

Schopenhauer about the metaphysical need of man

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In his writings, Arthur Schopenhauer comes from the fact that metaphysics is not a simple fun of several idle people, as often claims, but the actual need of a person. You can regret this fact, but it is impossible to challenge it. Any religion, in its essence, is metaphysics; And since religions have always been decisive for human behavior, it must be recognized that metaphysical teachings - fair or not - are of paramount interest.

"A person is the only creature that is surprised by his own existence - writes Schopenhauer in the composition "Peace as a Will and the present" (Vol. II, Ch. 17). - Animal spends his life calmly, no wonder. Nature, passing two unconscious kingdoms - minerals and plants, and a long row of animals, finally reaches the man of mind and consciousness; And now she is surprised in her work and asks what it is. This surprise that takes place especially before death, at the sight of the destruction and disappearance of all creatures, serves as the source of our metaphysical needs; Thanks to him, man is a metaphysical animal. If our life was infinite and proceeded without suffering, then perhaps no one would ask the question: why is there a world and what is his nature? All this would seem to be understandable. But we see that all religious and philosophical systems are intended to answer the question: what will happen after death? Although the main subject of religions, apparently, is the existence of their gods, but this dogma has importance to a person just as much as he is in connection with the dogma of immortality and seems inseparable from him. This is also explained by the one why strictly materialistic or absolutely skeptical systems could never acquire a broad and long influence.

Arthur Schopenhauer

Temples and churches, pagodas and mosques in all countries and at all times indicate the metaphysical need of a person. Sometimes it can be satisfied with rude bass, ridiculous fairy tales; If they are captured in it sooner, then it can make sense of its existence and serve as a support for its morality. Take, for example, the Quran. This bad book was enough to be the founding of one of the main religions of the world, to meet for 1200 years the metaphysical need for countless millions of people, - in order to become the founding of their morality to teach them to be contempt for death, inspire them enthusiasm to bloody wars and to Extensive conquests. We find here the lowest and the very rude form of theisms. In translations, perhaps a lot is lost, but I did not find any valuable thought in it. This shows only that the metaphysical ability does not always go in hand with a metaphysical need. But at first, a closer person had better understood her meaning. That is why Brahmin's foreground - Rishi reached superhuman concepts that were later recorded in Upanishads.

There was never a shortage of people who live at the expense of this metaphysical need of a person. In the primitive peoples, the priests assigned themselves a monopoly of funds to her satisfaction. And now they also have a huge advantage - the ability to shake metaphysical dogmas

to go clips from the earliest childhood, until the judgment has not yet awakened, and the time inspired, these dogmas, no matter how ridiculous them, remain forever. If they had to wait for the moment, until judgment, their privileges could not have places.

The second class of people living on the county imaging need of a person is people who receive funds to life from philosophy. At the Greeks they were called Sophists; Nowadays, this is a professor of philosophy. But it rarely happens that people living from philosophy live for philosophy. Some of them, as Kant, are, however, an exception. "

How, according to Schopenhauer, a person satisfies his metaphysical need?

"Under metaphysics," Schopenhauer writes, "I mean such a kind of knowledge that goes on the possible experience, nature, data of phenomena - to explain what everything, in a particular sense, is due, or - in clearer words, - To explain, what exists behind the nature and what makes it possible. "

Schopenhauer believes: in the civilized peoples, metaphysics is in two kinds, depending on where it is looking for their evidence - in itself or beside himself. Philosophical systems belong to the first category: their evidence has their source reflection sophisticated at leisure judgment; Therefore, they are available to a very insignificant number of people and moreover only at a high stage of civilization. - second-kind systems are called religions; their proof, as we said - an external nature; This is a revelation confirmed by signs and wonders. They satisfy countless people, more located to lean before authority and believe what to think. - Between these two types of doctrines offered to meet the metaphysical needs of humanity, there is an eternal - then hidden, then obvious - antagonism. But meanwhile, as the doctrines of the first kind of only tolerant, the doctrines of the second category are dominated. In fact, what is for the need for theology in approval from philosophy? On her side, everything is: revelation, antiquity, miracles, prophecy, patronage of the state, a high public situation, like truth, universal respect and respect, many temples, where it is taught and carried out, legions of jury servants and, most importantly, - invaluable privilege, Having an opportunity to inspire their teaching from the most tender age to children for which it is being taken into a congenital idea. - In the fight against such a powerful enemy, philosophy has, however, and allies; These are the positive sciences, which, in their entirety, not declaring an open war with religious systems, nevertheless, they throw unexpected shadows in their direction.

According to Schopenhauer, religious systems are a national metaphysics, and the word "people" must be understood in the intellectual sense, beyond the relationship to social situation or to the state, denoting them all unable to independently research and thinking. "They are the only means to open and make an understandable high meaning of life with an undeveloped meaning, a huge mind immersed in low-lying classes and a rude work of the crowd, since it is originally a person in general has only one desire - the satisfaction of his needs and needs in physical enjoyment. The founders of those and other metaphysical systems come to the world to extract it from this stupor and indicate to him the highest sense of existence: Some - for the few most developed people, others - for the mass of gross humanity, since, according to the excellent expression of Plato, "the crowd cannot be a philosopher. " Theological systems are folk metaphysics. There is a national poetry, folk wisdom, expressed in proverbs; It is necessary that folk metaphysics also be, as people certainly need to

explain their lives; It must respond to the strength of their mind. Hence the allegorical robe that truth is covered. Various theological systems are nothing more than the various allegory, under which the people represents themselves and trying to comprehend the truth, without being able to hug her "(Schopenhauer, Parerga und Paralipomena, § 175).

"The proof of the allegorical nature of these systems is that in each of them there are mystery, so E. Dogma, which cannot be clearly expressed. From here there is something that they do not need - like systems of the second kind - in evidence. But at the same time, they never recognize their allegoric nature and argue that they must be taken for the truth in a literal sense. In essence, they do not have another revelation, in addition to the thoughts of the wise men, given in harmony with the needs of humanity.

These systems are needed by the people and are unauthorized benefits for him. Even when they counteract the process of humanity in the knowledge of the truth, then they need to be left only aside with all sorts of respect. But demand that the great mind - Goethe, Shakespeare, took the Bona Fide Et Sensu Proprio of the position of such a system, which means to be desired to make the giant to put on the shoes of dwarf.

Schopenhauer originally classifies religions. According to him, the main difference between them is not the fact that they are monotheistic, polytetic or pantheistic, but whether they are optimistic or pessimistic, - whether they say that life is good, or, that she is bad. Overweight and less challenge the idea that all religion can be expressed in the form of relevant philosophy, and for all philosophy there is an appropriate religion. Thus, Schopenhauer says, if someone decided to give my philosophy a religious form, then he would have found the most complete expression in Buddhism.