

### ***9- RULE OF LIFE N °4 .What about the claim to own***

« The goods that a man has never dreamed of claiming are not absolutely lacking to him: on the contrary even without them he is perfectly satisfied. While another, who has a thousand times more than him, feels unhappy because something he wants to have escaped him. Each one has, in this perspective, a specific horizon for what he can possibly achieve: what he claims to have goes to this limit. When an object contained in this perimeter is offered to him so that he can expect to obtain it, he feels happy; and unfortunate, on the other hand, if difficulties intervene that deprive him of this prospect. What stands outside this horizon has no effect on him. This is why the poor are not troubled by the great possessions of the rich, and, conversely, the rich are not consoled, when his projects fail, by the quantity of goods he already possesses. Wealth looks like seawater: the more we drink, the more we thirst. -We can say the same thing about glory.

After the loss of wealth, or of an easy situation, our habitual mood, as soon as the first souffrance is overcome, is not very different from what it was before: this is due to the fact that after the destiny has restricted the factor of our goods, we also diminish strongly the factor of our pretensions. But this operation is properly the painful thing as a result of a misfortune: when it has come to an end, the suffering does not cease to become less, and in the end one does not even feel it anymore: the wound heals itself. Conversely, at a good fortune, the thrust of our pretensions is accentuated, and they swell: there lies the joy. But it also lasts only as long as it takes for this operation to be fully completed: we become habituated to the greater quantity of pretensions and become indifferent to the possession that corresponds to it. This is already expressed in the Passage

d'Homer (Odyssée XVIII, 130-137), which concludes: ["For the state of mind of men who dwell in the earth is like the day that the father of gods and men offered. "]. The source of our dissatisfaction lies in our ever-repeated attempts to increase the factor of our claims while the other factor, which prevents us from moving in this direction, remains in-changed. »

***Arthur Schopenhauer (1788-1860)***

*The art of being happy. Through fifty rules of life*

### ***Biography***

**Arthur Schopenhauer** (22 February 1788 –21 September 1860) was a German philosopher. He is best known for his 1818 work *The World as Will and Representation* (expanded in 1844), wherein he characterizes the phenomenal world as the product of a blind and insatiable metaphysical will. Proceeding from the transcendental idealism of Immanuel Kant, Schopenhauer developed an atheistic metaphysical and ethical system that has been described as an exemplary manifestation of philosophical pessimism, rejecting the contemporaneous post-Kantian philosophies of German idealism. Schopenhauer was among the first thinkers in Western philosophy to share and affirm significant tenets of Eastern philosophy (e.g. asceticism, the world-as-appearance), having initially arrived at similar conclusions as the result of his own philosophical work.

### ***Main Works***

- *La quadruple racine du principe de raison suffisante*, Vrin, Paris, 1997
- *Le monde comme volonté et comme représentation*, PUF, Paris, 2014
- *L'Art d'avoir toujours raison*, éditions Mille et une nuits, Paris, 2003
- *Les Deux Problèmes fondamentaux de l'éthique : La liberté de la volonté ; Le fondement de la morale*, Folio, Paris, 2009
- *Parerga et Paralipomena*, Hachette livre, Paris, 2013

### ***Problematic***

Man lives in a world full of tendencies, hope, property to possess, wealth, without forgetting misery, suffering. How does he deal with these contradictions and proclaims his satisfaction? Does human life correspond or can it correspond to the concept of such an existence? This is a question to which my philosophy, as we know, answers in the negative".

### ***Position of the author***

We must not give up hope from the start and give up the use of rules of life, maxims and practical lucidity advice to counter the inconveniences and difficulties that life is not stingy with us.

It is precisely because of the pessimistic conviction that man's life oscillates between pain and boredom, that therefore this world is nothing but a valley of tears that Schopenhauer urges us to use in this situation a precious tool that Mother Nature has put at our disposal: the gift of invention to man and that of practical lucidity. It is therefore important to find rules of behavior and life that help us to ward off the evils and blows of fate, hoping to achieve otherwise the perfect unattainable, at least the relative happiness that consists of the absence of suffering.

### ***Comment of the text***

Schopenhauer's philosophy had an important influence on many writers, philosophers, and artists of the XIX<sup>e</sup> and XX<sup>e</sup> centuries, notably through his main work, first published in 1819, *The World as Will and Representation*.

Though his work failed to garner substantial attention during his life, Schopenhauer has had a posthumous impact across various disciplines, including philosophy, literature, and science. His writing on aesthetics, morality,

and psychology influenced thinkers and artists throughout the 19th and 20th centuries. Those who cited his influence include Friedrich Nietzsche, Richard Wagner, Leo Tolstoy, Ludwig Wittgenstein, Erwin Schrodinger, Otto Rank, Gustav Mahler, Josef Campbell, Albert Einstein, Antony Ludovici, Carl Jung, Thomas Mann, Emile Zola, Gerge Bernard Shaw, Jorg Luis Borges, and Samuel Beckett.

As he has influenced many philosophers, his philosophy of Schopenhauer is also inspired by those of Plato, Emmanuel Kant and Indian sacred texts (including Vedanta) that Europe had discovered through Anquetil-Duperron's translations. . Thus he writes: "The writings of Kant, as well as the sacred books of the Hindoos and Plato, have been, after the living spectacle of nature, my most precious inspirers." "