

ARTHUR SCHOPENHAUER
THE WORLD AS WILL AND
REPRESENTATION

VOLUME ONE

TRANSLATED BY
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Translator's Introduction

Arthur Schopenhauer was born in the Hanseatic City of Danzig in 1788. His father was a well-to-do merchant of rugged independence and wide cultural interests, and his mother a woman of considerable intellectual gifts who in her day won fame as an authoress. At an early age, the son showed outstanding mental qualities, and soon embarked on an intensive study of the humanities, the empirical sciences, and philosophy at the Universities of Göttingen and Berlin. In 1813 he wrote his first work, *On the Fourfold Root of the Principle of Sufficient Reason*, a thesis which gained for him the degree of doctor of philosophy of Jena University, and in which he expounded his epistemology based on the Kantian doctrine of the ideality of space, time, and the categories.

From 1814 to 1818 Schopenhauer lived in Dresden, where his creative genius conceived and gave birth to a philosophical work which, for its depth and range of thought as well as for the clarity and brilliance of its style, was an outstanding achievement for so young a man. It was the more remarkable in that, during the forty-one years he was still to live after its publication, he did not consider it necessary to modify or recast in any way the basic idea underlying this work. Like Plato, he was deeply stirred by θαύμα, by the wonder that impels men to philosophize, and he instinctively viewed the world with the objective eye of the genuine thinker. In his youth, he began to keep note-books in which from time to time throughout his life he recorded ideas as they occurred to him. Thus all such notes stemmed from the original fundamental conception round which the whole of his philosophical structure was built.

In 1844 a second edition of this main work was published in two volumes, the first of which was virtually a reprint of the first edition of 1819, whilst the second contained in fifty chapters supplementary discussions on the theme of the first. The encyclopaedic range of this supplementary volume is an indication of the depth and maturity of Schopenhauer's thought, and stamps it as one of the most eminent

works in the whole province of philosophical literature. Like the first a quarter of a century earlier, this second edition evoked little or no response from the learned world of that time, which was still under the influence of Hegel and other post-Kantian philosophers. After 1851, when his last major work was published, Schopenhauer ultimately acquired fame, and the interest that was now awakened in his philosophy stimulated a demand for new editions of his works. In 1859, the year before his death, a third edition of *Die Welt als Wille und Vorstellung* was published.

Schopenhauer himself has stated that his philosophy is the natural continuation and completion of the Kantian, for he has taken as the foundation of his own system of thought the ideality of space and time and the Kantian thing-in-itself as expounded in the *Critique of Pure Reason*.

In his essay *On the Fourfold Root of the Principle of Sufficient Reason*, to which Schopenhauer frequently refers in this major work, he discusses in detail the *intellectual* nature of perception and shows that, from the meagre data supplied by our senses, our faculty of cognition creates immediately and automatically a mental picture of the external world in all its variegated wealth of detail. This mental picture is a "re-presentation" of the data of the senses, a *Vorstellung* of the intellect, and is something totally different from a mere figment of the imagination. Of the twelve Kantian categories, Schopenhauer rejects eleven as redundant, and retains only the category of causality. He then discusses the *a priori* nature of time, space, and causality, and shows that they are essentially the three innate functions of our intellect, inasmuch as they enter inevitably and inseparably into the framework of all possible experience, and are, in fact, the prerequisite of all knowledge of this. Our knowing consciousness, says Schopenhauer, is divisible solely into subject and object. To be object for the subject and to be our representation or mental picture are one and the same. All our representations are objects for the subject, and all objects of the subject are our representations. These stand to one another in a regulated connexion which in form is determinable *a priori*, and by virtue of this connexion nothing existing by itself and independent, nothing single and detached, can become an object for us. It is this connexion which is expressed by the principle of sufficient reason in general. All our representations are divisible into four classes which impart to the principle of sufficient reason its fourfold root. The first aspect of this principle is that of becoming, where it appears as the law of causality and is applicable only to *changes*. Thus if the cause is given, the effect must of necessity follow. The second aspect

deals with concepts or abstract representations, which are themselves drawn from representations of intuitive perception, and here the principle of sufficient reason states that, if certain premisses are given, the conclusion must follow. The third aspect of the principle is concerned with being in space and time, and shows that the existence of one relation inevitably implies the other, thus that the equality of the angles of a triangle necessarily implies the equality of its sides and *vice versa*. Finally, the fourth aspect deals with actions, and the principle appears as the law of motivation, which states that a definite course of action inevitably ensues on a given character and motive. Thus the principle of sufficient reason deals only with our *representation* in the widest sense, that is to say, with the *form* in which things appear to us, not with that inscrutable metaphysical entity which appears through this form, and which Kant calls the "thing-in-itself." Because this "thing-in-itself" transcends the physical framework of time, space, and causality, and therefore of our cognitive functions, Kant regarded a knowledge of it as impossible. Schopenhauer admitted this up to a point, although, by identifying the Kantian thing-in-itself with the will in ourselves, he maintained that experience itself as a whole was capable of explanation; yet he did not imply by this that no problems remained unsolved.

The first volume of this work contains the basic idea of Schopenhauer's system divided into four books and followed by an appendix consisting of a masterly criticism of the Kantian philosophy which greatly facilitates the study of the three Critiques, and in which Schopenhauer readily acknowledges his indebtedness to his master, and just as readily subjects to a searching criticism those points in which he considers that Kant has gone astray. The picture emerging from a study of this first volume is that of an organically consistent structure of thought based on inner and outer *experience*, and culminating in three towers, in the metaphysics of nature, of art or aesthetics, and of morality.

The second volume supplements the discussions in each of the four books of the first, and represents the mature fruit of a lifetime's reflection on the many problems raised by the main theme of Schopenhauer's philosophy. The great all-embracing idea of the first volume with all its ramifications is further investigated, developed and corroborated in the second through the many references to art, life, and the empirical sciences. On the one hand, we discern the shrewdness of Schopenhauer's observation of the world and its many relations, a quality in which he is unique, and, on the other, we are struck by the psychological force and even fierceness with which he reveals the deepest recesses of the human heart. Many have complained that his

philosophy is sombre and pessimistic, but an impartial examination will lead to the conclusion that it is neither more nor less pessimistic than the teachings of Brahmanism, Buddhism, and Christianity, all of which agree in preaching as the supreme goal deliverance from this earthly existence.* In the history of philosophy Schopenhauer's name will always be associated with a correct distinction between knowledge of perception and abstract knowledge, with a proper analysis of consciousness, of the so-called psyche, into will and intellect, with the correct interpretation and utilization of the Platonic Ideas, and finally with a true insight into the real nature of Christianity from both the religious and philosophical points of view.

It is universally acknowledged by all who have read Schopenhauer's works, even by those who do not share his views, that his prose is second to none in beauty of style and in power and lucidity of expression. Long periods are occasionally met with in his works, but there is never a doubt as to the precise meaning of what he wrote. He thought clearly and concisely, and expressed himself in clear and concise language. He was discriminating in the choice of words and expressions, and paid great attention even to punctuation. No translator can take liberties with his prose without adversely affecting the translation, which should aim at being as faithful as possible to the author's original work, and yet avoid being too literal and therefore unreadable. On the other hand, the translator must resist the temptation to "correct" and touch up his author under the mistaken impression that he is "improving" the work, a practice that was strongly condemned by Schopenhauer.

One of the difficulties in rendering a German philosophical work into English comes from the inability of the English language to reproduce adequately and accurately some of the philosophical terms and expressions of which there are so many in German. This language is an admirable medium for the precise expression of abstract philosophical ideas, and the translator must endeavour to keep as close as possible to the meaning of the original. It is pertinent to the matter to mention here one or two German words by way of showing that the translator's task is not always easy, despite the fact that Schopenhauer rarely resorted to the involved and long periods so characteristic of the style of many German philosophers.

Anschaung is used by Schopenhauer to describe what occurs when the eye perceives an external object as the cause of the sensation on the retina. "Perception" has been selected as the nearest English

* Cf. "East-West Fire . . . Schopenhauer's Optimism and the Lankavatara Sutra," C. A. Muses, 1955, *passim*.

equivalent, although it may also be translated "intuition" in the sense of an immediate apprehension.

Wahrnehmung is used to convey the idea of perception through any or all of the five senses.

Vernehmen has no exact equivalent in English, and is philologically related to *Vernunft*, the faculty of reason peculiar to man which enables him to form concepts and words from the countless objects perceived in the world of experience. *Vernehmen* means more than mere sensuous hearing, and implies hearing by means of the faculty of reason.

Grund and *Vernunft* are almost always translated by the word "reason," yet the two German words differ widely in meaning. The context usually enables one to see in which sense the word "reason" is used.

Willkür means free will, free choice, arbitrary power, or caprice. The expression "free will" is likely to give rise to a misconception, since Schopenhauer uses the word to indicate will with the power of choice, will determined by motives, conscious will as opposed to blind impulse. Such will, however, is not absolutely free in the metaphysical sense, in as much as a will determined by motives cannot be free. Schopenhauer uses the expression *liberum arbitrium indifferentiae* to convey the meaning of a will that is absolutely free in the metaphysical sense before it has assumed the phenomenal form. He emphatically denies the existence of such a freedom in the world of phenomena.

Vorstellung is important, for it occurs in the German title of this work. Its primary meaning is that of "placing before," and it is used by Schopenhauer to express what he himself describes as an "exceedingly complicated physiological process in the brain of an animal, the result of which is the consciousness of a *picture* there." In the present translation "representation" has been selected as the best English word to convey the German meaning, a selection that is confirmed by the French and Italian versions of *Die Welt als Wille und Vorstellung*. The word "idea" which is used by Haldane and Kemp in their English translation of this work clearly fails to bring out the meaning of *Vorstellung* in the sense used by Schopenhauer. Even Schopenhauer himself has translated *Vorstellung* as "idea" in his criticism of Kant's philosophy at the end of the first volume, although he states in his essay, *On the Fourfold Root of the Principle of Sufficient Reason*, that "idea" should be used only in its original Platonic sense. Moreover, confusion results in the translation of Haldane and Kemp from printer's errors in the use of "Idea" with a capital letter to render the German *Idee* in the Platonic sense and of "idea" for the translation

of *Vorstellung* as used by Schopenhauer. In the present translation *Idee* has been rendered by the word "Idea" with a capital letter.

After the publication of each of his works, Schopenhauer was in the habit of recording in an interleaved copy additions and modifications for incorporation in future editions. In the last ten years of his life, he was engaged on these interleaved copies the blank pages of which were gradually filled with additions and amendments. In many instances these were completely edited and incorporated into the original text. In some cases, however, they were fragmentary and indefinite in form, whilst in others a brief reference was made to a passage in Schopenhauer's manuscript-books which formed the store-house of his ideas and furnished essential material for all his works after 1819.

In his last years, Schopenhauer had considered the possibility of a complete edition of his works, but the rights of the six publishers ruled out the realization of such a plan during his lifetime. Not till 1873 was it possible for Julius Frauenstädt, the philosopher's literary executor, to publish an edition of the works which for many years remained the standard, a reprint of it appearing as recently as 1922.

Until Schopenhauer's works were out of copyright, scholars had to rely on Frauenstädt's edition as the standard, but with the suggestion that it contained a number of errors, attempts were made to replace it by a better and more reliable edition. By this time, however, editors no longer had at their disposal all the material that Frauenstädt had had as Schopenhauer's literary executor. After Frauenstädt's death in 1879, Schopenhauer's manuscript-books went to the Berlin Library, but by an oversight the interleaved copies of the works were sold and for many years were not accessible to scholars. Only gradually and by stages was it possible for them to complete their task of the textual criticism and emendation of Schopenhauer's works.

The first stage was the publication in 1891 of Eduard Grisebach's edition. At the time, scholars were surprised to learn from him that the edition of Frauenstädt contained many hundreds of errors, whereas his own gave not only the correct order of the works, in accordance with Schopenhauer's wishes, but also a text that had been compared with Schopenhauer's final editions and with the manuscript-books. However, it was not long before G. F. Wagner discovered that Grisebach himself had incorporated in his own edition many textual inaccuracies from the edition of Frauenstädt.

The second stage came when the interleaved copies of the works were again accessible to scholars. In 1911 Paul Deussen and his collaborators were able to begin their fine edition of Schopenhauer's works, and full advantage was taken of the possibility of obtaining

an accurate text from the interleaved copies and the manuscript-books.

The third and final stage in the work of textual criticism and correction was taken up with an examination of the original manuscripts of most of the works. In 1937 Dr. Arthur Hübscher was able for the first time to use such manuscripts for the production of a new edition with a text representing the last word in accuracy. By carefully comparing these manuscripts with the traditional texts, he succeeded in eliminating many errors and inaccuracies from the earlier editions, and in producing a text that would have accorded with Schopenhauer's views. A reprint of this edition appeared between 1946 and 1950, and it is the text of this which has been used in making the present translation.

Reference has already been made to the only other English translation of *Die Welt als Wille und Vorstellung*, which was made by R. B. Haldane (later Lord Haldane) and J. Kemp between 1883 and 1886, and was freely consulted in the preparation of this new English version of Schopenhauer's main work. However, the interests of truth and the importance of this work in the history of philosophy require that attention be drawn to the many errors and omissions in their translation, over a thousand of which came to light when it was compared with the German text, and which seriously detract from its merit as a work of scholarship.

In conclusion, the translator would like to express his deep appreciation and gratitude to his many friends who, by their kindness and encouragement, have sustained him in the long task of translation, and in particular to his friend Dr. Arthur Hübscher of Munich, the President of the Schopenhauer-Gesellschaft and one of the most eminent living authorities on Schopenhauer and his philosophy, for his valuable advice always so generously given, and for the benefits of his wide scholarship in this field which have contributed so much to the work of translation.

LONDON, 1957.

Preface to the First Edition

I propose to state here how this book is to be read, in order that it may be thoroughly understood. What is to be imparted by it is a single thought. Yet in spite of all my efforts, I have not been able to find a shorter way of imparting that thought than the whole of this book. I consider this thought to be that which has been sought for a very long time under the name of philosophy, and that whose discovery is for this very reason regarded by those versed in history as just as impossible as the discovery of the philosophers' stone, although Pliny had already said to them: *Quam multa fieri non posse, priusquam sint facta, judicantur?* (*Historia naturalis*, 7, 1).¹

According as we consider under different aspects this one thought that is to be imparted, it appears as what has been called metaphysics, what has been called ethics, and what has been called aesthetics; and naturally it was bound to be all these, if it is what I have already acknowledged it to be.

A *system of thought* must always have an architectonic connexion or coherence, that is to say, a connexion in which one part always supports the other, though not the latter the former; in which the foundation-stone carries all the parts without being carried by them; and in which the pinnacle is upheld without upholding. On the other hand, a *single thought*, however comprehensive, must preserve the most perfect unity. If, all the same, it can be split up into parts for the purpose of being communicated, then the connexion of these parts must once more be organic, i.e., of such a kind that every part supports the whole just as much as it is supported by the whole; a connexion in which no part is first and no part last, in which the whole gains in clearness from every part, and even the smallest part cannot be fully understood until the whole has been first understood. But a book must have a first and a last line, and to this extent will always remain very unlike an organism, however like one its con-

¹ "How many things are considered impossible until they are actually done!"
[Tr.]

tents may be. Consequently, form and matter will here be in contradiction.

It is self-evident that in such circumstances, in order that the thought expounded may be fathomed, no advice can be given other than to *read the book twice*, and to do so the first time with much patience. This patience is to be derived only from the belief, voluntarily accorded, that the beginning presupposes the end almost as much as the end the beginning, and that every earlier part presupposes the later almost as much as the later the earlier. I say "almost," for it is by no means absolutely so; and whatever it was possible to do to give priority to that which is in any case explained by what follows, and generally whatever might contribute to the greatest possible comprehensibility and clearness, has been honestly and conscientiously done. Indeed, I might to a certain extent have succeeded, were it not that the reader, as is very natural, thinks when reading not merely of what is at the moment being said, but also of its possible consequences. Thus besides the many contradictions of the opinions of the day, and presumably of the reader also, that actually exist, as many others may be added that are anticipated and imaginary. That, then, which is mere misunderstanding, must show itself as lively disapproval, and it is the less recognized as misunderstanding because, while the laboriously attained clearness of explanation and distinctness of expression never leave one in doubt about the direct meaning of what is said, yet they cannot express its relations to all that remains. Therefore, as I have said, the first reading demands patience, derived from the confidence that with a second reading much, or all, will appear in quite a different light. Moreover, the earnest desire for fuller and even easier comprehension must, in the case of a very difficult subject, justify occasional repetition. The structure of the whole, which is organic and not like a chain, in itself makes it necessary sometimes to touch twice on the same point. This construction and the very close interconnexion of all the parts have not allowed of that division into chapters and paragraphs which I usually value so much, but have obliged me to be content with four principal divisions, four aspects, as it were, of the one thought. In each of these four books we have specially to guard against losing sight, among the details that must needs be discussed, of the principal thought to which they belong, and of the progress of the exposition as a whole. And thus is expressed the first, and like those that follow, absolutely necessary, demand on the reader, who is unfriendly towards the philosopher just because he is one himself.

The second demand is that the introduction be read before the

book itself, although this is not a part of the book, but appeared five years previously under the title *On the Fourfold Root of the Principle of Sufficient Reason: a Philosophical Essay*. Without an acquaintance with this introduction and propaedeutic, it is quite impossible to understand the present work properly, and the subject-matter of that essay is always presupposed here as if it were included in the book. Moreover, if it had not preceded this work by several years, it would not be placed at the front of it as an introduction, but would be incorporated in the first book, since this book lacks what was said in the essay, and exhibits a certain incompleteness because of these omissions, which must always be made good by reference to that essay. However, my dislike of quoting myself, or of laboriously expressing once again in different words what had already been said adequately once, was so great that I preferred this course, despite the fact that I could now give the subject-matter of that essay a somewhat better presentation, particularly by clearing it of many conceptions which arose from my excessive preoccupation at that time with the Kantian philosophy, such as categories, outer and inner sense, and the like. But even there those conceptions occur only because I had as yet never really entered deeply into them, and therefore only as a secondary affair quite unconnected with the principal matter. For this reason, the correction of such passages in that essay will come about quite automatically in the reader's thoughts through his acquaintance with the present work. But only if through that essay we have fully recognized what the principle of sufficient reason is and signifies, where it is valid and where it is not, that it is not prior to all things, and that the whole world exists only in consequence of and in conformity to it, as its corollary so to speak; that rather it is nothing more than the form in which the object, of whatever kind it may be and always conditioned by the subject, is everywhere known in so far as the subject is a knowing individual; only then will it be possible to enter into the method of philosophizing which is here attempted for the first time, differing completely as it does from all previous methods.

But the same dislike to quote myself word for word, or to say exactly the same thing a second time in other and less suitable terms, after I had already made use of better ones, has been the cause of yet a second omission in book one of this work. For I have left out all that is to be found in the first chapter of my essay *On Vision and Colours*, which otherwise would have found its place here, word for word. Therefore an acquaintance with that short earlier work is also presupposed.

Finally, the third demand to be made on the reader might even be taken for granted, for it is none other than an acquaintance with the most important phenomenon which has appeared in philosophy for two thousand years, and which lies so close to us, I mean the principal works of Kant. Indeed, I find, as has already been said on other occasions, that the effect those works produce in the mind to which they really speak is very like that of an operation for cataract on a blind man. If we wish to continue the simile, my purpose can be described by saying that I wanted to put into the hands of those on whom that operation has been successful a pair of cataract spectacles, for the use of which that operation itself is the most necessary condition. Therefore, while I start in large measure from what was achieved by the great Kant, serious study of his works has nevertheless enabled me to discover grave errors in them. I had to separate these and show them to be objectionable, in order that I might presuppose and apply what is true and excellent in his doctrine, pure and clarified of them. But in order not to interrupt and confuse my own exposition by frequent polemics against Kant, I have put this into a special appendix. And just as, according as I have said, my work presupposes an acquaintance with the Kantian philosophy, so too does it presuppose an acquaintance with that appendix. Therefore, in this respect, it would be advisable to read the appendix first, the more so as its subject-matter has special reference to book one of the present work. On the other hand, it could not from the nature of the case be avoided that even the appendix should refer now and again to the main text. The result of this is simply that the appendix, as well as the main part of the work, must be read twice.

Kant's philosophy is therefore the only one with which a thorough acquaintance is positively assumed in what is to be here discussed. But if in addition to this the reader has dwelt for a while in the school of the divine Plato, he will be the better prepared to hear me, and the more susceptible to what I say. But if he has shared in the benefits of the *Vedas*, access to which, opened to us by the *Upanishads*, is in my view the greatest advantage which this still young century has to show over previous centuries, since I surmise that the influence of Sanskrit literature will penetrate no less deeply than did the revival of Greek literature in the fifteenth century; if, I say, the reader has also already received and assimilated the divine inspiration of ancient Indian wisdom, then he is best of all prepared to hear what I have to say to him. It will not speak to him, as to many others, in a strange and even hostile tongue; for, did it not sound too conceited, I might assert that each of the individual and disconnected utterances that make up the *Upanishads* could be de-

rived as a consequence from the thought I am to impart, although conversely my thought is by no means to be found in the *Upanishads*.

* * *

But most readers have already grown angry with impatience, and have burst into a reproach kept back with difficulty for so long. Yet how can I dare to submit a book to the public under demands and conditions of which the first two are presumptuous and quite immodest, and this at a time when there is so general an abundance of characteristic ideas that in Germany alone such ideas are made common property through the press every year, in three thousand substantial, original, and absolutely indispensable works, as well as in innumerable periodicals, and even daily papers; at a time when in particular there is not the slightest deficiency of wholly original and profound philosophers, but in Germany alone there are more of them living simultaneously than several successive centuries have had to show? How are we to reach the end, asks the indignant reader, if we must set to work on a book with so much trouble and detail?

As I have not the least thing to say in reply to such reproaches, I hope only for some gratitude from such readers for having warned them in time, so that they may not waste an hour on a book which it would be useless for them to read unless they complied with the demands I make, and which is therefore to be left alone, especially as on other grounds one could wager a great deal that it can say nothing to them, but on the contrary will always be only *paucorum hominum*, and must therefore wait in calm and modesty for the few whose unusual mode of thought might find it readable. For apart from its intricacies, difficulties, and the efforts it demands of the reader, what cultured man of this age, whose knowledge has almost reached the magnificent point where the paradoxical and the false are all one and the same to him, could bear to meet on almost every page thoughts which directly contradict what he himself has nevertheless established once for all as true and settled? And then how unpleasantly disappointed will many a man find himself, when he comes across no mention of what he thinks he must look for just in this place, because his way of speculating coincides with that of a great philosopher still living.² This man has written truly pathetic books, and his single trifling weakness is that he regards as fundamental inborn ideas of the human mind everything that he learnt

² F. H. Jacobi.

and approved before his fifteenth year. Who could endure all this? Therefore, my advice is simply to put the book aside.

I am afraid, however, that even so I shall not be let off. The reader who has got as far as the preface and is put off by that, has paid money for the book, and wants to know how he is to be compensated. My last refuge now is to remind him that he knows of various ways of using a book without precisely reading it. It can, like many another, fill a gap in his library, where, neatly bound, it is sure to look well. Or he can lay it on the dressing-table or tea-table of his learned lady friend. Or finally he can review it; this is assuredly the best course of all, and the one I specially advise.

* * *

And so, after allowing myself the joke to which in this generally ambivalent life hardly any page can be too serious to grant a place, I put my book forth in profound seriousness, confident that, sooner or later, it will reach those to whom alone it can be addressed. For the rest, I am resigned in patience to the fact that the same fate will befall it in full measure which has always fallen to the lot of truth in every branch of knowledge, in the most important branch most of all. To truth only a brief celebration of victory is allowed between the two long periods during which it is condemned as paradoxical, or disparaged as trivial. The author of truth also usually meets with the former fate. But life is short, and truth works far and lives long: let us speak the truth.

Dresden, August 1818

Preface to the Second Edition

Not to my contemporaries or my compatriots, but to mankind I consign my now complete work, confident that it will not be without value to humanity, even if this value should be recognized only tardily, as is the inevitable fate of the good in whatever form. It can have been only for mankind, and not for the quickly passing generation engrossed with its delusion of the moment, that my mind, almost against my will, has pursued its work without interruption throughout a long life. As time has passed, not even lack of sympathy has been able to shake my belief in its value. I constantly saw the false and the bad, and finally the absurd and the senseless,¹ standing in universal admiration and honour, and I thought to myself that, if those who are capable of recognizing the genuine and right were not so rare that we can spend some twenty years looking about for them in vain, those who are capable of producing it might not be so few that their works afterwards form an exception to the transitoriness of earthly things. In this way, the comforting prospect of posterity, which everyone who sets himself a high aim needs to fortify him, would then be lost. Whoever takes up and seriously pursues a matter that does not lead to material advantage, ought not to count on the sympathy of his contemporaries. But for the most part he will see that in the meantime the superficial aspect of such matter becomes current in the world and enjoys its day; and this is as it should be. For the matter itself also must be pursued for its own sake, otherwise there can be no success, since every purpose or intention is always dangerous to insight. Accordingly, as the history of literature testifies throughout, everything of value needs a long time to gain authority, especially if it is of the instructive and not of the entertaining sort; and meanwhile the false flourishes. For to unite the matter with the superficial aspect of the matter is difficult, if not impossible. Indeed, this is just the curse of this world of want and need, that everything must serve and slave for these. Therefore it is not so constituted that any noble and

¹ The Hegelian philosophy.