

A Study of Schopenhauer's Outlook on Life- Is Life Worth It? How Is It Worth?

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Abstract

People in modern society often face the confusion of nihilism. Is life worthwhile? How is it worth? Schopenhauer's answer absorbed a Buddhist-style, Kantian-style worldview and raised a positive attitude towards a positive attitude in a unique pessimistic life. He believes that man and the world are the appearance of the will of life, and that the control of the will of life makes people unable to truly enjoy freedom. Life is intertwined with short-lived happiness and eternal pain. If people want to live a meaningful life, they must confront the will of life. The way to confront is to live an artistic, religious and moral life. Schopenhauer's outlook on life is valuable, and it helps contemporary people think about the meaning of life and the true meaning of life.

Keywords

The outlook on life; The will to life; Principle of individualization; The moral life.

1. Introduction

Schopenhauer believes that he is the only person who truly inherits and develops Kant's philosophy, and denies the objective and rational philosophy building built from Fichte to Hegel. But in fact, Schopenhauer himself was denied by the philosophical circles at the time. Professor Xiushan Ye believes that "his philosophy is only an 'interlude' in the history of European philosophy, although it is a beautiful and beautiful 'interlude'." Schopenhauer's philosophy is to try to serve the problems of life, but it is difficult for the time to be accepted by people. This does not mean that it can not treat the sorrow and emptiness of people's hearts. Schopenhauer frankly stated that the book was written for the "minority", that is, the person who accepted his previous "On the Four Roots of the Law". On this basis, Schopenhauer repeated the "self-humiliation" in the preface, and asked the Hegelians who are rationally supreme to "save the book to those who need it more."

After experiencing the high pressure and indifference of modern civilized society, modern people often sigh "Life is not worth it." People should go back to Schopenhauer's "willism" thinking, which includes both the world view of the will and the idealist outlook on life. Studying Schopenhauer's philosophy of will, can we find a way out of Schopenhauer's view of life based on mysterious will? The answer is yes. After the Enlightenment, all aspects of human civilization were based on the promotion of subjectivity and human liberation, but did people really gain freedom? At least in terms of psychological feelings, modern people feel a greater sense of emptiness. In Schopenhauer's view, such a result is inevitable. First of all, man and the world are the development of the will of life. The subjectivity of the will is not the help of human reason, but the spiritual chain of human beings. Second, how should people treat the will of life? This is related to whether people can be freed and find happiness. We can interpret Schopenhauer's philosophy of life from these two aspects.

1. Premise: People and the World Are the Development of the Will of Life

1.1. The World Is Only the Appearance of the Will

"The one who knows everything without being recognized by anything is the subject." Schopenhauer believes that the origin of the world, that is, the "self-containment" behind the divergent phenomenon is actually the "will." Such a will cannot be truly controlled; instead, it affects the evolution of human beings and the annihilation of all things, and even the daily joys and sorrows of people. Schopenhauer said that "the subject (will) is the pillar of the world" is the precondition for the existence of all phenomena and problems. The subject is the will, and the world is the appearance of "I". This is the truth that is valid for any living and recognized creature. "But only people can incorporate it into the introspective, abstract consciousness." Therefore, the world is only the appearance of the will.

So how do people discover the existence of the will? Schopenhauer believes that everyone can discover the "subject" of "will", but it is when the "will" itself is being recognized, not when the "will" is recognized as an object. Including our body, as well as other objects, obey the laws and forms of understanding, existence and time and space. As for when we try to understand and grasp the world including our body, it is based on Kant's intellectual form of tools. It is called here by Schopenhauer as an innate, transcendental, and conscious "law". "the law" is "the common expression of all forms of the object." For recognition, everything that exists is the whole world. They are only objects associated with the subject, and people are intuitive as intuitive people. In other words, the world is just an appearance. Schopenhauer summed up the world as being based on the understanding of the subject. He said: "Everything that belongs to and can belong to this world is inevitably possessed by the subject, and it exists only for the subject." "These views are still based on the understanding of Kant's "Copernican revolution."

You can understand Schopenhauer's worldview as the "Kong" of Buddhism. As a representation of the world, in Schopenhauer's view, there are "essential, inevitable, inseparable two half-faces": one of them is "object", and its form is space and time (interpretation of time and space according to the law) The essence of the other is the "subject", which is not in time and space, because "the subject is complete and undivided in any creature that performs representation." These two "half-face" are in common. Every living individual has the appearance of the whole world alone, that is, "completely constitutes this world as a representation"; if it disappears itself, then its world will die out. It is like the saying of Buddhism's "Three Thousands of Thousands of Worlds". Schopenhauer's worldview and Buddhism have a common understanding that the world is built on the subjectivity.

What we can assume is that Schopenhauer's worldview is also a continuation of Kant's thinking. As for the question of the world as the representation of the will, Professor Xiushan Ye believes that "will-force" is the "essence-source" of the world in Schopenhauer, which is equivalent to Kant's "self-physical-free thing". But it is the "object" of "rational thinking", but the "intuitive" of the "direct" "things"; it is not the "setting" of rational logic "inference", but the "most primitive" and "most Independent "self-things themselves." The "essence" of "everything - the world" is this "will-force."

1.2. Life Is Only A Servant of the Will of Life

"Who am I?" The mystery of the Sphinx, who had stumped countless wisdom, dull, alive, and deceased, seems to have never had a complete and consistent answer; it can only be said that there is a kind of ecstasy. Or in a mournful situation, people will give birth to a certain kind of upward or wilting emotion for a short time; or a long-term disappointment of frankness and long-term adversity, and the attitude derived from this will be applied to life. Even some intelligent brains will form a philosophy based on this and rely on speculative search, so a philosopher's doctrine is often associated with his life's experience. "From the existing knowledge, undoubtedly, Schopenhauer's desperation for the world, especially his terrible side

of existence, is so convinced that it is rooted in the neurotic manifestation of his relationship with his mother." There is no trace of time in the era. We can only see Schopenhauer's attitude towards the mysterious will of life around the text.

Schopenhauer believes that the will and the body are not divided into two, but are unified. The will completely dominates the body and expresses itself through the actions of the body, so all human behavior is the arrangement of the will. He said: "The activities of the will and the activities of the body are not linked by ligaments. They are not two different situations that are objectively recognized. They are not in the relationship between cause and result; but they are one and the same thing... The activity of the body is not something else, it is only objectified, that is, it enters an intuitive will activity... It can be said that the whole body is not something else, but is objectified, that is, the will that has become apparent." Schopenhauer called this "the objectivity of the will." In fact, the complete implementation of the will in the human body is the will of the people themselves, and the will of life is the starting point of Schopenhauer's outlook on life. Schopenhauer exemplifies that desire desires manipulating people's words and deeds rather than people's desires to act. The most prominent is sexual desire. People use whatever means to satisfy it. It never gets true satisfaction and goes to the people, so that every desire satisfaction is for the next time the dissatisfaction is a stepping stone, never ending. Under the influence of Kant, Schopenhauer believes that the phenomenon is that everything in the appearance strictly follows the law of sufficient reason. That is to say, all activities of people in the real world are determined by motives, like a passive puppet, without freedom.

With the establishment of the primacy of the will, rational understanding begins to become a tool of the will, and life becomes a servant of desire alone. "In fact, the will itself has no purpose in essence. If it is all end, it is an endless pursuit...so the pursuit of material can only be hindered, but never, never will be satisfied or peaceful... When the will knows to illuminate it, he always knows what he wants now, what he wants here; but he never knows what he wants." Schopenhauer cited the example of "gravity" in this passage. It is the existence of the "lowest level of willingness of the will". Gravity keeps moving in one direction. Although the obstacles are heavy but never ending; it must also fight the solid "inaccessibility" on the way, and always go to the center point and struggle. In other words, for us, since the will itself is blind, one cannot understand it with reason; since the will is omnipotent, it is difficult for a person to get rid of its domination; since the will is unique, the person is the same as other animals. The essence of the will is the objectification of the will. Not only do people no longer have the lofty status of people as opposed to other animals, but they are even lower than other animals, because people's desires and divisions of their will develop to the maximum extent because of rational help. So that life is more tragic than other animals.

Therefore, the life that a person has to spend is just like an object under the influence of gravity, constantly fighting and failing. Is such a life worth living? If it is worth it, how can it be?

2. Conclusion: Life is the Interweaving of Eternal Pain and Short-Term Happiness

The understanding of the will of the world, including the body, is the premise for Schopenhauer to discuss life issues. "Through the intuitive object of the body, this first type of representation solves the contradiction between human beings and wills brought about by the distinction between will and appearance, paving the way for the extension of Schopenhauer's entire system. Schopenhauer's philosophy itself is based on life, in an attempt to achieve a holistic understanding of the nature of the world, and its purpose is still to serve life. The will comes from our intuitiveness to our own body, and the will has a metaphysical nature, that is, the will as a blind endless desire to bring life into pain and despair. Life no longer has the hope and meaning in the original sense, life is nothing, life is empty, and there is nothing but swinging back and forth between the pain of satisfaction and the pain of desire.

As everyone knows, Buddhism, which believes in liberation, believes that everyone has buddhism and can become a Buddha, thus proclaiming the active saving of the world. What Schopenhauer emphasizes is that people have original sin, and people are dark from the source. This is the ultimate darkness. Man cannot change it by himself, which is doomed to change the form of suffering in the real world, but not the pain itself. Schopenhauer believes that "these desires always deceive us by satisfying their satisfaction as the ultimate goal of human desire, but once they are reached, the desire will not become a wish, and soon they will be forgotten... The endless process of fulfilling the desire to meet new wishes, if it is fast, is called happiness; slow, it is called pain; if it is limited to pause, it will be terrible, and the emptiness of life will be boring."

Nietzsche said that every page in Schopenhauer's work is filled with painful breath and a cry of will. In particular, Schopenhauer did not accidentally talk about the pain of life, but argued from the philosophical philosophy of his will. Even Schopenhauer's concept of salvation itself must be called pessimism in a clear sense, if we consider that the only value of this concept in his interpretation of things depends on self-abandonment. Schopenhauer thought that the will to life is always a "hunger" will, and the chasing, anxiety and suffering of the world are from here. Because of "hunger", the will produces a "rush" that tends to be higher objectification; struggle is the main form of conquest, and the negation of the will of life must be renewed from time to time with constant struggle. Therefore, people will fall into the tragedy of pain, boring or panic.

3. Revelation: Only the Moral Life Can Get Rid of Shackles

An optimistic attitude towards life has always dominated the history of Western philosophy. From the rationalism and Christian faith tradition pioneered by Plato, people believe that human beings can understand the direct content of things, and on the other hand, they believe in moral self-discipline and behavior. Good, people will eventually receive God's redemption. However, Schopenhauer believes that rational understanding is unreliable. It is the purpose and tool of the will to achieve oneself, and an accomplice that causes people to fall into endless suffering. Because the understanding is based on the individual itself and serves the individual, the world will not reveal its true appearance to this understanding. Instead, it will make a strange scene of the Maya that is more visible to the people. People can only continue to be in the strong will impulse, paranoid in the occasional carnival and enjoyment in life; but do not know that at the same time his own will is also brewing pain and torture. Schopenhauer believes that "for such an individual, what is presented is not something that is self-contained, but only in time and space, in the principle of individualization, in the phenomenon of other forms according to the law... In his view, carnival is one time. The pain is completely another matter. This individual is a painful, murderer; that person is suffering and a victim." People lose their judgment on life issues in chaos, so people I don't care about the essence of life, so people spend a lifetime in the domination of the will of life.

Is it in the face of painful reincarnation, and people are totally powerless? Schopenhauer did not give up on life completely. He believed that through artistic aesthetics, asceticism and religious beliefs, people can be freed. In the philosophical traditions of the past, people who want to be detached from the world will resort to the power of faith. "Western traditional rationalism and Christian faith are a kind of teleology. They all believe that there is an ultimate goal, and believe that human beings can finally achieve this ultimate goal through some way (rationality or belief)." Schopenhauer's source of revelation Kant's moral philosophy. He hopes that people will escape the pain of "saint life." He believes: "We have seen how to see the principle of individualization at a lower level to produce justice. How to see through this principle to a higher degree produces a true goodness in mind, and see how this kind of goodness is pure to others, that is, selfless love."

Through Schopenhauer's description, when we negate the will of life with justice, kindness, beauty, etc., we can see private desires worthless, even at the expense of life to protect the whole. Most of human happiness is also happy for us. He said, "If this love reaches perfection, people will completely equate the destiny of others with their own destiny... Those who have reached the highest good and have the sage's state of mind will be for the majority. Happiness and the entire sacrifice of their own happiness and life." However, Schopenhauer did not make a concrete argument when he discussed how it is possible to negate the will by abstinence. He only listed some deeds of the saints as proof, and also pointed out that even these saints I have to fight with my will from time to time. He said, "The excessive justice of the Indians is already a true innocence, a denial of the will of life, and an abstinence." This also seems to prove his behavior of denying the will, which is itself a kind of behavior of the will. So he eventually had to attribute the negative will to a god-given "mystery" that was incomprehensible and expressive.

In short, life is not worth it, but it makes sense because of moral life. Schopenhauer believes that the world is only the appearance of the will, and we ourselves are only one of the objects of the will and the body. If we rely only on rational understanding to fight against the will, it seems that we use firewood to extinguish the flames, only to deepen our confusion and confusion. However, life under the influence of life will only be a painful cycle, unless there is a way to eliminate the individualized principle of cognition, so that we can completely return to the path of "fairness", let us think and behave in the pattern like a religious saint to live in the world. Therefore, Wang Guowei interprets the essence of Schopenhauer's philosophy of life as: "What is the essence of life? It is just desire. The desire makes people greedy, and greed is because of lack and lack. The state of insufficiency is pain." Buddhism called "Bitterness is boundless", which corresponds to the life will of Schopenhauer. The philosophical worldview. However, Schopenhauer has made an abstract analysis and effective proof of the root cause of suffering to the level of will. The pain is rooted in the fact that people are limited by the "individualization principle" of the will. They are blinded by this "Maya's curtain" and are led by the "phenomenon". So when Buddhism taught people to give up everything, Schopenhauer advocated that people should live a moral life, which is the most inspiring point in his thoughts to modern people.

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