Some Thoughts on Schopenhauer: The Metaphysics of The Sexual Love

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*‘Rein n’est beau le vrai; le vrai seul est amiable.”*

*(Boilau)*

*Nothing but truth is lovely, nothing fair.*

The ideology of Schopenhauer is presenting a misanthrope existentialist methodology, which is a consideration of logic rather than sentimental or humanistic values. In Schopenhauer's distinction of human love and feeling of connectedness, the terms of rational sanction of logic are presented as an argument of justification over that of chaste love or indeterminate feeling.

The philosophy of Schopenhauer is indefinitely biased in consideration of his inherent exclusion from intimacy and pariah of any openness to romantic consideration. Schopenhauer was unmarried and sexually exclusive for the utmost majority of his life. The condition of Schopenhauer's livelihood may not be distinct in its intent or desire but must obviously be representative of his harshness towards human sentiment. Impartially or as a result, Schopenhauer provides cunning dissidence to the realm of metaphysical or cognitional love; the logical acquisition of Schopenhauer's philosophy is determinate against any emotional form of rationality, and provides as a justice for realistic epistemic focus.

Although his representation of emotion may be a biased reflection of sentimental values, the arguments of Schopenhauer do not lose their validity in any form. The logical supposition of Schopenhauer's assertions in which any form of love or emotional attachment is an extension of the innate human characteristic to survive is notwithstanding. It is in the nature of the human mind to act in favor of its own preliminary methods or instincts, no matter how enlightened or meditative the perpetrated is, love is an influence to the gratitude of the species as a whole. In extension, the existence of love is not an emotional or qualitative act of connective freedom, but rather a system of raw physical desire for the benefit of the species.

*“Liefde is niets anders dan vreugde met het bijbehorende idee van een externe oorzaak, en haatpijn vergezeld van het idee van een externe oorzaak.”*

*(Spinoza)*

*Love is nothing but joy with the accompanying idea of an external cause, and hatred pain accompanied by the idea of an external cause.*

Love is not a motion to realism or legitimate connective quality, as presented by Spinoza, all realms of feeling of emotion which are internally processed through are simply reflections of attitudes of feelings. Internalization, as a medium of perception, is based only on conceptually predetermined motifs or constructs. Any form of external influence is not the variable in creating emotion, but rather the distinct internalization of such external events, which may be examined as epistemic influences. In effect, a sense of emotional empiricism which is conditional is in effect all realms of feeling; love, or hate, envy, or so on. The feeling of love as presented by Schopenhauer is the reflection of internal instinct, rather than genuine sentiment. All love is simply a fabrication which is internally bestowed upon us as a species, it does not hold any validity in circumspect and any relative connection. Because the theory of love is an empirical system based on determinist qualities, in this case the inherent qualities of the mind, it holds no merit to passion. This argument is at the basis of Schopenhauer's ideology. Although it may be categorical as all motions of human feeling are in fact that of the internal, this does not separate its importance. Love is in argument the deciding factor in human rationality, it is the logic behind the assertions of such a feeling that Schopenhauer provides, although preliminary, are of utmost importance.

 The philosophy of Schopenhauer’s metaphysical love may be a curtailment to a maudlin sentimental value of human awareness, but in a more optimistic perspective do not suffocate the feelings of love as an affectionate cause. The effect of love in superstition is not without positive contribution towards one's evident emotions. Schopenhauer’s definition of love may highlight an existential awareness of the quality of love, outside the beings control and not in representation of any realism of emotional value; love in demonstration however is a beneficiary to life. In compromise it is simply an act of living in experience, to a poetic prose; the more experience we may accumulate in the wake of fulfillment, the happier we may become, love is the epitome of human emotion.

*“Bber all dies wirft ein Licht auf die Instinkte und mechanischen Neigungen der Tiere”*

*(Schopenhauer)*

*But all this reflects light on the instincts and mechanical tendencies of the brutes.*