satisfaction we find in it when it comes. But the brute's enjoyment is not anticipated, and therefore, suffers no deduction; so that the actual pleasure of the moment comes to it whole and unimpaired. In the same way, too, evil presses upon the brute only with its own intrinsic weight; whereas with us the fear of its coming often makes its burden ten times more grievous.

It is just this characteristic way in which the brute gives itself up entirely to the present moment that contributes so much to the delight we take in our domestic pets. They are the present moment personified, and in some respects they make us feel the value of every hour that is free from trouble and annoyance, which we, with our thoughts and preoccupations, mostly disregard. But man, that selfish and heartless creature, misuses this quality of the brute to be more content than we are with mere existence, and often works it to such an extent that he allows the brute absolutely nothing more than mere, bare life. The bird which was made so that it might rove over half of the world, he shuts up into the space of a cubic foot, there to die a slow death in longing and crying for freedom; for in a cage it does not sing for the pleasure of it. And when I see how man misuses the dog, his best friend; how he ties up this intelligent animal with a chain, I feel the deepest sympathy with the brute and burning indignation against its master.

We shall see later that by taking a very high standpoint it is possible to justify the sufferings of mankind. But this justification cannot apply to animals, whose sufferings, while in a great measure

brought about by men, are often considerable even apart from their agency.<sup>3</sup> And so we are forced to ask, Why and for what purpose does all this torment and agony exist? There is nothing here to give the will pause; it is not free to deny itself and so obtain redemption. There is only one consideration that may serve to explain the sufferings of animals. It is this: that the will to live, which underlies the whole world of phenomena, must, in their case satisfy its cravings by feeding upon itself. This it does by forming a gradation of phenomena, every one of which exists at the expense of another. I have shown, however, that the capacity for suffering is less in animals than in man. Any further explanation that may be given of their fate will be in the nature of hypothesis, if not actually mythical in its character; and I may leave the reader to speculate upon the matter for himself.

*Brahma* is said to have produced the world by a kind of fall or mistake; and in order to atone for his folly, he is bound to remain in it himself until he works out his redemption. As an account of the origin of things, that is admirable! According to the doctrines of *Buddhism*, the world came into being as the result of some inexplicable disturbance in the heavenly calm of Nirvana, that blessed state obtained by expiation, which had endured so long a time – the change taking place by a kind of fatality. This explanation must be understood as having at bottom some moral bearing; although it is illustrated by an exactly parallel theory in the domain of physical science, which places the origin of the sun in a primitive streak of mist, formed one knows not how. Subsequently, by a series of moral errors, the world became gradually worse and worse – true of the physical orders as well – until it assumed the dismal aspect it wears to-day. Excellent! The *Greeks* looked upon the world and the gods as the work of an inscrutable necessity. A passable explanation: we may be content with it until we can get a better. Again, *Ormuzd* and *Ahriman* are rival powers, continually at war. That is not bad. But that a God like Jehovah should have created this world of misery and woe, out of pure caprice, and because he enjoyed doing it, and should then have clapped his hands in praise of his own work, and declared everything to be very good – that will not do at all! In its explanation of the origin of the world, Judaism is inferior to any other form of religious doctrine professed by a civilized nation; and it is quite in keeping with this that it is the only one which presents no trace whatever of any belief in the immortality of the soul.<sup>4</sup>

Even though Leibnitz' contention, that this is the best of all possible worlds, were correct, that would not justify God in having created it. For he is the Creator not of the world only, but of possibility itself; and, therefore, he ought to have so ordered possibility as that it would admit of something better.

There are two things which make it impossible to believe that this world is the successful work of an all-wise, all-good, and, at the same time, all-powerful Being; firstly, the misery which abounds in it everywhere; and secondly, the obvious imperfection of its highest product, man, who is a burlesque of what he should be. These things cannot be reconciled with any such belief. On the contrary, they are just the facts which support what I have been saying; they are our authority for viewing the world as the outcome of our own misdeeds, and therefore, as something that had better not have been. Whilst, under the former hypothesis, they amount to a bitter accusation against the Creator, and supply material for sarcasm; under the latter they form an indictment against our own nature, our own will, and teach us a lesson of humility. They lead us to see that, like the children of a libertine, we come into the world with the burden of sin upon us; and that it is only through having continually to atone for this sin that our existence is so miserable, and that its end is death.

There is nothing more certain than the general truth that it is the grievous *sin of the world* which has produced the grievous *suffering of the world*. I am not referring here to the physical connection between these two things lying in the realm of experience; my meaning is metaphysical. Accordingly, the sole thing that reconciles me to the Old Testament is the story of the Fall. In my eyes, it is the only

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<sup>3</sup> Cf. *Welt als Wille und Vorstellung*, vol. ii. p. 404.

<sup>4</sup> See *Parerga*, vol. i. pp. 139 *et seq.*

metaphysical truth in that book, even though it appears in the form of an allegory. There seems to me no better explanation of our existence than that it is the result of some false step, some sin of which we are paying the penalty. I cannot refrain from recommending the thoughtful reader a popular, but at the same time, profound treatise on this subject by Claudius<sup>5</sup> which exhibits the essentially pessimistic spirit of Christianity. It is entitled: *Cursed is the ground for thy sake*.

Between the ethics of the Greeks and the ethics of the Hindoos, there is a glaring contrast. In the one case (with the exception, it must be confessed, of Plato), the object of ethics is to enable a man to lead a happy life; in the other, it is to free and redeem him from life altogether – as is directly stated in the very first words of the *Sankhya Karika*.

Allied with this is the contrast between the Greek and the Christian idea of death. It is strikingly presented in a visible form on a fine antique sarcophagus in the gallery of Florence, which exhibits, in relief, the whole series of ceremonies attending a wedding in ancient times, from the formal offer to the evening when Hymen's torch lights the happy couple home. Compare with that the Christian coffin, draped in mournful black and surmounted with a crucifix! How much significance there is in these two ways of finding comfort in death. They are opposed to each other, but each is right. The one points to the *affirmation* of the will to live, which remains sure of life for all time, however rapidly its forms may change. The other, in the symbol of suffering and death, points to the *denial* of the will to live, to redemption from this world, the domain of death and devil. And in the question between the affirmation and the denial of the will to live, Christianity is in the last resort right.

The contrast which the New Testament presents when compared with the Old, according to the ecclesiastical view of the matter, is just that existing between my ethical system and the moral philosophy of Europe. The Old Testament represents man as under the dominion of Law, in which, however, there is no redemption. The New Testament declares Law to have failed, frees man from its dominion,<sup>6</sup> and in its stead preaches the kingdom of grace, to be won by faith, love of neighbor and entire sacrifice of self. This is the path of redemption from the evil of the world. The spirit of the New Testament is undoubtedly asceticism, however your protestants and rationalists may twist it to suit their purpose. Asceticism is the denial of the will to live; and the transition from the Old Testament to the New, from the dominion of Law to that of Faith, from justification by works to redemption through the Mediator, from the domain of sin and death to eternal life in Christ, means, when taken in its real sense, the transition from the merely moral virtues to the denial of the will to live. My philosophy shows the metaphysical foundation of justice and the love of mankind, and points to the goal to which these virtues necessarily lead, if they are practised in perfection. At the same time it is candid in confessing that a man must turn his back upon the world, and that the denial of the will to live is the way of redemption. It is therefore really at one with the spirit of the New Testament, whilst all other systems are couched in the spirit of the Old; that is to say, theoretically as well as practically, their result is Judaism – mere despotic theism. In this sense, then, my doctrine might be called the only true Christian philosophy – however paradoxical a statement this may seem to people who take superficial views instead of penetrating to the heart of the matter.

If you want a safe compass to guide you through life, and to banish all doubt as to the right way of looking at it, you cannot do better than accustom yourself to regard this world as a penitentiary, a sort of a penal colony, or [Greek: *ergastaerion*] as the earliest philosopher called it.<sup>7</sup> Amongst the Christian Fathers, Origen, with praiseworthy courage, took this view,<sup>8</sup> which is further justified by certain objective theories of life. I refer, not to my own philosophy alone, but to the wisdom

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<sup>5</sup> *Translator's Note.* – Matthias Claudius (1740-1815), a popular poet, and friend of Klopstock, Herder and Lessing. He edited the *Wandsbecker Bote*, in the fourth part of which appeared the treatise mentioned above. He generally wrote under the pseudonym of *Asmus*, and Schopenhauer often refers to him by this name.

<sup>6</sup> Cf. Romans vii; Galatians ii, iii.

<sup>7</sup> Cf. Clem. Alex. Strom. L. iii, c, 3, p. 399.

<sup>8</sup> Augustine *de civitate Dei.*, L. xi. c. 23.

of all ages, as expressed in Brahmanism and Buddhism, and in the sayings of Greek philosophers like Empedocles and Pythagoras; as also by Cicero, in his remark that the wise men of old used to teach that we come into this world to pay the penalty of crime committed in another state of existence – a doctrine which formed part of the initiation into the mysteries.<sup>9</sup> And Vanini – whom his contemporaries burned, finding that an easier task than to confute him – puts the same thing in a very forcible way. *Man, he says, is so full of every kind of misery that, were it not repugnant to the Christian religion, I should venture to affirm that if evil spirits exist at all, they have posed into human form and are now atoning for their crimes.*<sup>10</sup> And true Christianity – using the word in its right sense – also regards our existence as the consequence of sin and error.

If you accustom yourself to this view of life you will regulate your expectations accordingly, and cease to look upon all its disagreeable incidents, great and small, its sufferings, its worries, its misery, as anything unusual or irregular; nay, you will find that everything is as it should be, in a world where each of us pays the penalty of existence in his own peculiar way. Amongst the evils of a penal colony is the society of those who form it; and if the reader is worthy of better company, he will need no words from me to remind him of what he has to put up with at present. If he has a soul above the common, or if he is a man of genius, he will occasionally feel like some noble prisoner of state, condemned to work in the galleys with common criminals; and he will follow his example and try to isolate himself.

In general, however, it should be said that this view of life will enable us to contemplate the so-called imperfections of the great majority of men, their moral and intellectual deficiencies and the resulting base type of countenance, without any surprise, to say nothing of indignation; for we shall never cease to reflect where we are, and that the men about us are beings conceived and born in sin, and living to atone for it. That is what Christianity means in speaking of the sinful nature of man.

*Pardon's the word to all!*<sup>11</sup> Whatever folly men commit, be their shortcomings or their vices what they may, let us exercise forbearance; remembering that when these faults appear in others, it is our follies and vices that we behold. They are the shortcomings of humanity, to which we belong; whose faults, one and all, we share; yes, even those very faults at which we now wax so indignant, merely because they have not yet appeared in ourselves. They are faults that do not lie on the surface. But they exist down there in the depths of our nature; and should anything call them forth, they will come and show themselves, just as we now see them in others. One man, it is true, may have faults that are absent in his fellow; and it is undeniable that the sum total of bad qualities is in some cases very large; for the difference of individuality between man and man passes all measure.

In fact, the conviction that the world and man is something that had better not have been, is of a kind to fill us with indulgence towards one another. Nay, from this point of view, we might well consider the proper form of address to be, not *Monsieur, Sir, mein Herr*, but *my fellow-sufferer, Soci malorum, compagnon de miseres!* This may perhaps sound strange, but it is in keeping with the facts; it puts others in a right light; and it reminds us of that which is after all the most necessary thing in life – the tolerance, patience, regard, and love of neighbor, of which everyone stands in need, and which, therefore, every man owes to his fellow.

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<sup>9</sup> Cf. *Fragmenta de philosophia*.

<sup>10</sup> *De admirandis naturae arcanis*; dial L. p. 35.

<sup>11</sup> "Cymbeline," Act v. Sc. 5.

## THE VANITY OF EXISTENCE

This vanity finds expression in the whole way in which things exist; in the infinite nature of Time and Space, as opposed to the finite nature of the individual in both; in the ever-passing present moment as the only mode of actual existence; in the interdependence and relativity of all things; in continual Becoming without ever Being; in constant wishing and never being satisfied; in the long battle which forms the history of life, where every effort is checked by difficulties, and stopped until they are overcome. Time is that in which all things pass away; it is merely the form under which the will to live – the thing-in-itself and therefore imperishable – has revealed to it that its efforts are in vain; it is that agent by which at every moment all things in our hands become as nothing, and lose any real value they possess.

That which *has been* exists no more; it exists as little as that which has *never* been. But of everything that exists you must say, in the next moment, that it has been. Hence something of great importance now past is inferior to something of little importance now present, in that the latter is a *reality*, and related to the former as something to nothing.

A man finds himself, to his great astonishment, suddenly existing, after thousands and thousands of years of non-existence: he lives for a little while; and then, again, comes an equally long period when he must exist no more. The heart rebels against this, and feels that it cannot be true. The crudest intellect cannot speculate on such a subject without having a presentiment that Time is something ideal in its nature. This ideality of Time and Space is the key to every true system of metaphysics; because it provides for quite another order of things than is to be met with in the domain of nature. This is why Kant is so great.

Of every event in our life we can say only for one moment that it *is*; for ever after, that it *was*. Every evening we are poorer by a day. It might, perhaps, make us mad to see how rapidly our short span of time ebbs away; if it were not that in the furthest depths of our being we are secretly conscious of our share in the exhaustible spring of eternity, so that we can always hope to find life in it again.

Consideration of the kind, touched on above, might, indeed, lead us to embrace the belief that the greatest *wisdom* is to make the enjoyment of the present the supreme object of life; because that is the only reality, all else being merely the play of thought. On the other hand, such a course might just as well be called the greatest *folly*: for that which in the next moment exists no more, and vanishes utterly, like a dream, can never be worth a serious effort.

The whole foundation on which our existence rests is the present – the ever-fleeting present. It lies, then, in the very nature of our existence to take the form of constant motion, and to offer no possibility of our ever attaining the rest for which we are always striving. We are like a man running downhill, who cannot keep on his legs unless he runs on, and will inevitably fall if he stops; or, again, like a pole balanced on the tip of one's finger; or like a planet, which would fall into its sun the moment it ceased to hurry forward on its way. Unrest is the mark of existence.

In a world where all is unstable, and nought can endure, but is swept onwards at once in the hurrying whirlpool of change; where a man, if he is to keep erect at all, must always be advancing and moving, like an acrobat on a rope – in such a world, happiness is inconceivable. How can it dwell where, as Plato says, *continual Becoming and never Being* is the sole form of existence? In the first place, a man never is happy, but spends his whole life in striving after something which he thinks will make him so; he seldom attains his goal, and when he does, it is only to be disappointed; he is mostly shipwrecked in the end, and comes into harbor with masts and rigging gone. And then, it is all one whether he has been happy or miserable; for his life was never anything more than a present moment always vanishing; and now it is over.

At the same time it is a wonderful thing that, in the world of human beings as in that of animals in general, this manifold restless motion is produced and kept up by the agency of two simple impulses

– hunger and the sexual instinct; aided a little, perhaps, by the influence of boredom, but by nothing else; and that, in the theatre of life, these suffice to form the *primum mobile* of how complicated a machinery, setting in motion how strange and varied a scene!

On looking a little closer, we find that inorganic matter presents a constant conflict between chemical forces, which eventually works dissolution; and on the other hand, that organic life is impossible without continual change of matter, and cannot exist if it does not receive perpetual help from without. This is the realm of *finality*; and its opposite would be *an infinite existence*, exposed to no attack from without, and needing nothing to support it; [Greek: haei hosautos dn], the realm of eternal peace; [Greek: oute giguomenon oute apollumenon], some timeless, changeless state, one and undiversified; the negative knowledge of which forms the dominant note of the Platonic philosophy. It is to some such state as this that the denial of the will to live opens up the way.

The scenes of our life are like pictures done in rough mosaic. Looked at close, they produce no effect. There is nothing beautiful to be found in them, unless you stand some distance off. So, to gain anything we have longed for is only to discover how vain and empty it is; and even though we are always living in expectation of better things, at the same time we often repent and long to have the past back again. We look upon the present as something to be put up with while it lasts, and serving only as the way towards our goal. Hence most people, if they glance back when they come to the end of life, will find that all along they have been living *ad interim*: they will be surprised to find that the very thing they disregarded and let slip by unenjoyed, was just the life in the expectation of which they passed all their time. Of how many a man may it not be said that hope made a fool of him until he danced into the arms of death!

Then again, how insatiable a creature is man! Every satisfaction he attains lays the seeds of some new desire, so that there is no end to the wishes of each individual will. And why is this? The real reason is simply that, taken in itself, Will is the lord of all worlds: everything belongs to it, and therefore no one single thing can ever give it satisfaction, but only the whole, which is endless. For all that, it must rouse our sympathy to think how very little the Will, this lord of the world, really gets when it takes the form of an individual; usually only just enough to keep the body together. This is why man is so very miserable.

Life presents itself chiefly as a task – the task, I mean, of subsisting at all, *gagner sa vie*. If this is accomplished, life is a burden, and then there comes the second task of doing something with that which has been won – of warding off boredom, which, like a bird of prey, hovers over us, ready to fall wherever it sees a life secure from need. The first task is to win something; the second, to banish the feeling that it has been won; otherwise it is a burden.

Human life must be some kind of mistake. The truth of this will be sufficiently obvious if we only remember that man is a compound of needs and necessities hard to satisfy; and that even when they are satisfied, all he obtains is a state of painlessness, where nothing remains to him but abandonment to boredom. This is direct proof that existence has no real value in itself; for what is boredom but the feeling of the emptiness of life? If life – the craving for which is the very essence of our being – were possessed of any positive intrinsic value, there would be no such thing as boredom at all: mere existence would satisfy us in itself, and we should want for nothing. But as it is, we take no delight in existence except when we are struggling for something; and then distance and difficulties to be overcome make our goal look as though it would satisfy us – an illusion which vanishes when we reach it; or else when we are occupied with some purely intellectual interest – when in reality we have stepped forth from life to look upon it from the outside, much after the manner of spectators at a play. And even sensual pleasure itself means nothing but a struggle and aspiration, ceasing the moment its aim is attained. Whenever we are not occupied in one of these ways, but cast upon existence itself, its vain and worthless nature is brought home to us; and this is what we mean by boredom. The hankering after what is strange and uncommon – an innate and ineradicable tendency of human nature – shows how glad we are at any interruption of that natural course of affairs which is so very tedious.

That this most perfect manifestation of the will to live, the human organism, with the cunning and complex working of its machinery, must fall to dust and yield up itself and all its strivings to extinction – this is the naïve way in which Nature, who is always so true and sincere in what she says, proclaims the whole struggle of this will as in its very essence barren and unprofitable. Were it of any value in itself, anything unconditioned and absolute, it could not thus end in mere nothing.

If we turn from contemplating the world as a whole, and, in particular, the generations of men as they live their little hour of mock-existence and then are swept away in rapid succession; if we turn from this, and look at life in its small details, as presented, say, in a comedy, how ridiculous it all seems! It is like a drop of water seen through a microscope, a single drop teeming with *infusoria*

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