



## Body, Mind, and the Will

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Thus we see already that we can never arrive at the real nature of things from without. However much we investigate, we can never reach anything but images and names. We are like a man who goes round a castle seeking in vain for an entrance, and sometimes sketching the façades. And yet this is the method that has been followed by all philosophers before me.

§ 18. In fact, the meaning for which we seek of that world which is present to us only as our idea, or the transition from the world as mere idea of the knowing subject to whatever it may be besides this, would never be found if the investigator himself were nothing more than the pure knowing subject (a winged cherub without a body). But he is himself rooted in that world; he finds himself in it as an *individual*, that is to say, his knowledge, which is the necessary supporter of the whole world as idea, is yet always given through the medium of a body, whose affections are, as we have shown, the starting-point for the understanding in the perception of that world. His body is, for the pure knowing subject, an idea like every other idea, an object among objects. Its movements and actions are so far known to him in precisely the same way as the changes of all other perceived objects, and would be just as strange and incomprehensible to him if their meaning were not explained for him in an entirely different way. Otherwise he would see his actions follow upon given motives with the constancy of a law of nature, just as the changes of other objects follow upon causes, stimuli, or motives. But he would not understand the influence of the motives any more than the connection between every other effect which he sees and its cause. He would then call the inner nature of these manifestations and actions of his body which he did not understand a force, a quality, or a character, as he pleased, but he would have no further insight into it. But all this is not the case; indeed the answer to the riddle is given to the subject of knowledge who appears as an individual, and the answer is *will*. This and this alone gives him the key to his own existence, reveals to him the significance, shows him the inner mechanism of his being, of his action, of his movements. The body is given in two entirely different ways to the subject of knowledge, who becomes an individual only through his identity with it. It is given as an idea in intelligent perception, as an object among objects and [pg 130] subject to the laws of objects. And it is also given in quite a different way as that which is immediately known to every one, and is signified by the word *will*. Every true act of his will is also at once and without exception a movement of his body. The act of will and the movement of the body are not two different things objectively known, which the bond of causality unites; they do not stand in the relation of cause and effect; they are one and the same, but they are given in entirely different ways,—immediately, and again in perception for the understanding. The action of the body is nothing but the act of the will objectified, *i.e.*, passed into perception. It will appear later that this is true of every movement of the body, not merely those which follow upon motives, but also involuntary movements which follow upon mere stimuli, and, indeed, that the whole body is nothing but objectified will, *i.e.*, will become idea. All this will be proved and made quite clear

in the course of this work. In one respect, therefore, I shall call the body the *objectivity of will*; as in the previous book, and in the essay on the principle of sufficient reason, in accordance with the one-sided point of view intentionally adopted there (that of the idea), I called it *the immediate object*. Thus in a certain sense we may also say that will is the knowledge *a priori* of the body, and the body is the knowledge *a posteriori* of the will. Resolutions of the will which relate to the future are merely deliberations of the reason about what we shall will at a particular time, not real acts of will. Only the carrying out of the resolve stamps it as will, for till then it is never more than an intention that may be changed, and that exists only in the reason *in abstracto*. It is only in reflection that to will and to act are different; in reality they are one. Every true, genuine, immediate act of will is also, at once and immediately, a visible act of the body. And, corresponding to this, every impression upon the body is also, on the other hand, at once and immediately an impression upon the will. As such it is called pain when it is opposed to the will; gratification or pleasure when it is in accordance with it. The degrees of both are widely different. It is quite wrong, however, to call pain and pleasure ideas, for they are by no means ideas, but immediate affections of the will in its manifestation, the body; compulsory, instantaneous willing or not-willing of the impression which the body sustains. There are only a few impressions of the body which do not touch the will, and it is through these alone that the body is an immediate object of knowledge, for, as perceived by the understanding, it is already an indirect object like all others. These impressions are, therefore, to be treated directly as mere ideas, and excepted from what has been said. The impressions we refer to are the affections of the purely objective senses of sight, hearing, and touch, though only so far as these organs are affected in the way which is specially peculiar to their specific nature. This affection of them is so excessively weak an excitement of the heightened and specifically modified sensibility of these parts that it does not affect the will, but only furnishes the understanding with the data out of which the perception arises, undisturbed by any excitement of the will. But every stronger or different kind of affection of these organs of sense is painful, that is to say, against the will, and thus they also belong to its objectivity. Weakness of the nerves shows itself in this, that the impressions which have only such a degree of strength as would usually be sufficient to make them data for the understanding reach the higher degree at which they influence the will, that is to say, give pain or pleasure, though more often pain, which is, however, to some extent deadened and inarticulate, so that not only particular tones and strong light are painful to us, but there ensues a generally unhealthy and hypochondriacal disposition which is not distinctly understood. The identity of the body and the will shows itself further, among other ways, in the circumstance that every vehement and excessive movement of the will, *i.e.*, every emotion, agitates the body and its inner constitution directly, and disturbs the course of its vital functions....

Lastly, the knowledge which I have of my will, though it is immediate, cannot be separated from that which I have of my body. I know my will, not as a whole, not as a unity, not completely, according to its nature, but I know it only in its particular acts, and therefore in time, which is the form of the phenomenal aspect of my body, as of every object. Therefore the body is a condition of the knowledge of my will. Thus, I cannot really imagine this will apart from my body. In the essay on the principle of sufficient reason, the will, or rather the subject of willing, is treated as a special class of ideas or objects. But even there we saw this object become one with the subject; that is, we saw it cease to be an object. We there called this union the miracle *κατ' ἐξοχήν*, and the whole of the present work is to a certain extent an explanation of this. So far as I know my will specially as object, I know it as body. But then I am again at the first class of ideas laid down in that essay, *i.e.*, real objects. As we proceed we shall see always more clearly that these ideas of the first class obtain their explanation and solution from those of the

fourth class given in the essay, which could no longer be properly opposed to the subject as object, and that, therefore, we must learn to understand the inner nature of the law of causality which is valid in the first class, and of all that happens in accordance with it from the law of motivation which governs the fourth class.

The identity of the will and the body, of which we have now given a cursory explanation, can only be proved in the manner we have adopted here. We have proved this identity for the first time, and shall do so more and more fully in the course of this work. By “proved” we mean raised from the immediate consciousness, from knowledge in the concrete to abstract knowledge of the reason, or carried over into abstract knowledge. On the other hand, from its very nature it can never be demonstrated, that is, deduced as indirect knowledge from some other more direct knowledge, just because it is itself the most direct knowledge; and if we do not apprehend it and stick to it as such, we shall expect in vain to receive it again in some indirect way as derivative knowledge. It is knowledge of quite a special kind, whose truth cannot therefore properly be brought under any of the four rubrics under which I have classified all truth in the essay on the principle of sufficient reason, § 29, the logical, the empirical, the metaphysical, and the metalogical, for it is not, like all these, the relation of an abstract idea to another idea, or to the necessary form of perceptive or of abstract ideation, but it is the relation of a judgment to the connection which an idea of perception, the body, has to that which is not an idea at all, but something *toto genere* different, will. I should like therefore to distinguish this from all other truth, and call it *κατ' ἐξοχήν philosophical truth*. We can turn the expression of this truth in different ways and say: My body and my will are one;—or, What as an idea of perception I call my body, I call my will, so far as I am conscious of it in an entirely different way which cannot be compared to any other;—or, My body is the *objectivity* of my will;—or, My body considered apart from the fact that it is my idea is still my will, and so forth.

§ 19. In the first book we were reluctantly driven to explain the human body as merely idea of the subject which knows it, like all the other objects of this world of perception. But it has now become clear that what enables us consciously to distinguish our own body from all other objects which in other respects are precisely the same, is that our body appears in consciousness in quite another way *toto genere* different from idea, and this we denote by the word *will*; and that it is just this double knowledge which we have of our own body that affords us information about it, about its action and movement following on motives, and also about what it experiences by means of external impressions; in a word, about what it is, not as idea, but as more than idea; that is to say, what it is *in itself*. None of this information have we got directly with regard to the nature, action, and experience of other real objects.

It is just because of this special relation to one body that the knowing subject is an individual. For regarded apart from this relation, his body is for him only an idea like all other ideas. But the relation through which the knowing subject is an *individual*, is just on that account a relation which subsists only between him and one particular idea of all those which he has. Therefore he is conscious of this *one* idea, not merely as an idea, but in quite a different way as a will. If, however, he abstracts from that special relation, from that twofold and completely heterogeneous knowledge of what is one and the same, then that *one*, the body, is an idea like all other ideas. Therefore, in order to understand the matter, the individual who knows must either assume that what distinguishes that one idea from others is merely the fact that his knowledge stands in this double relation to it alone; that insight in two ways at the same time is open to him only in the case of this one object of perception, and that this is to be explained not by the difference of this object from all others, but only by the difference between the relation of his knowledge to this one object, and its relation to all other objects. Or else he must assume that this object is essentially different from all others; that it alone of all objects is at once both will

and idea, while the rest are only ideas, *i.e.*, only phantoms. Thus he must assume that his body is the only real individual in the world, *i.e.*, the only phenomenon of will and the only immediate object of the subject. That other objects, considered merely as *ideas*, are like his body, that is, like it, fill space (which itself can only be present as idea), and also, like it, are causally active in space, is indeed demonstrably certain from the law of causality which is *a priori* valid for ideas, and which admits of no effect without a cause; but apart from the fact that we can only reason from an effect to a cause generally, and not to a similar cause, we are still in the sphere of mere ideas, in which alone the law of causality is valid, and beyond which it can never take us. But whether the objects known to the individual only as ideas are yet, like his own body, manifestations of a will, is, as was said in the First Book, the proper meaning of the question as to the reality of the external world. To deny this is *theoretical egoism*, which on that account regards all phenomena that are outside its own will as phantoms, just as in a practical reference exactly the same thing is done by practical egoism. For in it a man regards and treats himself alone as a person, and all other persons as mere phantoms. Theoretical egoism can never be demonstrably refuted, yet in philosophy it has never been used otherwise than as a sceptical sophism, *i.e.*, a pretence. As a serious conviction, on the other hand, it could only be found in a madhouse, and as such it stands in need of a cure rather than a refutation. We do not therefore combat it any further in this regard, but treat it as merely the last stronghold of scepticism, which is always polemical. Thus our knowledge, which is always bound to individuality and is limited by this circumstance, brings with it the necessity that each of us can only *be one*, while, on the other hand, each of us can *know all*; and it is this limitation that creates the need for philosophy. We therefore who, for this very reason, are striving to extend the limits of our knowledge through philosophy, will treat this sceptical argument of theoretical egoism which meets us, as an army would treat a small frontier fortress. The fortress cannot indeed be taken, but the garrison can never sally forth from it, and therefore we pass it by without danger, and are not afraid to have it in our rear.

The double knowledge which each of us has of the nature and activity of his own body, and which is given in two completely different ways, has now been clearly brought out. We shall accordingly make further use of it as a key to the nature of every phenomenon in nature, and shall judge of all objects which are not our own bodies, and are consequently not given to our consciousness in a double way but only as ideas, according to the analogy of our own bodies, and shall therefore assume that as in one aspect they are idea, just like our bodies, and in this respect are analogous to them, so in another aspect, what remains of objects when we set aside their existence as idea of the subject, must in its inner nature be the same as that in us which we call *will*. For what other kind of existence or reality should we attribute to the rest of the material world? Whence should we take the elements out of which we construct such a world? Besides will and idea nothing is known to us or thinkable. If we wish to attribute the greatest known reality to the material world which exists immediately only in our idea, we give it the reality which our own body has for each of us; for that is the most real thing for every one. But if we now analyse the reality of this body and its actions, beyond the fact that it is idea, we find nothing in it except the will; with this its reality is exhausted. Therefore we can nowhere find another kind of reality which we can attribute to the material world. Thus if we hold that the material world is something more than merely our idea, we must say that besides being idea, that is, in itself and according to its inmost nature, it is that which we find immediately in ourselves as *will*. I say according to its inmost nature; but we must first come to know more accurately this real nature of the will, in order that we may be able to distinguish from it what does not belong to itself, but to its manifestation, which has many grades. Such, for example, is the circumstance of its being accompanied by knowledge, and the determination by motives

which is conditioned by this knowledge. As we shall see farther on, this does not belong to the real nature of will, but merely to its distinct manifestation as an animal or a human being. If, therefore, I say,—the force which attracts a stone to the earth is according to its nature, in itself, and apart from all idea, will, I shall not be supposed to express in this proposition the insane opinion that the stone moves itself in accordance with a known motive, merely because this is the way in which will appears in man. We shall now proceed more clearly and in detail to prove, establish, and develop to its full extent what as yet has only been provisionally and generally explained.

§ 20. As we have said, the will proclaims itself primarily in the voluntary movements of our own body, as the inmost nature of this body, as that which it is besides being object of perception, idea. For these voluntary movements are nothing else than the visible aspect of the individual acts of will, with which they are directly coincident and identical, and only distinguished through the form of knowledge into which they have passed, and in which alone they can be known, the form of idea.

But these acts of will have always a ground or reason outside themselves in motives. Yet these motives never determine more than what I will at *this* time, in *this* place, and under *these* circumstances, not *that* I will in general, or *what* I will in general, that is, the maxims which characterise my volition generally. Therefore the inner nature of my volition cannot be explained from these motives; but they merely determine its manifestation at a given point of time: they are merely the occasion of my will showing itself; but the will itself lies outside the province of the law of motivation, which determines nothing but its appearance at each point of time. It is only under the presupposition of my empirical character that the motive is a sufficient ground of explanation of my action. But if I abstract from my character, and then ask, why, in general, I will this and not that, no answer is possible, because it is only the manifestation of the will that is subject to the principle of sufficient reason, and not the will itself, which in this respect is to be called *groundless*. At this point I presuppose Kant's doctrine of the empirical and intelligible character, and also my own treatment of the subject in "The Fundamental Problems of Ethics," pp. 48, 58, and 178, *et seq.*, of first edition (p. 174, *et seq.*, of second edition). I shall also have to speak more fully on the question in the Fourth Book. For the present, I have only to draw attention to this, that the fact of one manifestation being established through another, as here the deed through the motive, does not at all conflict with the fact that its real nature is will, which itself has no *ground*; for as the principle of sufficient reason in all its aspects is only the form of knowledge, its validity extends only to the idea, to the phenomena, to the visibility of the will, but not to the will itself, which becomes visible.

If now every action of my body is the manifestation of an act of will in which my will itself in general, and as a whole, thus my character, expresses itself under given motives, manifestation of the will must be the inevitable condition and presupposition of every action. For the fact of its manifestation cannot depend upon something which does not exist directly and only through it, which consequently is for it merely accidental, and through which its manifestation itself would be merely accidental. Now that condition is just the whole body itself. Thus the body itself must be manifestation of the will, and it must be related to my will as a whole, that is, to my intelligible character, whose phenomenal appearance in time is my empirical character, as the particular action of the body is related to the particular act of the will. The whole body, then, must be simply my will become visible, must be my will itself, so far as this is object of perception, an idea of the first class. It has already been advanced in confirmation of this that every impression upon my body also affects my will at once and immediately, and in this respect is called pain or pleasure, or, in its lower degrees, agreeable or disagreeable sensation; and also, conversely, that every violent movement of the will, every



emotion or passion, convulses the body and disturbs the course of its functions. Indeed we can also give an etiological account, though a very incomplete one, of the origin of my body, and a somewhat better account of its development and conservation, and this is the substance of physiology. But physiology merely explains its theme in precisely the same way as motives explain action. Thus the physiological explanation of the functions of the body detracts just as little from the philosophical truth that the whole existence of this body and the sum total of its functions are merely the objectification of that will which appears in its outward actions in accordance with a motive, as the establishment of the individual action through the motive and the necessary sequence of the action from the motive conflicts with the fact that action in general, and according to its nature, is only the manifestation of a will which itself has no ground. If, however, physiology tries to refer even these outward actions, the immediate voluntary movements, to causes in the organism,—for example, if it explains the movement of the muscles as resulting from the presence of fluids (“like the contraction of a cord when it is wet,” says Reil in his “Archiv für Physiologie,” vol. vi. p. 153), even supposing it really could give a thorough explanation of this kind, yet this would never invalidate the immediately certain truth that every voluntary motion (*functiones animales*) is the manifestation of an act of will. Now, just as little can the physiological explanation of vegetative life (*functiones naturales vitales*), however far it may advance, ever invalidate the truth that the whole animal life which thus develops itself is the manifestation of will. In general, then, as we have shown above, no etiological explanation can ever give us more than the necessarily determined position in time and space of a particular manifestation, its necessary appearance there, according to a fixed law; but the inner nature of everything that appears in this way remains wholly inexplicable, and is presupposed by every etiological explanation, and merely indicated by the names, force, or law of nature, or, if we are speaking of action, character or will. Thus, although every particular action, under the presupposition of the definite character, necessarily follows from the given motive, and although growth, the process of nourishment, and all the changes of the animal body take place according to necessarily acting causes (stimuli), yet the whole series of actions, and consequently every individual act, and also its condition, the whole body itself which accomplishes it, and therefore also the process through which and in which it exists, are nothing but the manifestation of the will, the becoming visible, *the objectification of the will*. Upon this rests the perfect suitability of the human and animal body to the human and animal will in general, resembling, though far surpassing, the correspondence between an instrument made for a purpose and the will of the maker, and on this account appearing as design, *i.e.*, the teleological explanation of the body. The parts of the body must, therefore, completely correspond to the principal desires through which the will manifests itself; they must be the visible expression of these desires. Teeth, throat, and bowels are objectified hunger; the organs of generation are objectified sexual desire; the grasping hand, the hurrying feet, correspond to the more indirect desires of the will which they express. As the human form generally corresponds to the human will generally, so the individual bodily structure corresponds to the individually modified will, the character of the individual, and therefore it is throughout and in all its parts characteristic and full of expression....

§ 21. Whoever has now gained from all these expositions a knowledge *in abstracto*, and therefore clear and certain, of what every one knows directly *in concreto*, *i.e.*, as feeling, a knowledge that his will is the real inner nature of his phenomenal being, which manifests itself to him as idea, both in his actions and in their permanent substratum, his body, and that his will is that which is most immediate in his consciousness, though it has not as such completely passed into the form of idea in which object and subject stand over against each other, but makes itself known to him in a direct manner, in which he does not quite clearly

distinguish subject and object, yet is not known as a whole to the individual himself, but only in its particular acts,—whoever, I say, has with me gained this conviction will find that of itself it affords him the key to the knowledge of the inmost being of the whole of nature; for he now transfers it to all those phenomena which are not given to him, like his own phenomenal existence, both in direct and indirect knowledge, but only in the latter, thus merely one-sidedly as *idea* alone. He will recognise this will of which we are speaking not only in those phenomenal existences which exactly resemble his own, in men and animals as their inmost nature, but the course of reflection will lead him to recognise the force which germinates and vegetates in the plant, and indeed the force through which the crystal is formed, that by which the magnet turns to the north pole, the force whose shock he experiences from the contact of two different kinds of metals, the force which appears in the elective affinities of matter as repulsion and attraction, decomposition and combination, and, lastly, even gravitation, which acts so powerfully throughout matter, draws the stone to the earth and the earth to the sun,—all these, I say, he will recognise as different only in their phenomenal existence, but in their inner nature as identical, as that which is directly known to him so intimately and so much better than anything else, and which in its most distinct manifestation is called *will*. It is this application of reflection alone that prevents us from remaining any longer at the phenomenon, and leads us to the *thing in itself*. Phenomenal existence is *idea* and nothing more. All *idea*, of whatever kind it may be, all *object*, is *phenomenal* existence, but the *will* alone is a *thing in itself*. As such, it is throughout not *idea*, but *toto genere* different from it; it is that of which all *idea*, all *object*, is the phenomenal appearance, the visibility, the objectification. It is the inmost nature, the kernel, of every particular thing, and also of the whole. It appears in every blind force of nature and also in the preconsidered action of man; and the great difference between these two is merely in the degree of the manifestation, not in the nature of what manifests itself.

§ 22. Now, if we are to think as an object this thing-in-itself (we wish to retain the Kantian expression as a standing formula), which, as such, is never object, because all object is its mere manifestation, and therefore cannot be it itself, we must borrow for it the name and concept of an object, of something in some way objectively given, consequently of one of its own manifestations. But in order to serve as a clue for the understanding, this can be no other than the most complete of all its manifestations, *i.e.*, the most distinct, the most developed, and directly enlightened by knowledge. Now this is the human will. It is, however, well to observe that here, at any rate, we only make use of a *denominatio a potiori*, through which, therefore, the concept of will receives a greater extension than it has hitherto had. Knowledge of the identical in different phenomena, and of difference in similar phenomena, is, as Plato so often remarks, a *sine qua non* of philosophy. But hitherto it was not recognised that every kind of active and operating force in nature is essentially identical with will, and therefore the multifarious kinds of phenomena were not seen to be merely different species of the same genus, but were treated as heterogeneous. Consequently there could be no word to denote the concept of this genus. I therefore name the genus after its most important species, the direct knowledge of which lies nearer to us and guides us to the indirect knowledge of all other species. But whoever is incapable of carrying out the required extension of the concept will remain involved in a permanent misunderstanding. For by the word *will* he understands only that species of it which has hitherto been exclusively denoted by it, the will which is guided by knowledge, and whose manifestation follows only upon motives, and indeed merely abstract motives, and thus takes place under the guidance of the reason. This, we have said, is only the most prominent example of the manifestation of will. We must now distinctly separate in thought the inmost essence of this manifestation which is known to us directly, and then transfer it to all the weaker, less distinct manifestations of the same nature, and thus we shall

accomplish the desired extension of the concept of will. From another point of view I should be equally misunderstood by any one who should think that it is all the same in the end whether we denote this inner nature of all phenomena by the word *will* or by any other. This would be the case if the thing-in-itself were something whose existence we merely *inferred*, and thus knew indirectly and only in the abstract. Then, indeed, we might call it what we pleased; the name would stand merely as the symbol of an unknown quantity. But the word *will*, which, like a magic spell, discloses to us the inmost being of everything in nature, is by no means an unknown quantity, something arrived at only by inference, but is fully and immediately comprehended, and is so familiar to us that we know and understand what will is far better than anything else whatever. The concept of will has hitherto commonly been subordinated to that of force, but I reverse the matter entirely, and desire that every force in nature should be thought as will. It must not be supposed that this is mere verbal quibbling or of no consequence; rather, it is of the greatest significance and importance. For at the foundation of the concept of force, as of all other concepts, there ultimately lies the knowledge in sense-perception of the objective world, that is to say, the phenomenon, the idea; and the concept is constructed out of this. It is an abstraction from the province in which cause and effect reign, *i.e.*, from ideas of perception, and means just the causal nature of causes at the point at which this causal nature is no further etiologically explicable, but is the necessary presupposition of all etiological explanation. The concept will, on the other hand, is of all possible concepts the only one which has its source *not* in the phenomenal, *not* in the mere idea of perception, but comes from within, and proceeds from the most immediate consciousness of each of us, in which each of us knows his own individuality, according to its nature, immediately, apart from all form, even that of subject and object, and which at the same time is this individuality, for here the subject and the object of knowledge are one. If, therefore, we refer the concept of *force* to that of *will*, we have in fact referred the less known to what is infinitely better known; indeed, to the one thing that is really immediately and fully known to us, and have very greatly extended our knowledge. If, on the contrary, we subsume the concept of will under that of force, as has hitherto always been done, we renounce the only immediate knowledge which we have of the inner nature of the world, for we allow it to disappear in a concept which is abstracted from the phenomenal, and with which we can therefore never go beyond the phenomenal.

§ 23. The *will* as a thing in itself is quite different from its phenomenal appearance, and entirely free from all the forms of the phenomenal, into which it first passes when it manifests itself, and which therefore only concern its *objectivity*, and are foreign to the will itself. Even the most universal form of all idea, that of being object for a subject, does not concern it; still less the forms which are subordinate to this and which collectively have their common expression in the principle of sufficient reason, to which we know that time and space belong, and consequently multiplicity also, which exists and is possible only through these. In this last regard I shall call time and space the *principium individuationis*, borrowing an expression from the old schoolmen, and I beg to draw attention to this, once for all. For it is only through the medium of time and space that what is one and the same, both according to its nature and to its concept, yet appears as different, as a multiplicity of co-existent and successive phenomena. Thus time and space are the *principium individuationis*, the subject of so many subtleties and disputes among the schoolmen, which may be found collected in Suarez (Disp. 5, Sect. 3). According to what has been said, the will as a thing-in-itself lies outside the province of the principle of sufficient reason in all its forms, and is consequently completely groundless, although all its manifestations are entirely subordinated to the principle of sufficient reason. Further, it is free from all *multiplicity*, although its manifestations in time and space are innumerable. It is itself one, though not in the sense in which an object is one, for the unity of an



object can only be known in opposition to a possible multiplicity; nor yet in the sense in which a concept is one, for the unity of a concept originates only in abstraction from a multiplicity; but it is one as that which lies outside time and space, the *principium individuationis*, *i.e.*, the possibility of multiplicity. Only when all this has become quite clear to us through the subsequent examination of the phenomena and different manifestations of the will, shall we fully understand the meaning of the Kantian doctrine that time, space and causality do not belong to the thing-in-itself, but are only forms of knowing.

The uncaused nature of will has been actually recognised, where it manifests itself most distinctly, as the will of man, and this has been called free, independent. But on account of the uncaused nature of the will itself, the necessity to which its manifestation is everywhere subjected has been overlooked, and actions are treated as free, which they are not. For every individual action follows with strict necessity from the effect of the motive upon the character. All necessity is, as we have already said, the relation of the consequent to the reason, and nothing more. The principle of sufficient reason is the universal form of all phenomena, and man in his action must be subordinated to it like every other phenomenon. But because in self-consciousness the will is known directly and in itself, in this consciousness lies also the consciousness of freedom. The fact is, however, overlooked that the individual, the person, is not will as a thing-in-itself, but is a *phenomenon* of will, is already determined as such, and has come under the form of the phenomenal, the principle of sufficient reason. Hence arises the strange fact that every one believes himself *a priori* to be perfectly free, even in his individual actions, and thinks that at every moment he can commence another manner of life, which just means that he can become another person. But *a posteriori*, through experience, he finds to his astonishment that he is not free, but subjected to necessity; that in spite of all his resolutions and reflections he does not change his conduct, and that from the beginning of his life to the end of it, he must carry out the very character which he himself condemns, and as it were play the part he has undertaken to the end. I cannot pursue this subject further at present, for it belongs, as ethical, to another part of this work. In the meantime, I only wish to point out here that the *phenomenon* of the will which in itself is uncaused, is yet as such subordinated to the law of necessity, that is, the principle of sufficient reason, so that in the necessity with which the phenomena of nature follow each other, we may find nothing to hinder us from recognising in them the manifestations of will.

Only those changes which have no other ground than a motive, *i.e.*, an idea, have hitherto been regarded as manifestations of will. Therefore in nature a will has only been attributed to man, or at the most to animals; for knowledge, the idea, is of course, as I have said elsewhere, the true and exclusive characteristic of animal life. But that the will is also active where no knowledge guides it, we see at once in the instinct and the mechanical skill of animals.<sup>31</sup> That they have ideas and knowledge is here not to the point, for the end towards which they strive as definitely as if it were a known motive, is yet entirely unknown to them. Therefore in such cases their action takes place without motive, is not guided by the idea, and shows us first and most distinctly how the will may be active entirely without knowledge. The bird of a year old has no idea of the eggs for which it builds a nest; the young spider has no idea of the prey for which it spins a web; nor has the ant-lion any idea of the ants for which he digs a trench for the first time. The larva of the stag-beetle makes the hole in the wood, in which it is to await its metamorphosis, twice as big if it is going to be a male beetle as if it is going to be a female, so that if it is a male there may be room for the horns, of which, however, it has no idea. In such actions of these creatures the will is clearly operative as in their other actions, but it is in blind activity, which is indeed accompanied by knowledge but not guided by it. If now we have once gained insight into the fact, that idea as motive is not a necessary and essential condition

of the activity of the will, we shall more easily recognise the activity of will where it is less apparent. For example, we shall see that the house of the snail is no more made by a will which is foreign to the snail itself, than the house which we build is produced through another will than our own; but we shall recognise in both houses the work of a will which objectifies itself in both the phenomena—a will which works in us according to motives, but in the snail still blindly as formative impulse directed outwards. In us also the same will is in many ways only blindly active: in all the functions of our body which are not guided by knowledge, in all its vital and vegetative processes, digestion, circulation, secretion, growth, reproduction. Not only the actions of the body, but the whole body itself is, as we have shown above, phenomenon of the will, objectified will, concrete will. All that goes on in it must therefore proceed through will, although here this will is not guided by knowledge, but acts blindly according to causes, which in this case are called *stimuli*.

I call a *cause*, in the narrowest sense of the word, that state of matter, which, while it introduces another state with necessity, yet suffers just as great a change itself as that which it causes; which is expressed in the rule, “action and reaction are equal.” Further, in the case of what is properly speaking a cause, the effect increases directly in proportion to the cause, and therefore also the reaction. So that, if once the mode of operation be known, the degree of the effect may be measured and calculated from the degree of the intensity of the cause; and conversely the degree of the intensity of the cause may be calculated from the degree of the effect. Such causes, properly so called, operate in all the phenomena of mechanics, chemistry, and so forth; in short, in all the changes of unorganised bodies. On the other hand, I call a *stimulus*, such a cause as sustains no reaction proportional to its effect, and the intensity of which does not vary directly in proportion to the intensity of its effect, so that the effect cannot be measured by it. On the contrary, a small increase of the stimulus may cause a very great increase of the effect, or conversely, it may eliminate the previous effect altogether, and so forth. All effects upon organised bodies as such are of this kind. All properly organic and vegetative changes of the animal body must therefore be referred to stimuli, not to mere causes. But the stimulus, like every cause and motive generally, never determines more than the point of time and space at which the manifestation of every force is to take place, and does not determine the inner nature of the force itself which is manifested. This inner nature we know, from our previous investigation, is will, to which therefore we ascribe both the unconscious and the conscious changes of the body. The stimulus holds the mean, forms the transition between the motive, which is causality accompanied throughout by knowledge, and the cause in the narrowest sense. In particular cases it is sometimes nearer a motive, sometimes nearer a cause, but yet it can always be distinguished from both. Thus, for example, the rising of the sap in a plant follows upon stimuli, and cannot be explained from mere causes, according to the laws of hydraulics or capillary attraction; yet it is certainly assisted by these, and altogether approaches very near to a purely causal change. On the other hand, the movements of the *Hedysarum gyrans* and the *Mimosa pudica*, although still following upon mere stimuli, are yet very like movements which follow upon motives, and seem almost to wish to make the transition. The contraction of the pupils of the eyes as the light is increased is due to stimuli, but it passes into movement which is due to motive; for it takes place, because too strong lights would affect the retina painfully, and to avoid this we contract the pupils. The occasion of an erection is a motive, because it is an idea, yet it operates with the necessity of a stimulus, *i.e.*, it cannot be resisted, but we must put the idea away in order to make it cease to affect us. This is also the case with disgusting things, which excite the desire to vomit. Thus we have treated the instinct of animals as an actual link, of quite a distinct kind, between movement following upon stimuli, and action following upon a known motive. Now we might be asked

to regard breathing as another link of this kind. It has been disputed whether it belongs to the voluntary or the involuntary movements, that is to say, whether it follows upon motive or stimulus, and perhaps it may be explained as something which is between the two. Marshall Hall ("On the Diseases of the Nervous System," § 293 sq.) explains it as a mixed function, for it is partly under the influence of the cerebral (voluntary), and partly under that of the spinal (non-voluntary) nerves. However, we are finally obliged to number it with the expressions of will which result from motives. For other motives, *i.e.*, mere ideas, can determine the will to check it or accelerate it, and, as is the case with every other voluntary action, it seems to us that we could give up breathing altogether and voluntarily suffocate. And in fact we could do so if any other motive influenced the will sufficiently strongly to overcome the pressing desire for air. According to some accounts Diogenes actually put an end to his life in this way (Diog. Laert. VI. 76). Certain negroes also are said to have done this (F. B. Oslander "On Suicide" [1813] pp. 170-180). If this be true, it affords us a good example of the influence of abstract motives, *i.e.*, of the victory of distinctively rational over merely animal will. For, that breathing is at least partially conditioned by cerebral activity is shown by the fact that the primary cause of death from prussic acid is that it paralyses the brain, and so, indirectly, restricts the breathing; but if the breathing be artificially maintained till the stupefaction of the brain has passed away, death will not ensue. We may also observe in passing that breathing affords us the most obvious example of the fact that motives act with just as much necessity as stimuli, or as causes in the narrowest sense of the word, and their operation can only be neutralised by antagonistic motives, as action is neutralised by re-action. For, in the case of breathing, the illusion that we can stop when we like is much weaker than in the case of other movements which follow upon motives; because in breathing the motive is very powerful, very near to us, and its satisfaction is very easy, for the muscles which accomplish it are never tired, nothing, as a rule, obstructs it, and the whole process is supported by the most inveterate habit of the individual. And yet all motives act with the same necessity. The knowledge that necessity is common to movements following upon motives, and those following upon stimuli, makes it easier for us to understand that that also which takes place in our bodily organism in accordance with stimuli and in obedience to law, is yet, according to its inner nature—will, which in all its manifestations, though never in itself, is subordinated to the principle of sufficient reason, that is, to necessity.<sup>32</sup> Accordingly, we shall not rest contented with recognising that animals, both in their actions and also in their whole existence, bodily structure and organisation, are manifestations of will; but we shall extend to plants also this immediate knowledge of the essential nature of things which is given to us alone. Now all the movements of plants follow upon stimuli; for the absence of knowledge, and the movement following upon motives which is conditioned by knowledge, constitutes the only essential difference between animals and plants. Therefore, what appears for the idea as plant life, as mere vegetation, as blindly impelling force, we shall claim, according to its inner nature, for will, and recognise it as just that which constitutes the basis of our own phenomenal being, as it expresses itself in our actions, and also in the whole existence of our body itself.

It only remains for us to take the final step, the extension of our way of looking at things to all those forces which act in nature in accordance with universal, unchangeable laws, in conformity with which the movements of all those bodies take place, which are wholly without organs, and have therefore no susceptibility for stimuli, and have no knowledge, which is the necessary condition of motives. Thus we must also apply the key to the understanding of the inner nature of things, which the immediate knowledge of our own existence alone can give us, to those phenomena of the unorganised world which are most remote from us. And if we consider them attentively, if we observe the strong and unceasing impulse with which the waters hurry to the ocean, the persistency with which the magnet turns ever to the north pole,

the readiness with which iron flies to the magnet, the eagerness with which the electric poles seek to be re-united, and which, just like human desire, is increased by obstacles; if we see the crystal quickly and suddenly take form with such wonderful regularity of construction, which is clearly only a perfectly definite and accurately determined impulse in different directions, seized and retained by crystallisation; if we observe the choice with which bodies repel and attract each other, combine and separate, when they are set free in a fluid state, and emancipated from the bonds of rigidness; lastly, if we feel directly how a burden which hampers our body by its gravitation towards the earth, unceasingly presses and strains upon it in pursuit of its one tendency; if we observe all this, I say, it will require no great effort of the imagination to recognise, even at so great a distance, our own nature. That which in us pursues its ends by the light of knowledge; but here, in the weakest of its manifestations, only strives blindly and dumbly in a one-sided and unchangeable manner, must yet in both cases come under the name of will, as it is everywhere one and the same—just as the first dim light of dawn must share the name of sunlight with the rays of the full mid-day. For the name *will* denotes that which is the inner nature of everything in the world, and the one kernel of every phenomenon.

Yet the remoteness, and indeed the appearance of absolute difference between the phenomena of unorganised nature and the will which we know as the inner reality of our own being, arises chiefly from the contrast between the completely determined conformity to law of the one species of phenomena, and the apparently unfettered freedom of the other. For in man, individuality makes itself powerfully felt. Every one has a character of his own; and therefore the same motive has not the same influence over all, and a thousand circumstances which exist in the wide sphere of the knowledge of the individual, but are unknown to others, modify its effect. Therefore action cannot be predetermined from the motive alone, for the other factor is wanting, the accurate acquaintance with the individual character, and with the knowledge which accompanies it. On the other hand, the phenomena of the forces of nature illustrate the opposite extreme. They act according to universal laws, without variation, without individuality in accordance with openly manifest circumstances, subject to the most exact predetermination; and the same force of nature appears in its million phenomena in precisely the same way. In order to explain this point and prove the identity of the *one* indivisible will in all its different phenomena, in the weakest as in the strongest, we must first of all consider the relation of the will as thing-in-itself to its phenomena, that is, the relation of the world as will to the world as idea; for this will open to us the best way to a more thorough investigation of the whole subject we are considering in this second book.

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Arthur Schopenhauer. *The World as Will and Idea*. Vol. 1, Book 2. Trans. R.B. Haldane. London: Kegan Paul, Trench, Trübner & Co., 1909.

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