

Conscience is an ability or a faculty that distinguishes whether one's actions are right or wrong. In psychological terms conscience is often described as leading to feelings of remorse when a human does things that go against his/her moral values, and to feelings of rectitude or integrity when actions conform to such norms. The extent to which conscience informs moral judgment before an action and whether such moral judgments are, or should be, based wholly in Schopenhauer gravitated toward German Romanticism, was fond of mysticism. He admired the philosophy of I. Kant and the philosophical ideas of the East (in his office stood the bust of Kant and the bronze figure of the Buddha).¹ Ethics Schopenhauer is dreadfully pessimistic. Suffering, according to Schopenhauer, is inherent in life is inevitable. What is called happiness is always negative, not positive, and it boils down only to liberation from suffering, followed by pain or wearisome boredom. Compassion is recognized as the most important ethical principle from the recognition of the dominant role of suffering. The opposing state of mind, which prevents suffering, is a state of total lack of desire. A symptom of this is the persecution to complete asceticism. The first and foremost rule for the wise conduct of life seems to me to be contained in a view to which Aristotle parenthetically refers in the *Nicomachean Ethics*:² [Greek: *o phronimoz to alupon dioke e ou to aedu*] or, as it may be rendered, not pleasure, but freedom from pain, is what the wise man will aim at. The truth of this remark turns upon the negative character of happiness, "the fact that pleasure is only the negation of pain, and that pain is the positive element in life. Though I have given a detailed proof of this proposition in my chief work,³ I may supply one more illustration