

Existence as Suffering and Dissatisfaction: On Schopenhauer's Philosophy of Pessimism

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Abstract: The world, as Schopenhauer would say, has not been the work of an all loving Being, but rather that of a devil. In this world, creatures are brought up in order to suffer. He, being the Philosopher of Pessimism, claims that the inner nature of the world is an aimless blind striving. For the will itself has no goal, therefore impossible to satisfy. With it not being satisfied it continues to struggle, to be in conflict, to be dissatisfied. Thus the title, "Existence as Suffering and Dissatisfaction". In doing so, first, this paper will briefly discuss Schopenhauer's life. Next, further discussions on his notion of suffering and Will-to-live will be shown. In relation to this, Schopenhauer's notion of love in which supports the Will-to-live by the means of striving – constantly needing to renew one's self thus produce an offspring, is the next to be shone light upon. After discussing and strengthening his idea that life is suffering, I would explicit the two solutions he gave in order to escape from this "suffering" life and become truly happy in the end. That even in the midst of all these sufferings, there is still hope for humankind, there is still a way towards satisfaction.

Keywords: pessimism, suffering, will, happiness, love

Life is a constant struggle in attaining happiness. In everything that a person does; in every attempt done to achieve happiness, the happiness gained would only serve as a fleeting moment. Afterwards, cravings would soon emerge once again. Thus, the continuous cycle of the struggle towards happiness. As Arthur Schopenhauer mentions in his book *On the Suffering of the World*: "In the first place, no man is happy but strives his whole life long after a supposed happiness which he seldom attains, and even if he does it is only to be disappointed with it."¹

Being the philosopher of pessimism, Schopenhauer sees the world as something which gives suffering to man; and for him, life itself is suffering.² It is for the reason that man

always wants but is never satisfied. Thus, he will be in a state of unfulfilled striving.

Schopenhauer, most particularly in his work *The World as Will and Representation*, speaks of how he views mankind as such. Moreover, he says that the sole essential reality in this universe is the will. And that the stuff that this universe is made up of are products of representations of each living individual.³ The Will, as Schopenhauer would define, is the desire, the wanting, the urging which comes from man's innermost nature of life. With man having the Will as the innermost nature of life, and the Will being the one which wants, and urges, means that man's nature is of the Will to live, of the Will to strive.⁴ But since desires and wants cannot be fully satisfied, Schopenhauer then views life as

suffering. However, through the course of his philosophy, Schopenhauer will suggest two solutions in order to elude such problem of existence and say that life is not all suffering.

The construction of such philosophy that Schopenhauer built was not made merely by the use of the construction of ideas within the bounds of his intellect alone. His life and his experiences play the utmost significant role in the building of such ideas. Thus, this paper will briefly discuss Schopenhauer's life. Next to that, his philosophy of pessimism will be tackled, mentioning that the inborn human error is that we exist in order to be happy. Therefore, world and life are not arranged for the purpose of being happy. But even with this outlook on life, Schopenhauer proposes solutions to such problem of existence, those which are Art and Sainthood. With these solutions, Schopenhauer says that even in the midst of all these sufferings, there is still hope for humankind to escape from this "suffering life" and become truly happy in the end.

Schopenhauer's Life

People are honed into who they are in their early age. Whatever thus is experienced during childhood will be, or may be, one of the factors on how a person came to be. "Childhood is the time of innocence and happiness, the paradise of life, the lost Eden, on which we look longingly back through the whole remaining course of our life," claimed Ben-Ami Scharfstein.⁵ It is in one's youth that one develops their being. This does not only apply to philosophers, but this also applies to everyone, to every people here in the world. Dr. David Elkind, a Jewish-American child psychologist says,

Early childhood is a very important period of life. It is a period when children learn an enormous amount about the everyday world. It is also the time during which young children acquire lifelong attitudes toward

themselves, toward others, and toward learning.⁶

It is of primary importance then to let children feel that they are loved; that they are wanted; that they are important for them to grow, probably, into respectable and good beings. But that, in the case of Schopenhauer, did not go out very well.

Arthur Schopenhauer, the philosopher of pessimism, is only one of the philosophers on whom has his philosophy heavily rooted in his life. He was born in a rich Hanseatic merchant family in Danzig on February 22, 1788.⁷ His father's side was said to have had a streak of insanity. While his mother, one of the popular novelists of her days, is not in good terms with him to the point that she even pushed Schopenhauer down the stairs during their quarrel. Upon the death of his father, which was said to be suicide, he moved to Weimar to study at the Gotha gymnasium.

With his annoyance towards his mother, he cannot bear anymore to be with her due to their quarrels. He then decided to moved out never to see her again. As he resided in Gottingen, he studied at the University of Gottingen where he pursued metaphysics and psychology. From there, he moved to Berlin after two years attending lectures of different sorts, most of which are scientific subjects.⁸

In the writing of his first book, which is also his doctoral dissertation in 1813 entitled, "On the Fourfold Root of the Principle of Sufficient Reason", his mother told him that his work was incomprehensible and that no one will buy a copy. The same publishing company that his mother was acquainted with was the publishing company in which Schopenhauer published his dissertation. In 1818, after finishing his magnum opus, *The World as Will and Representation*, that same publishing company helped in publishing his work. But that time, no one even ever bought a copy of his work. In 1820 he became a lecturer at the University of Berlin. However, by

scheduling his lectures in parallel to Georg Hegel's during that time, only five students turned up during his lessons. With that, he dropped out of the academia and wrote "On University Philosophy"⁹ in order to express his resentment towards the academic system.

After a cholera epidemic broke out in Berlin in 1831, Schopenhauer left and permanently resided in Frankfurt. For the rest of his life he lived alone with his dogs Atman and Butz. Schopenhauer then died alone at 1860 due to pulmonary-respiratory failure.

Starting from the death of his father, the quarrels he had with his mother, the lectures he had which only a few attended and chose Hegel's instead, to the inability of his magnum opus *The World As Will and Representation* to be sold to the masses the time it was published, Schopenhauer indeed had a rough run throughout his lifetime. But even with that, he is still one of the few pessimistic thinkers with a heroic resolve to encounter the darker truths of life.¹⁰ And that the "life illuminates the doctrine and the philosophy is an expression of man."¹¹ With this, Schopenhauer's philosophy is mainly aimed towards the deeper investigation of individual motivation,¹² individual motivation to life, that is. And that motivation that Schopenhauer says, that motivational force, is non-other than the Will.¹³

Suffering and the Will-to-Live

It is said that the world as Will can be defined as the interplay that shows the very ground of a person's quest of meaning here in the world.¹⁴ That is to say that it is in Will that the striving of an individual is found. Tracing back Schopenhauer's influence, that which is Immanuel Kant, the Will can be compared to Kant's noumenon, that which is the thing-in-itself. In furthering this, a brief discussion on Kant will be deliberated. In the Preface of Kant's Critique of Pure Reason he writes,

Human reason has a peculiar fate in one kind of its cognition: it is troubled by questions that it cannot dismiss, because they are posted to it by the nature of reason itself, but that it also cannot answer, because they surpass human reason's very ability.¹⁵

In expounding this, peculiar fate is said to be belonging to human reason and that it is fated to end up in uneasy situations. But even so, it is that which one cannot ignore it because it springs from the very nature of human reason itself. That is to say, it is peculiar but is natural to beings. It comes from reason itself despite the powers of reason not being able to answer it. He, Kant, says that it is peculiar for those are reasons which are not gathered from outside the self but from the very nature of the self, of one's reason. And if one cannot ignore reason, it follows that that this peculiar fate cannot be ignored as well. By nature, one raises such questions yet are not able to answer them. The questions here that Kant is referring to are those questions of the class of knowledge, that which is Metaphysics (God, Freedom, Immortality). Here, Kant claims that this cannot deal with something that one cannot know. Metaphysics is something that man cannot know for it resides in the transcendental dialectic; it resides in pure reason with no actual basis in reality; it lies in the stormy sea of illusions; it is in the arena of endless controversies.

Objects must conform to our knowledge rather than our knowledge conform to objects¹⁶ for one cannot know the object in itself. No matter what one does, the knowledge of the object depends on the intuition and concepts; one only knows the phenomenon and never the noumenon; only the thing as it has been perceived in the phenomenon through one's consciousness. One can never know the thing in itself, one cannot know that in which is pure reason, thus, one cannot know Metaphysics.

Being heavily influenced by Kant, Schopenhauer based the foundation of his philosophy on this.

For Schopenhauer, there are two aspects of the world, Will and Representation. As he said in his book, “This will alone constitute the other aspect of the world, for this world is, on the one side, entirely representation, just as, on the other, it is entirely will.”¹⁷

His concept of Will can be correlated to Kant’s noumenon, while his Representation can be compared to Kant’s phenomenon. “The world is my representation,”¹⁸ mentions Schopenhauer in the first line of his *The World as Will and Representation*. This is also to say, in relation to Kant, that the world is the idea of the knower. That the objects conform to the mode of recognition and it is so for a person can only know a thing from one’s point of view. The Will, on the other hand, is the unknowable. Similar to the noumenon, it is the thing-in-itself of every individual person. For Schopenhauer, that Will is in the interest in which knowledge arises.

The Will is a blind striving towards a rational end, a blind Will to live.¹⁹ “The Will-to-live... is the only true description of the world’s innermost nature.”²⁰ And as what have been said, the Will is that in which strives, desires, and wants. Schopenhauer states,

It always strives, because striving is its sole nature, to which no attained goal can put an end. Such striving is therefore incapable of final satisfaction; it can be checked only by hindrance, but in itself it goes on forever.²¹

Since it always strives and always wants for more, it will only lead a person to dissatisfaction. Will and cravings knows no final satisfaction.²² For each satisfaction, that is, when one reaches well-being, happiness, and joy, that feeling of “satisfaction” is only a starting point towards a new striving. The existence of this Will is said to be a restless, never satisfying striving. It has a ceaseless tendency through ever-ascending forms. When it reaches an end, that end becomes a new starting-point; and this repeated ad infinitum – no end; no final satisfaction.²³

Thus, this makes the Will-to-live, the Will-to-strive, or the Will-to-life to endlessly Will without having any particular end. And this dissatisfaction that the Will gives a person is that which is called suffering. Suffering occurs when one’s Will is hindered. When one is struggling, it is necessary to nourish and preserve the body in order for it not to cease living.²⁴ What one Wills is something that one does not have, that urge in which it springs from is that of the lack, the deficiency, and thus, the suffering.²⁵ Fulfillment may bring this to an end but then again, with every satisfaction, a new dissatisfaction arises. This world in which one lives in is in itself Willing. And since to Will is to suffer, it means to say that this world is in itself suffering. This world is suffering. Schopenhauer illustrates this with the use of a pendulum. He says that,

Life swings like a pendulum to and fro between pain and boredom, and these two are in fact its ultimate constituents. This has been expressed very quaintly by saying that, after man had placed all pains and torments in hell, there was nothing left for heaven but boredom.²⁶

When one overcomes that struggle that one has underwent, given for example a college student who has given his all writing his paper in, for instance, his subject on philosophy. After he has written, after his struggle, his “all-nighter” nights, his emotional breakdowns and feeling of being lost while writing, after the paper is done, after the output has been passed, then the pain ceases. The suffering is no more. The suffering has ended. But that does not seem to be so. For after one task, either one would feel bored for there is nothing else to do, or feel in pain again for there are a lot more tasks lined up in order to be worked on, in order to be done. The moment in which he finished his task is where his happiness, his satisfaction, his well-being comes in. But that only occurs for a very short period of time compared to that time he takes when he struggles, when he suffers. This is what Schopenhauer meant when he said that life

swings like a pendulum. A pendulum towards pain on one side, and boredom on the other side. With this, it is to say therefore that “life is positively suffering and negatively pleasure.”

However, as undesirable this suffering may seem, it is still essential to life. As Schopenhauer writes in his *On the Sufferings of the World*,

If the immediate and direct purpose of our life is not suffering then our existence is the most ill-adapted to its purpose in the world: for it is absurd to suppose that the endless affliction in which the world is everywhere full, and which arises out of the need and distress pertaining essentially to life, should be purposeless and purely accidental.²⁷

Suffering is the very foundation of the nature of life, as Schopenhauer says. It is what lies in the very core of life, making it real, essential, and inevitable.²⁸ With this argument of his, it makes him question Leibniz in in proclaiming that “this is the best of all possible worlds.”²⁹ How could a world full of suffering and discontentment be the best of all possible worlds? With this negative view of Schopenhauer on life and human existence, this is what makes him the philosopher of pessimism. Life here in the world is full of suffering, that is because life and even the world itself is indeed, suffering.

Love

The Will results to suffering for the reason that it is never contented. It always asks for more; it always asks what it does not have; it always wants what it is not. In other words, its task is to continually thrive and strive for life. One aspect of the Will-to-live that Schopenhauer has mentioned is love. For him his metaphysics of love is also a metaphysics of sex. He reduces love of almost every kind to sex.³⁰ He equates love with sexual desire in saying that all romantic love is sexual.³¹ And again, striving is what the Will does. In line with that striving of that Will-to-live the common instinct is then to continue life, to

continue living. The continuation of life therefore can be done through love, sex, reproduction. Love (or sex) is the ultimate goal of almost all human effort. As said, the Will tries to overcome death for the reason that that Will is the Will-to-live, and it does so by self-reproduction – the reason why sexual urge is strong in all beings.³² Schopenhauer mentions,

For all amorousness is rooted in the sexual impulse alone, is in fact absolutely only a more closely determined, specialized, and indeed, in the strictest sense, individualized sexual impulse, however ethereally it may deport itself.³³

This eagerness for a person to pursue love is essential for the propagation of the next generation human beings. Again, quoting Schopenhauer,

The collected love-affairs of the present generation taken together are accordingly the human race's serious meditation on the composition of the future generation on which in their turn innumerable generations depend.³⁴

With the aim of the lovers to propagate, the tendency is couples pick each other in the light of reproducing alone; in the light of striving for the Will alone. Human beings are said to instinctively pick their partner for the sole purpose of bearing a child, for producing an heir, and for nurturing another human being.³⁵ Therefore, making this “unification”, if it may be called as such, of a male and a female to be of sexual union alone. That his love, so as to speak of, Schopenhauer deals with merely the subtle contrivances of the Will-to-live.³⁶ Thus, after exhausting oneself with this sexual union, after the bearing of the child, after the propagation of species, the couple may then experience misery and dread. And that is so for the original aim that was focused upon was the continuation of species and not the pleasure and good of the individual.³⁷ “Marriages contracted from love prove as a rule unhappy, for through them the

coming generation is provided for at the expense of the present,” says Schopenhauer.³⁸

Therefore, this attempt to continue to strive and to continue to Will, is then, once again, faced with dissatisfaction. Even if to love is said to be the best possible constitution of species,³⁹ it is still faced with desires, with longings, with cravings, that one cannot possibly attain if the couple marriage is grounded on the propagation of species alone.⁴⁰

If in continuing to Will never gives solution to man, never removes man from their suffering, then the logical thing to do is to stop Willing. But how is that so? Is not that Will the innermost nature of life? Is not that Will inherent, and important in one's being? How can one therefore remove that in which is most essential in man? But again, one should remember that it is in Willing that suffering occurs, it is in Willing that man continues to strive then become satisfied only in order to be dissatisfied then strive once again. With this, Schopenhauer aimed to find solutions to such suffering here in the world. And, indeed he did. Those solutions are: in the form of art, and in living the life of sainthood.

Solutions to the Problem of Existence

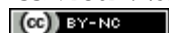
The world is Will. And Willing is suffering. Therefore, the world is suffering. This is the pessimistic view of Schopenhauer, thus gaining the title the “philosopher of pessimism”. However, his philosophy is not just all about suffering and failing to achieve happiness. It is not all failing to be satisfied. As what has been said above, his philosophy is mainly about the investigation of individual motivation.⁴¹ With this, he sought some methods of salvation and escape of this suffering or on how to achieve freedom from the demands of the will-to-live.

The first solution that he gave is through the experience of art. With the encounter of art “a momentary experience of freedom from the demanding and oppressive will-to-live”⁴² occurs.

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Again, emphasis on “momentary.” Art for Schopenhauer can be compared to Plato's take on Ideas. For Plato, the Platonic Ideas are those ideas which are the “immediate and adequate objectivity of the thing-in-itself.”⁴³ In going back and comparing to Kant's, that is the noumenon. For Schopenhauer, it is the Will. The Will objectifies itself as Ideas.⁴⁴ Remember that the Will is that in which is the unknown; that in which is in the thing-in-itself; therefore, that in which is the Idea. Going back to Plato's allegory of the cave, the Ideas mentioned there are those which are the Truth, the original picture, and not the reflection. That is in which every image is copied upon, where every form is based on. When it comes to Schopenhauer's notion of art, he mentions that the Will is the Idea. With art, one loses himself in the Idea, in the actual thing. Thus, making oneself blinded in the sense of being exposed to the truth; being able to see what a thing actually is. “Schopenhauer's aesthetics is said to have a special kind of consciousness which is uniquely aesthetic.”⁴⁵ Meaning, in order to appreciate art, one must disregard the ordinary consciousness that one has and allow to dwell in the art itself. That very act of being lost in the object; that very act of being immersed in the perception of an object is the way in which one forgets about one's Will, about one's unsatisfying desire in order to possess or consume the art, that is, for a while.⁴⁶ The objects that one is contemplating on, that of the art, acts as the middle ground between how the world appears and how the truth is.⁴⁷ That is to say that art is a product of the artist's idea. Meaning, that that art is once in the artist and in which he detached it from himself in order to let the other see and try to let others experience. Through that art, one actually feels what it is like to experience that kind of Idea. One becomes a “pure will-less subject of knowledge in the gaining of such objective knowledge that one obtains from the art.”⁴⁸

In art, the denial of the Will is done but only temporarily. One cannot look at art for the rest of their lives. There is possibly no movie in

which will go on for a lifetime, or music in which never fades away. With art, it proves that one can emancipate and detach one's self from this Will,⁴⁹ to be able not to be guided by it, to be able not to suffer from it, but then again, only temporarily. However, art is not only the way in order to deny the will. Another solution that Schopenhauer had given is that of Asceticism.

The denial of the Will is needed in order to escape this Willingness state of man. When one denies the Will, one comes to the summit of ethical life.⁵⁰ For Schopenhauer, his denial of this Will is described as asceticism. When one realizes all the hardships, all the sufferings of the misery of existence, when one knows that life is all about continual striving, and continuous thriving, this will lead to the repulsion of the human condition. With this repulse, one will realize the pointlessness of striving for this Will, and thus with this, one may eventually lead to living a life of simplicity, of chastity. This kind of life is that of asceticism. Willing, living, existing as an individual human being are the occasion for lamentation.⁵¹ But, as persons, the total annihilation of the Will-to-live is an impossibility while one is living. Therefore, to attain this certain kind of state, a state not of annihilation but of "quieting" or "calming down," moderation should be practiced. With moderation and with the reduction of the Wills, this will close the entry of suffering in one's life and will then strive no more.

However, this is not the case for Schopenhauer. In objection to that, he proclaims that there is a need of total abnegation of the Will. "He or she can no longer proceed as if this individuals' gaining such and such willed end, or suffering such setback in its willing, were worth anything at all."⁵² That the Will much prefers to choose complete non-existence.⁵³ This therefore opens Schopenhauer's notion on death. In the discussion on the denial of the Will to live, he mentions that this is the practice of death:

We see him know himself and the world, change his whole nature, rise above himself and above all suffering, as if purified and sanctified by it, in inviolable peace, bliss, and sublimity, willingly renounce everything he formerly desired with the greatest vehemence, and gladly welcome death.⁵⁴

However, it is not suicide that is the solution to the sufferings of life. For suicide only intensifies one's Will-to-live rather than to deny it. Thus, he goes back to asceticism. It is in the abandonment of suffering that one becomes truly happy. Happiness comes from letting go – letting go of material things, of sexual desire. This is then what Schopenhauer means of a true philosophic life. To be able to suppress one's desires, to deny the Will, to live a life of asceticism, all of these are done in order for a person to get rid of sufferings and be happy in the end.

Conclusion

The inner nature of the world is an aimless blind striving. It has a Will in which has no goal. It has a Will in which has no end or purpose. In the attempt to achieve satisfaction with this blind striving, one attains happiness only as a fleeting moment. And then again returns to dissatisfaction from the satisfaction that one has attained. Man is never content; man is never satisfied. It is already in the essence of man to always want what he is not and this is for the reason that every man has this Will-to-live. One prominent instance of man as striving to live is portrayed in relationships, most particularly in romantic ones. All of Schopenhauer's notion of romantic metaphysics is automatically equated with sexual metaphysics. In love (or sex), one is pursuing the Will-to-live by the continuation and propagation of life. Man is in fuss; man is at noise; man has this urgency, uproar, anguish, and exertion when it comes to the topic of love. And all of these are because of the Will-to-live; that love, or propagation is important and should be dealt with more seriousness compared to the other aims of life that there is. However, love,

being another aspect of the Will-to-live, would lead to suffering in the end. For the aim, originally, is for propagation alone and not for individual satisfaction in the long run.

Schopenhauer then, with all the sufferings here in the world gave solutions in which could help escape that blind striving. If one suffers because of the Will-to-live, the denial of it will then prevent suffering to occur. The first solution in which Schopenhauer gave is that of the experience of art. When one experiences art, one loses his own Willingness and becomes absorbed in the aesthetic experience. One only does so when one disregards one's ordinary consciousness that one has and allows one to dwell in the art itself. It is that of pure will-less subject of knowledge, of the aesthetic art experience that one gains such objective knowledge; that from the Idea of the artist itself, he, as a genius, shows to the person who looks at his art his Idea. That in which dwells in the world of forms, he placed down in order for people to experience it, and still, as an Idea. However, aesthetic experience only gives off a short-lived escape or transcendence from this suffering world. The other solution in which

Schopenhauer gave is that of asceticism. In asceticism one frees himself from all worldly attachment, may it be material things or even that of the sexual desire. With the detachment of the person from those, there will be no more Will-to-live and when that inner nature of man is gone, suffering will cease.

There is a need of a total annihilation of the Will. That is to say that there is no room for moderation when it talks about such denial. From the pessimism of a person towards life, from a person's disgust on how the things in the world are, results to the denial of the Will. And to deny the Will is to have an authentic attitude towards the world. Nonetheless, this asceticism is not permanent for it may be possible for a person to strive in Willing once more. It is important, therefore, to practice such denial of the Will constantly. As Schopenhauer said, the denial of the Will is a constant struggle. And quoting what Spinoza said, "All things excellent are as difficult as they are rare."⁵⁵ If a person wills to be happy, he will let go of his desires and of his Will in order to get away from suffering. Because again, happiness comes from letting go.

¹ Arthur Schopenhauer, *On the Suffering of the World*, trans. Byr. J. Hollingdale (USA: Penguin Books, 1970), 4.

² To say that all life is suffering means to say that all beings, all those who are living and all those who are striving here in the world, are filled with suffering. Arthur Schopenhauer, *The World as Will and Representation* vol I. trans. E.F.J. Payne (New York: Dover Publications, Inc., 1966), 310; Tom Kerns, "Life is Suffering, because Life is Willing," *Philosophy Course*, accessed April 26, 2016, <http://philosophycourse.info/lecsite/lec-schop-suff.html>.

³ "The world is my representation." Schopenhauer, *The World as Will and Representation* vol 1, 3.

⁴ R. Raj Singh, *Schopenhauer: A Guide for the Perplexed* (Great Britain: Continuum International Publishing Group, 2010), 3.

⁵ Ben-Ami Scharfstein, *The Philosophers: Their Lives and the Nature of Their Thought* (USA: Oxford University Press, 1980), 255.

⁶ David Elkind. *Miseducation: Preschoolers at Risk* (New York: Knopf, 1987).

⁷ David E. Cartwright, *Historical Dictionary of Schopenhauer's Philosophy* (Maryland: The Scarecrow Press, 2005), xxi.

⁸ Christopher Janaway, *Schopenhauer: A Very Short Introduction* (United States of America: Oxford University Press, 2002), 4.

⁹ Schopenhauer's essay "On University Philosophy" is about the resentment of him against academic philosophy. It is said of him to decry the state of philosophy in German universities. David E. Cartwright, *Historical Dictionary of Schopenhauer's Philosophy* (Maryland: The Scarecrow Press), 187.

¹⁰ Singh, *Schopenhauer: A Guide for the Perplexed*, xii.

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- ¹² Dale Jacquette, *The Philosophy of Schopenhauer* (London: Routledge, 2005), 90.
- ¹³ Arthur Schopenhauer, *Schopenhauer: Prize Essay on the Freedom of the Will*, ed. Gunter Zoller, trans. Eric Payne (United Kingdom: Cambridge University Press, 1999), xxii.
- ¹⁴ Singh, *Schopenhauer: A Guide for the Perplexed*, 39.
- ¹⁵ Werner Pluhar, trans., *Critique of Pure Reason*, intro. Eric Watkins (Indianapolis: Hackett Publishing Company, 1996), 1.
- ¹⁶ Graham Bird, ed., *A Companion to Kant* (United Kingdom: Blackwell Publishing, 2006), 508.
- ¹⁷ Schopenhauer, *The World as Will and Representation Vol I*, 4.
- ¹⁸ *Ibid.*, 3.
- ¹⁹ Edman, "Introduction to the Philosophy of Schopenhauer," 3.
- ²⁰ Arthur Schopenhauer, *The World as Will and Representation vol II*. trans. E.F.J. Payne (New York: Dover Publications, Inc., 1966), 350.
- ²¹ Schopenhauer, *The World as Will and Representation*, vol I, 308.
- ²² Singh, *Schopenhauer: A Guide for the Perplexed*, 40.
- ²³ Arthur Schopenhauer, *The Selected Works of Arthur Schopenhauer*, vol 1 (United States of America: Library of Alexandria, 2012).
- ²⁴ Singh, *Schopenhauer: A Guide for the Perplexed*, 41.
- ²⁵ Schopenhauer, *The World as Will and Representation Vol I*, 196.
- ²⁶ *Ibid.*, 312.
- ²⁷ Schopenhauer, *On the Suffering of the World*, 1.
- ²⁸ Singh, *Schopenhauer: A Guide for the Perplexed*, 43.
- ²⁹ Original text: "...that if there were not the best (optimum) among all possible worlds, God would not have produced any." Freiherr von Gottfried Wilhelm Leibniz, *Theodicy Essays on the Goodness of God, the Freedom of Man and the Origin of Evil*, ed. and intro. Austin Farrer, trans. E.M. Huggard (United States of America: Bibliobazaar, 2007), 131.
- ³⁰ Irving Singer, *Explorations in Love and Sex* (United States of America: Rowman & Littlefield Publishers, 2001), 21.
- ³¹ Singh, *Schopenhauer: A Guide for the Perplexed*, 75.
- ³² Swami Krishnananda, "A Comparative Study of Some Western Philosophers; Arthur Schopenhauer" in *The Philosophy of Life*, accessed May 10, 2016, http://www.swami-krishnananda.org/phil/phil_13.html.
- ³³ Schopenhauer, *The World as Will and Representation Vol II*, 533.
- ³⁴ *Ibid.*, 534.
- ³⁵ Singh, *Schopenhauer: A Guide for the Perplexed*, 80.
- ³⁶ Krishnananda, "A Comparative Study of Some Western Philosophers; Arthur Schopenhauer."
- ³⁷ *Ibid.*
- ³⁸ Schopenhauer, *The World as Will and Representation Vol II*, 557.
- ³⁹ Original text: "For that interest in the special constitution of all species... forms the root of all love affairs." *Ibid.*, 559.
- ⁴⁰ Schopenhauer mentioned in his magnum opus: "He who marries for love has to live in sorrow." Relationships and marriage for Schopenhauer then should not be grounded on love alone if the couple wills to have a harmonious relationship all throughout their life.
- ⁴¹ Jacquette, *The Philosophy of Schopenhauer*, 90.
- ⁴² Singh, *Schopenhauer: A Guide for the Perplexed*, 56.
- ⁴³ Schopenhauer, *The World As Will and Representation*, vol 1, 184.
- ⁴⁴ Singh, *Schopenhauer: A Guide for the Perplexed*, 57.
- ⁴⁵ See Julian Young, *Nietzsche's Philosophy of Art* (United Kingdom: Cambridge University Press, 1994).
- ⁴⁶ Alex Neill and Christopher Janaway, ed., *Better Consciousness: Schopenhauer's Philosophy of Value* (United States of America: Wiley-Blackwell, 2009), 17.
- ⁴⁷ Sophia Vasalou, *Schopenhauer and the Aesthetic Standpoint: Philosophy as a Practice of the Sublime*, reviewed by Mary Toxell (United Kingdom: Cambridge University Press, 2013), 237.
- ⁴⁸ Singh, *Schopenhauer: A Guide for the Perplexed*, 58.
- ⁴⁹ Menno Boogaard, "The Reinvention Of Genius Wagner's Transformation Of Schopenhauer's Aesthetics In Beethoven," *Postgraduate Journal of Aesthetics* 4, no. 2 (2007).

⁵⁰ Singh, *Schopenhauer: A Guide for the Perplexed*, 133.

⁵¹ Bart Vandenabeele, ed., *A Companion to Schopenhauer* (United Kingdom: Wiley Blackwell, 2016), 282.

⁵² *Ibid.*

⁵³ Schopenhauer, *The World As Will and Representation*, vol 1, 324.

⁵⁴ *Ibid.*, 392.

⁵⁵ Baruch Spinoza, *Complete Works*, ed. Michael Morgan, trans. Samuel Shirley (Indianapolis: Hackett Publishing Company Inc., 2002), 382.

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