

Research on Analysis of Schopenhauer's Pessimistic Philosophy

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ABSTRACT

Schopenhauer established his own philosophical system of pessimism based on the theory of willpower and the theory of representation. Schopenhauer believed that the world, like man, was a complete will and appearance, and that nothing else was left. Will is the appearance of the world, the will itself does not recognize, the will is mainly through the appearance of the world to understand their own demands. On the issue of life, Schopenhauer's philosophy shows a kind of understanding and sympathy for life. The existence of people's desire is a painful thing, but people should have the courage to face the pessimistic life, and keep a clear mind in the process of survival, grow up in self-education, in order to pursue the highest realm of intelligent life.

KEYWORDS

Schopenhauer; Pessimism; And Practical Significance.

1. INTRODUCTION

Schopenhauer is known as a "thinker with world significance". He advocated the will as the essence of the world as an important turning point in the history of western philosophy. Schopenhauer's pessimistic philosophy had a profound influence on the derivative of the later philosophical schools, and triggered people's in-depth discussion and philosophical thinking on the nature of life. Through combing the development of schopenhauer's pessimistic philosophy context, main content and practical significance, shows that Schopenhauer's pessimistic philosophy is not a negative attitude towards life of decadent attitude, but from a broader threshold thinking about life value and the reality of human implication, trying to open a different from the new dimension of rationalist philosophy.

2. THE SOURCE OF SCHOPENHAUER'S PESSIMISTIC PHILOSOPHY

2.1. The Influence of Kant's Philosophy

Schopenhauer's solitary and arrogant character made him despise the so-called academic authority, but Schopenhauer greatly admired Kant's philosophy. In the preface to the first edition of Schopenhauer's *The World of Will and Appearance*, Schopenhauer suggests that readers should first read the appendix of the book, *The Critique of Kant*, because much of his philosophical inspiration comes from Kant. A "Copernican" revolution caused by Kant's philosophy fascinates and yearns for Schopenhauer. Therefore, on the basis of affirming Kant's dicalistic world outlook, Schopenhauer advocated that will is the essence of the world and life, connecting the study of traditional metaphysics and philosophy of life.

Schopenhauer believed that the fundamental basis for Kant distinguishing between phenomena and comfortable things lies in that there is always an intelligence between things and people, so we cannot actually know things according to what things originally are. On the question of how people know the world, Kant believes that it depends on the way people know it. Kant opposes arbitrariness, which refers to someone who had been cheated but never awakened. Solusivity and Kant's transcendental theory is that it absolutely believes in the understanding of reason, and that the essence of reason is omnipotent and absolutely reliable. Kant, on the other hand, believes that this is a painful arbitrary, to break the arbitrariness, we must first examine the boundaries of human understanding. While Schopenhauer affirmed Kant's recovery of philosophy from independence, he also criticized some shortcomings of Kant's works. Kant's works, for example, are full of unnecessarily obscure and abstract concepts. Kant invented an unnecessary excess of conceptual categories that dazzled the reader. Schopenhauer said: " Kant completely lacks the ancient, magnificent simplicity, completely lack of plain, frank, frank flag. His philosophy bears no resemblance with Greek architecture. Greek architecture shows great, concise, visible proportions, but Kant's philosophy reminds of Gothic architectural art. It turned out that Kant's spirit had a very individual pattern, preferring a pattern of orderly order, and then repeating it again in a low-level distribution. And so on, like the order in a Gothic church."Schopenhauer thought that Kant deviated from the truth. As for Schopenhauer's critical inheritance of Kant's philosophy, domestic academic circles believe that Schopenhauer " did not understand that Kant's criticism itself had begun to get rid of, at least inadvertently, from the traditional metaphysical paradigm; and he himself was confined to the former metaphysics of the criticism."[1-2].

2.2. The Influence of Indian Buddhist Thought

Schopenhauer's pessimistic philosophy is not only inherited and developed by Kant's philosophy, but also has very much to do with Indian Buddhist philosophy. While lecturing at the University of Berlin, Schopenhauer told his students, " The final conclusion is consistent with the cosmology of the Veda, and points out that any philosophy that rejects this way of thinking is a hypocritical philosophy."[3].

The influence of Indian philosophy on Schopenhauer is mainly manifested in two aspects. On the one hand, primitive Buddhist asceticism found a complete way for the liberation of Schopenhauer's will. On the other hand, the thought of "Vatican and I are the same" in Indian Buddhism provided theoretical support for Schopenhauer to further demonstrate the ontology of will. Schopenhauer believed that the best way to eliminate the pain lies in nirvana silence, and that his pessimism and asceticism have a strong connection with the "eight sufferings" proposed by Buddhism. Schopenhauer's view that the world is my appearance and the will as the root of all pain embodies the shadow of Buddhist thought. Of course, in this process of critical inheritance, there are some differences between Schopenhauer and the pain of Buddhism. The pain of Buddhism, including the spiritual coercion caused by physical and spiritual causes, is a concrete pain. Schopenhauer's pain includes not only the pain of unsatisfying, but also the boredom after satisfying. Because boredom is also a kind of pain, so to abstinence.

Schopenhauer believed that the essence of all life is pain, which is the same as the Buddhist life. Schopenhauer believed that the will itself was endless pursuit, struggling with the immediate defects, and suffering with dissatisfaction, and after satisfaction was a new boring starting point, which was always painful. The way to relieve the pain is to give up the desire, get rid of the bondage of the will, and deny the will to survive. This method has similar connotations with the six principles of silence and the negation of will. To sum up, it can be seen that Indian philosophy is an important source of Schopenhauer's will ontology and pessimistic life theory.

2.3. The Inner Perception of Real Life

The formation and development of a philosopher's thought is not only related to the thought of the contemporary academic schools, but also greatly related to the real environment. From the perspective of family environment, the formation of Schopenhauer's philosophy is closely related to its special family background. Schopenhauer's father, as a businessman, was good at business, but he was withdrawn and moody. Schopenhauer's mother, though a talented writer, was selfish. Schopenhauer's father later committed suicide by throwing water, and his relationship with his mother has been bad, and finally the relationship even broke down. It was the failed marriage and the cold family atmosphere that became a hotbed of Schopenhauer's pessimistic philosophy. In addition, from the point of time background, Europe in the end of the 18th century to the first half of the 19th century this historical period, experienced a war, filled with cold, cruel and dark society, with the outbreak of the French enlightenment, the European way of production and life, emerging capitalism and old struggle between feudal forces, war once made the society is full of a cry, the lower people displaced, suffer. Germany, where Schopenhauer was relatively backward in all aspects, and the feudal forces stubbornly occupied the power of the upper class of society, which made the development of capitalism difficult. The development of the whole Germany was filled with a sense of pessimism. Schopenhauer's philosophy was the concentrated reaction of the German social crisis and class contradictions, which was in the social transition period at that time. Schopenhauer believed that the interest struggle of capitalist society and the concept of personal interests were the manifestation of the world of will, from which he got the conclusion of pessimistic life.

3. THE MAIN CONTENT OF SCHOPENHAUER'S PESSIMISTIC PHILOSOPHY

3.1. Life is Painful Because of Desire

Schopenhauer's pessimism is based on his theory, whether in phenomenon or in reason, it is a manifestation of the will. He believes that the rationality of each level is interdependent, and that higher performance is based to that of lower levels. Natural phenomena are mutual adaptation, which is the harmonious side of the will. Will also has a disharmonious side, different ideal phenomena, essentially in a state of war with each other, or even the more fundamental side. Schopenhauer believed that people kill animals in order to survive, and animals and plants have to consume a lot of natural resources in order to survive. This struggle between the body is, in fact, the expression of a more basic struggle within the nature of the will. The will is fundamentally blind, there is no reason and basis, no basis, only applicable to phenomena, not practical in the will. Will, in fact, is the will of life, it is manifested in the animal's self-protection and reproductive instinct, but also in the performance of people do not meet their own survival needs of various activities. However, the will is an endless process of pursuit, and it can never be truly satisfied. therefore. Schopenhauer also called the will the will of hunger. The nature of the will, as its external expression of the real life of the human society, people pursue happiness and satisfaction, but can not get. Because the so-called happiness and enjoyment is only a temporary end of desire. Happiness is a desire to be satisfied, but once the desire is satisfied, it is no longer a desire, it will produce terrible emptiness and boredom. Man's existence and existence itself will become his unbearable burden. Although people try every means to escape the emptiness and boredom, eliminate the pain, but can not succeed, because this is the essence of life. Based on the above analysis, Schopenhauer believes that happiness is negative, and fundamentally cannot achieve real happiness. He sees optimism as a vicious satire of the pain of human anonymity.

3.2. The Forms of Life Pain are Different

Schopenhauer is the obstacles and suffering of the will in pursuit of its realistic goals. Whether poor or lady, these people have the greatest pain that is the end of life. Death is in a sense an equal treatment to everyone. People want not to be caught up by time, they want to have a long and lasting life. Schopenhauer believes that human beings are like lambs playing freely in the fields, while time is like a greedy and cruel butcher. The butcher stares at his prey with sharp eyes, whether the poor and the rich cannot escape the fate of slaughter. In addition, there are also differences between the poor and the poor. The pain of the poor is material deprivation, and in order to meet the basic needs of food and clothing, they have to work hard under the pressure of reality. When they are satisfied with food and clothing, they have a higher level of pursuit, hoping to get spiritual pleasure, and the pain of the rich is spiritual emptiness. In order to get rid of this emptiness, they often take part in various activities and improve their spiritual realm through similar exhibitions or book fairs. And when these have been far beyond the necessary desire for human survival ended, those boring and empty and quietly into the heart of people, is finally unable to get rid of the essence of pain. As a result, people always fall into an infinite cycle of pain and despair, and the mood of pessimism constantly diffuse.

3.3. The Liberation Path of the Pain in Life

So since the pain is produced by the will of life, then the only way to overcome this pain is to abandon the will of life. In how to abandon the will of life, Schopenhauer denied the way of suicide. He believes that suicide is not only not the will to destroy life, but also the submission to it. The suicidal destroys his body as appearances, without any hindrance to the will of life itself. In this way, the will is to cancel their own phenomenon to affirm themselves. Therefore, the real practice or the only way of rescue is to make the will appear, people know their own essence, with the will of understanding, so as to eliminate the pain. In a word, it is to require people to recognize the nature of things, to realize that egoism and self-demand are the expression of will, and to cancel egoism and self-demand through asceticism and ascetic, that is, to cancel the will. In fact, this approach is somewhat similar to the ascetic religious requirements. In the process of Schopenhauer's discussion of relieving the pain of life, there is a problem, that is, if the will of life is not only the will of the individual, but also the essence of the universe, then any individual to overcome him only has individual significance, but no meaning of the whole. But Schopenhauer believed that as long as we forget the things, all things are empty, the will would deny us.

Since the pain of life stems from egoism and self-desire, Schopenhauer believed that selflessness is the necessary condition to get rid of the pain of life. In Critique in Criticism, Kant has pointed out that people are non-utilitarian in aesthetics, that is, there is no desire requirement with the aesthetic object. Schopenhauer continued the idea of Kant. He believed that in the process of aesthetics, the individual is no longer the subject of desire, but a pure subject of knowledge without will. In aesthetics, we are attracted to the exclusive aesthetic enjoyment, which temporarily liberates us from the slavery of the will, that is to say, aestheticism is beyond the relationship dominated by the law of sufficient reason into the phenomenal world and into a free kingdom. Schopenhauer believes that aesthetic has a variety of functions, such as aesthetic has the function of life, aesthetic makes us temporarily get rid of the control of our desires, so as to achieve a state without pain. In addition, aesthetics also has the function of cognition. Schopenhauer believes that the rational type does not belong to the expression, outside the relationship between time and space, so he cannot understand with sufficient reasons, but only through aesthetics. In aesthetics, both the subject and the object are beyond the relationship between time and space, and the reason, as the object prototype, presents a cognitive subject in the super space and time without being disturbed by the superficial things.

4. CONCLUSION

Many people believe that Schopenhauer's pessimism is a negative attitude towards the world, which cannot meet the needs of the development of modern society and should be abandoned. But from the perspective of dialectical materialism, he just found a new way to view the essence of life from a perspective that most people do not want to face. This perspective is not only the integration and development of traditional eastern and Western philosophies, but also gives people an opportunity to return to the most authentic life.

4.1. The Motivation of Life Forward Lies in Denying the Will

Schopenhauer emphasized that the will to life negates pleasure rather than desire and pain. Pleasure is reflected in the appearance and makes people have an illusion, it can not reach or understand the essence of life, also can not face the essence of life, and finally eliminate the will. The essence of the individualized principle is to face up to the essence of life, to take responsibility, mature and grow in self-reflection, so that the individual is in the possibility to get rid of desire and pain, and change their own state of existence.

Schopenhauer insisted on the negation of the will of life from the intuitive understanding of the individual, my body is the object of my will, that is, my body is my appearance. The will of life denies is the individual himself that "I", or the will itself. In the individual does not jump out of the far principle of individualization, "before the real liberation, anyone is nothing else, but the will itself".[1] The cause of the pain is not the other, but the will of the individual itself. To recognize the essence of life is to recognize their own will to grow. Therefore, the key to the way out in life lies not in the outside but in the inside, because the individual jumps out of the individual principle, that is, forgets their own individuality and changes themselves through self-reflection, can the will subject rise to the eternal subject of pure cognition. Schopenhauer uses poetic language in his book *The World as Will and Appearance*, saying that man will not be depressed by the vast universe, on the contrary, man will be enhanced by the vast universe. It should be the living man as a phenomenon of uncertainty, though small, but as long as we forget our individuality, as the perpetualism of pure knowledge, the vast world that was once disturbed by the unknown, "is now settled in our hearts." [3].

People seek the meaning and value of existence in eliminating the negative will of pain, because pain has constituted the deterministic factor of life, and the existence of life cannot be separated from the existence of pain. Therefore, Schopenhauer's theory of pain provides us with the power to move forward in life.

4.2. The Way to Achieve Happiness in Life is to Limit the Desire

Schopenhauer pointed out the painful side of the world, but the ultimate purpose of this philosophy is how to make people get out of pain rather than suffer for the sake of pain. The root of life's pain lies in endless desires, and the way to relieve pain is to limit desires, so we need to find a balance between endless desire and appearing in life. In the era of economic globalization, consumption has become an important way to drive economic growth. In order to sell their products, businesses will subconsciously guide consumers and stimulate consumers to buy products that are not needed. The dark side of human nature lies in comparison and endless desire. People do something for the so-called sense of self-vanity and the pursuit of the outside world, resulting in their own life in a pursuit of happiness but lack of happiness of the cycle. Therefore, Schopenhauer guided a path to get rid of pain. If people want to obtain happiness, they must limit their desires and not be pulled by desire. With less desire, the feeling of pain will naturally stay away. Therefore, whether an individual is pessimistic or not mainly depends on the particularity of the individual's own feelings. "The pain and joy of life is worth it mainly depends on the personal attitude".[4].

4.3. The Improvement of the Realm of Life Lies in Enriching the Spiritual World

Schopenhauer believed that inner happiness or pain is the product of inner emotion. Man's pain actually comes from the spiritual hole. Therefore, in order to get rid of the pain of life, we must enrich our inner spiritual world, and only the pleasure brought by the rich spiritual thoughts is lasting. However, the internally rich people need to have leisure time to enjoy their own spiritual wealth, and such people are concerned about the spiritual life. For the inner rich people, the utilitarian life is only a means, to enjoy the pleasure of the soul is the real purpose. For the general public, a utilitarian life is the only purpose. If a person with rich spiritual ability has leisure time, he can avoid pain and boredom. He will not try to get happiness from the luxurious life of the outside world, and will not desperately pursue the sensory stimulation and enjoyment like the public. He can enjoy the inner happiness in being alone. With the development of The Times, our demand for the material level is increasing, but we is little time to read, to calm down to think, to enrich their own spiritual world. A person without inner spiritual accumulation is a sad person, because the improvement of the realm of life lies in enriching the spiritual world.

Schopenhauer is world-tired, and many of his works contain fatalistic tendencies and promote the nihilism of life. Therefore, those who can really think about Schopenhauer's philosophy must have a strong, optimistic and calm heart, so that they can pass over the negative factors in Schopenhauer's philosophy, absorb the shining points of his thoughts, and give themselves a little inspiration. But Schopenhauer's thoughts also have positive aspects. Schopenhauer told us that happiness is based on a calm mind. We should keep our inner peace, not be covered by the blind impulse of the will, and constantly spend our heart to pursue those other things. Whether a person is happy or painful depends on what he tries his best to do.

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