

According as our intellectual energy is strained or relaxed will life appear to us either so short, petty, and fleeting, that nothing can happen of sufficient importance to affect our feelings; nothing is of any importance to us--be it pleasure, riches, or even fame, and however much we may have failed, we cannot have lost much; or \_vice versâ,\_ life will appear so long, so important, so all in all, so grave, and so difficult that we throw ourselves into it with our whole soul, so that we may get a share of its possessions, make ourselves sure of its prizes, and carry out our plans. The latter is the immanent view of life; it is what Gracian means by his expression, \_tomar muy de veras el vivir\_ (life is to be taken seriously); while for the former, the transcendental view, Ovid's \_non est tanti\_ is a good expression; Plato's a still better, ????? ?? ??? ?????????? ?????? ?????, ???????? ???????? (\_nihil, in rebus humanis, magno studio dignum est\_).

The former state of mind is the result of the intellect having gained ascendancy over consciousness, where, freed from the mere service of the will, it grasps the phenomena of life objectively, and so cannot fail to see clearly the emptiness and futility of it. On the other hand, it is the \_will\_ that rules in the other condition of mind, and it is only there to lighten the way to the object of its desires. A man is great or small according to the predominance of one or the other of these views of life.

\* \* \* \* \*