

This, then, is the will to live--that is to say, it is exactly _that which_ so intensely desires both life and continuance, and which accordingly remains unharmed and unaffected by death. Further, its present state cannot be improved, and while there is life it is certain of the unceasing sufferings and death of the individual. The _denial_ of the will to live is reserved to free it from this, as the means by which the individual will breaks away from the stem of the species, and surrenders that existence in it.

We are wanting both in ideas and all data as to what it is after that. We can only indicate it as something which is free to be will to live or not to live. Buddhism distinguishes the latter case by the word _Nirvana_. It is the point which as such remains for ever impenetrable to all human knowledge.

Looking at the turmoil of life from this standpoint we find all occupied with its want and misery, exerting all their strength in order to satisfy its endless needs and avert manifold suffering, without, however, daring to expect anything else in return than merely the preservation of this tormented individual existence for a short span of time. And yet, amid all this turmoil we see a pair of lovers exchanging longing glances--yet why so secretly, timidly, and stealthily? Because these lovers are traitors secretly striving to perpetuate all this misery and turmoil that otherwise would come to a timely end.