



## Uzumaki Nagato's existential ideology on suffering: A phenomenological commentary

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### Abstract

Anime as media entertainment is indeed influential and captivating the interest of its audience regardless of age. In some series of Naruto Shippuden, there were seemingly controversial assertions by Uzumaki Nagato, regarding his ideology about the significance of pain or suffering in attaining a good end [Peace]. Thence, his ideology appears to be contradictory, ambiguous, and has a philosophical savor to an extent. In this research, the phenomenological analysis of Edmund Husserl will be utilized to understand the ideology of Uzumaki Nagato on suffering through his characterization on some episodes in the anime series Naruto Shippuden, at the same to make an analysis in his claim through revisiting philosophical excerpts on suffering and to excavate some philosophical tunes on his ideology. In this regard, this will be an exposition and analysis pertaining to the significance of the existence of suffering at the same time a phenomenological commentary of how Uzumaki Nagato holds the reality of it. The first part of this paper is an overview of the role of Uzumaki Nagato also known as Pain, and a descriptive analysis of his characterization as a villain and his significance. The second segment will be an exposition and analysis of some philosophical excerpts on suffering and the last part would be the conclusion. This paper will not give a new idea to solve the problem of suffering but just a reiteration of the role of suffering in human existence by pondering on the existential ideology of Uzumaki Nagato and other philosophical notion of suffering.

**Keywords:** Suffering, peace, Uzumaki Nagato, ideology, end, theodicy

### Introduction

Phenomenological analysis has a vital part in understanding things or phenomena in themselves. Through a descriptive examination of experience, knowledge of things or phenomena have a possibility without any subjective concordance on one's personal prejudices and reservations. The assertions of Uzumaki Nagato about suffering in some episodes of the anime series Naruto Shippuden have brought numerous viewers into confusion when he claimed that war is a means to attain peace. This certitude is indeed ambiguous and confusing yet if his characterization will be the object of the intention of phenomenological analysis, his somewhat enigmatic ideology will be vividly elucidated and understood by conducting eidetic and transcendental reduction. The characterization of Uzumaki Nagato will be phenomenologically analyzed by the author as an eyewitness of his role in the selected episodes of the said anime series.

The existence or being in a facticity entail suffering and it is apparent and evident to the quotidian existence of human beings. This is also one of the delineations of the anime series Naruto Shippuden particularly by emphasizing the role of Nagato. Although Naruto as an anime series is a sort of fiction —mere a product of the creativity of human beings, still it is undeniable that some of its themes depict reality about human existence and experiences such as friendship, discrimination, the value of family, love, and suffering. Aside from numerous characters in Naruto who have undergone suffering, Nagato is the only character who heeded to the significance of suffering in human existences and experience that drove out to his will to live his ideology which resulted in war and conflicts in the series. Uzumaki Nagato hoped to achieve peace in the ninja world through pain and suffering [war].

That is why he chose to be known as “Pain” for one very simple reason: he believes that pain is the way forward into a world of peace <sup>[1]</sup>.

Uzumaki Nagato or Pain is one of the most prominent villains in the anime series *Naruto Shippuden*. It is not only because of his distinctive power and ability but rather because of his ideology. Pain at a very young age has experienced pain when both of his parents were killed by the Leaf shinobis during the second war and he was left alone in the world. Despite that, he continued to live on his own and eventually had best friends, Yahiko and Konan who were orphans of war as well. The trio found Jiraya as their sensei and learned Ninjutsu under him. But Jiraya left them and when the third shinobi war transpired, and the village leader Hanzo along with Danzo from the leaf conspired against the Akatsuki — organization that the trio formed. They threatened to kill Konan, and in the process, Yahiko sacrificed himself at the hands of the kunai of Nagato. This pain of losing his best friend and the realization of the world gave birth to his philosophy or ideology along with the six paths of pain containing the body of Yahiko along with other enemies of Jiraya. Pain believed that achieving peace through friendship and uniting individuals was a meaningless way of looking at achieving peace. Pain believed that this world was in a never-ending cycle of hatred and death and that in order to achieve true peace was through the experience of War.

This glimpse of ideology and experiences of Nagato divulge some underlying philosophical notions such as utilitarianism as his way of achieving peace, his philosophy of suffering as the contra-Augustinian idea of suffering and its parallelism to Friedrich Nietzsche concept of suffering, and other philosophical thoughts related to the thesis of Uzumaki Nagato —his certitude is worthy to elucidate through phenomenology and cautious philosophical analysis.

### Uzumaki Nagato and his philosophy

Uzumaki Nagato is a shinobi of the hidden rain village (Amegakure) who became an orphan due to the second shinobi war. At an early age, his parents were killed by the hidden leaf (Konoha) shinobi. After burying his parents, he was forced to leave home and begin wandering in search of food and shelter, with resources scarce due to the ongoing war, no one would offer a hand to help him until Nagato, who was half dead because of hunger, was fortunately found by Konan and Yahiko, who were orphans like himself. They banded together, acquired food to survive through any means, and shared dreams of a future. They treated and nursed one another more than just a friend. Once in their life, they met Jiraya (a hidden leaf village shinobi) who trained and taught them ninjutsu. Once they were competent enough to fight and equip with the necessary skills, Jiraya decided to leave the trio believing that they were ready to forge out on their own and he returned to Konoha <sup>[2]</sup>. The three formed an organization which they called Akatsuki, with Yahiko as its leader, and began advocating an end to war and to attain peace by negotiating with the other warring villages to form a unity. Throughout their quest for peace, as Akatsuki ranks swelled and became known throughout Amegakure, that

Hanzō of the Salamander, the leader of the village, began to feel Akatsuki threatened his rule. Hanzo with his men, with support from Danzō Shimura of the hidden leaf village, ambushed Yahiko and Nagato. Using Konan as a hostage, Hanzō threatened to kill her if Nagato will not kill Yahiko. Unwillingly, Yahiko impaled himself on the kunai of Nagato and died. The death of Yahiko ultimately convinced Nagato that their philosophy about achieving peace was foolish; the world would never willingly end the cycle of death and hatred it had operated on for so long <sup>[3]</sup>. Nagato equated pain to suffering, intending to personally bring that level of despair to the world, Nagato took on the name of "Pain". As the damage he had received from the attack of Hanzō left him frail and immobile thus Nagato created the Six Paths of Pain out of corpses that he controlled remotely in order to continue their advocacy to attain peace not anymore through negotiation but by means of war <sup>[4]</sup>. As a new leader of his own version of Akatsuki, it was his responsibility to save the world from itself, inflicting pains of such magnitude that nobody would ever harm anyone else ever again. This resulted in the Akatsuki which was comprised of all the strongest rogue shinobis from different villages to capture all the Tailed Beasts in order to have a monopoly at war. Once that was done, everybody would feel the same pain and the nations would finally come to peace. Only through direct experience of war, losses, and agonies could anyone truly desire peace. Nagato would privately admit that he was never anything more than an ordinary man who was seeking peace through the best means [war] he knew how. <sup>[5]</sup>. All throughout his life he embraced and lived this ideology as he narrated all of these when he encountered Naruto whose ideology is the antithesis of him.

Contemplating the agonies and losses of Pain would lead to conclude that these are the basis and the primordial drives of his ideology of suffering. At a very young age, Nagato who was a sensitive child, prone to crying over the sufferings of himself and others has experienced the agony of the death of his parents and lost his hopes in life. Until he met Yahiko and Konan, but the fate of Yahiko once catered suffering in his well-being, because of those, and of all the suffering that he had been, Nagato acknowledged the significance of the existence of suffering in the world based on his experiences of it. For him, suffering is the primordial entity that governs the world for so long that will never cease to exist. Suffering is a reality that directs human existence in its facticity. Suffering despite its negative attribute can be a means to attain peace. Someone would only sincerely recognize and deeply appreciate peace by experiencing death, hatred, and losses. As being exposed to suffering, Uzumaki Nagato was thirst and longing for peace and this was what he also wanted to happen that everyone should suffer through the war in order to yearn and aim for peace that nobody would ever harm anyone else ever again. This is the reason why he initiated war and conflicts in every village, for the shinobi to feel the pain and suffer so that they would not pursue and aim it again and they will begin to embrace peace. Suffering is the only way to attain peace, and friendship is an absurd means to it. Nagato has indeed recognized the significance of the

<sup>1</sup> Liz Adler, “Naruto: 10 Best Pain Quotes, Ranked”, published November 9, 2020, <https://www.cbr.com/naruto-best-nagato-pain-quotes/>.

<sup>2</sup> “Nagato”, *Narutopedia the wiki about the world of Naruto*, accessed September 15, 2021, <https://naruto.fandom.com/wiki/Nagato>.

<sup>3</sup> KenjiOnTheBeat 97, “Pain”, *Youtube*, accessed September 15, 2021, <https://www.youtube.com/watch?v=q6ILn2DQ84>.

<sup>4</sup> Vergil, “Pain’s Ideology”, *Storybaaz*, accessed September 15, 2021, <https://www.storybaaz.com/article/nagato-uzumaki/Bw81AOla3VqcMFS8KBop>.

<sup>5</sup> “Nagato”, *Narutopedia the wiki about the world of Naruto*, accessed September 15, 2021, <https://naruto.fandom.com/wiki/Nagato>.

existence of the dichotomy of war and peace. Both sides of the dichotomy are necessary for each existence and actuality. The actuality of war is only possible through the existence of peace and on the other side, the actuality of peace is only possible through the existence of war. The reality of the opposite is indubitable to human existence and even experience, such that big is only categorized through comparison with the small, light is appreciated through the darkness, heat is felt by experiencing coolness, the liquid is known because of solid, presence is cherished through absence and *et cetera*. The world indeed constitutes dichotomies that are indubitable and apparent. This is the closest elucidation and the logic of the ideology of Uzumaki Nagato pertaining dichotomy of war and peace. Such that he implied that sometimes you must hurt in order to know, fall in order to grow, lose in order to gain because life's greatest lessons are learned through pain.

Pondering in the life and ideology of Uzumaki Nagato and applying the Phenomenological method in perceiving his role and characterization divulge the implicit nature of the role and identity of Nagato which is contrary to what his characterization *per se* shown in the episodes. The divulgence of the thing-in-itself of the characterization of Uzumaki Nagato was possible through eidetic and transcendental reduction. In a conventional viewing of the episode Pain, appears to be a villain who just initiated the war, to bring conflict and agony yet if the characterization of Pain is descriptively previewed, it discloses that he did not just commence war for the sake of war, he is not a kind of villain that ushered conflicts out of hatred alone but he has purpose and end which is worthy to cognize. As he privately admits that he was never anything more than an ordinary man who was seeking peace through the best means [war] he knew how. He initiated a war to have peace, ushers conflict to make people cherish and realize the value and significance of peace. But his end was overlooked due to the best means he knew, yet he believed that his end will justify his means which he insisted to Naruto. But there was a conflict between his means and his end because the means did not apparently meet the end. Instead of longing and yearning for peace, suffering brought an endless cycle of hatred and revenge that cause peace to be impossible to achieve. That is why on the last breath of Nagato he rejected his ideology of suffering and re-embraced his original principle that peace can be attained through negotiation and by ending the war.

The characterization of Uzumaki Nagato reiterates the reality and indubitable nature of suffering. Suffering is ever here and cannot be avoided that the world would never willingly end the cycle of death and hatred it had operated on for so long. Pain and suffering are everywhere, it is a givenness of our facticity<sup>[6]</sup>. Suffering is relative that every human being experiences it in various degrees. But noteworthy that despite the world is being constituted and governed by suffering, Uzumaki Nagato once sought the meaning of suffering as a means to attain peace. This certitude of suffering of Uzumaki Nagato conforms and contrasts to some philosophical ideas

pertaining to the meaning of suffering from a theistic or atheistic point of view. In the subsequent part of this essay, some selected notions of suffering that conform and contrast the ideology of suffering of Uzumaki Nagato will be revisited in order to widen the idea and to expose the other philosophical theories of suffering.

### Nagato's ideology and philosophy

The ideology of Uzumaki Nagato is seemingly copious in underlying philosophical makeup. Pain or suffering is everywhere. It seems to constitute the quality of human existence. It is an experience of physical pain, emotional anguish, and spiritual despair which at some point of the existence of an individual is to be undergone<sup>[7]</sup>. As human beings commence to exist in the world, they are indisputably subject to life, a life that contains both happiness and suffering<sup>[8]</sup>. The issue of suffering has been one of the topics in the discourse in philosophy particularly during the medieval era to the contemporary period. In the medieval lens, the issue of suffering is known as Theodicy-an attempt to justify and vindicate the existence of omnibenevolent God consistent with the existence of evil<sup>[9]</sup>. In this period, suffering, pain, agony, misery, and even death are considered to be the specific definition of evil as all of them are extracted from it. Evil causes pain, suffering, death, agony, and misery<sup>[10]</sup>. Meanwhile, during the contemporary period, this issue of suffering was confronted independently of the concept of the omnibenevolent God. As Friedrich Nietzsche proclaimed that God is dead. During this era, philosophers have attempted to seek the existential significance of suffering in human existence and experience. The leading themes here are the meaning and essence of existence in spite of the indubitable and inevitable reality of suffering. How can human existence be meaningful despite suffering? Dialectically, this question was entertained by the various existential philosophers both in the atheistic and theistic points of view by scrutinizing the nature and structure of suffering.

Saint Augustine, in his account in theodicy rejected the existence of evil in the system of the reality of all existent. In the definition of evil, he says that "evil is the misuse of good things" or according to other accounts, "evil is the lack of goodness". Evil is considered to be a kind of absence or non-existent thing without essence<sup>[11]</sup>. So, this follows that the good is the primordial and only thing that governs and operates the world. As he pointed out that evil is few and good is great. It is worth recognizing that the evil of this world is always much less than good. Good is maximum and evil is minimal, and small evil should not be preferred over large good. Human beings when they are faced with hardship and suffering, they exaggerate that suffering and hardship as if there is no good at all, while the ratio of the existence of evil is very small compared to good. Human beings must pay attention more to the good than the evil occurrence because the former is worth appreciating for, since it is the intended quality and attribute of God the greatest good<sup>[12]</sup>. This assertion of Saint Augustine is contrary to the ideology of

<sup>6</sup> Y.A. Kang, "Levinas on suffering and solidarity", *Peeters* 59, no. 3 (September 1997): 482.

<sup>7</sup> Richard White, "Levinas, The Philosophy of Suffering, and the Ethics of Compassion," *The Heythrop Journal* 53, no. 1 (2012): 113.

<sup>8</sup> Swathy Sreekumar, "The Plague by Albert Camus as a Novel of Suffering," *IJCIRAS Research Publication* 1, no. 12 (May 2019): 146.

<sup>9</sup> Richard White, "Levinas, The Philosophy of Suffering, and the Ethics of Compassion," *The Heythrop Journal* 53, no. 1 (2012): 111.

<sup>10</sup> Richard White, "Levinas, The Philosophy of Suffering, and the Ethics of Compassion," *The Heythrop Journal* 53, no. 1 (2012): 115.

<sup>11</sup> William Maker, "Augustine on evil: The Dilemma of the Philosopher," *International Journal for Philosophy of Religion* 15, no. 3 (1984): 153-154.

<sup>12</sup> Masoud Zeynolabedin *et al.*, "COVID-19 (Coronavirus) as a cognitive evil and facing it based on the believe in God," *The Quarterly Journal of Philosophical Investigation* 14, no. 31 (2020): 171.



Uzumaki Nagato due to the fact that in the first place Uzumaki Nagato does not have a concept of good or Christian God. But for the sake of exposition and better elucidation of his ideology, the theodicy of Saint Augustine will be an instrument or means to profoundly understand the conviction of Uzumaki Nagato. For Pain, instead of good, suffering and pain govern and operate the world. His experience of seeing both of his parents being killed by other shinobis, being an orphan, living alone without any means and things, being left behind by their sensei Jiraiya and the sudden death of his dear friend Yahiko are sufficient basis of his belief that suffering and pain are the principal component and constitution of the world. Uzumaki Nagato is indeed a victim of the torture of fate. That is why he has a conviction that the world is an endless cycle of death and hatred for so long. Undeniably, this insistence of Pain has its logical depiction in the reality of human existence. Setting aside the existence of God and evaluate the history of humanity, it discloses the reality that in the course of humanity, suffering and pain have their teleological significance and dominance, the persecution of the believers, Nazism, gender objectification and discrimination, the war between nations, human slavery, colonization, the pandemics, and so forth. History manifests that the life of peoples finds nothing to report but war and uprisings; the peaceful years appear only as a brief pause. The life of humanity is a continuous struggle and series of pain<sup>[13]</sup>. Humanity is full of so many and such great miseries<sup>[14]</sup>. Uzumaki Nagato has a logical point on his assertion based on the human experience. The facticity of being-in-the-world entails suffering<sup>[15]</sup>. Thus, in response to the idea of Saint Augustine about the being non-existent and deprivation nature of evil, Uzumaki Nagato is in contrary with such claim because he implies that suffering is real and existent. As he wanted to derive peace from fear and suffering which is opposite from the previous assumption, his claim is somewhat a reverse version of Saint Augustine's assertion. The reason might be due to the lack of concept of God or absolute good in the world of shinobi. Arthur Schopenhauer a German philosopher also opposed the above claim of Saint Augustine, as he believed that suffering is real, philosophers who think of suffering as merely a privation of good are deceiving themselves. If we bring pain or evil to an end we experience happiness-surely this implies that suffering is real<sup>[16]</sup>. Nietzsche one of the philosophers who under the influence of Schopenhauer likewise supported the assumption as he insisted that suffering is fundamental and central to life<sup>[17]</sup>. Nagato is with Schopenhauer than Saint Augustine when it comes to the existence of evil. The tension here is still duels in the dichotomy of entities in their somewhat independent actuality of existence. Either Schopenhauerian or Augustinian ontology of suffering or evil is true yet the reality of the presence of suffering is indubitable.

Despite the contradiction within the ontology of suffering, Nietzsche, Nagato, Saint Augustine together with other philosophers perhaps agreed to one thing about the reality of suffering or evil — a prerequisite or an instrument to any human achievement. Saint Augustine who was somewhat one of the pioneers of this idea, elucidated it with theological savor. For him, evil is necessary for charity or a means of achieving the good<sup>[18]</sup>. According to Saint Augustine, the existence of evil is necessary for a person to realize charity or the Good. This affirmation is said to be the foundation of the other thinkers such as Mulla Sandra an Islamic Philosopher who said that all evils have some benefits<sup>[19]</sup>. John Hick a philosopher and theologian proposed that all evils and misfortunes in the world ultimately contain a remarkable good and that is the fact that the world is a valley of soul-building and self-training, and Gottfried Wilhelm Leibniz of the 15<sup>th</sup> century, on the other hand, regarded that evil is necessary to achieve good. There are a lot of charity in evil and when that evil occurs, we realize the charity or good. Aside from these three thinkers, there are many more of them who embraced and accepted this point of view. Things that human beings pertain to be evil are actually an instrument or a way to recognize and appreciate the good. For example, a disease or illness is a kind of evil that brings human beings into suffering, weakness, and irritability yet this occurrence may lead them to realize the value of health and begin to protect and fortify them as much as possible. The blessing of satiety is much appreciated and recognized in the midst of hunger. Calamities of this life encourage human beings to yearn for the life to come and not to covet material good. Thus, some evils are the prelude to acquiring charity, and with its occurrence, human beings become aware of the value of good things and work hard to preserve them. The point that Saint Augustine and other thinkers who adopted his idea wanted to convey that evil has a vital role in achieving the good. As light is being sought in the midst of darkness, silence is appreciated in uncomfortable noise, life is being preserved and valued because of death, peace is being cherished in the presence of war, and so forth.

On the other hand, Friedrich Nietzsche criticizes those who believe that suffering itself is something that needs to be abolished because he insisted that suffering has a salutary effect. There can be no greatness without suffering, it is a prerequisite of any great human achievement. The discipline of suffering, of great suffering, is the discipline that has been the sole cause of every enhancement in humanity. The passages in *Beyond Good and Evil* cited that suffering is intrinsically valuable, only that it is extrinsically valuable, that is, valuable as a means to an end. In the twilight of the idols he reiterated another way around that all becoming and growth, everything that guarantees the future involves pain. There has to be an eternal agony of the woman in labour so that there can be an eternal joy of creation, so that will to life

<sup>13</sup> Arthur Schopenhauer, "Additional remarks on the doctrine of the suffering of the world", in *Schopenhauer: Parerga and Paralipomena Short Philosophical Essays*, ed. Christopher Janaway (University of Southampton, 2015), 262.

<sup>14</sup> Arthur Schopenhauer, "Additional remarks on the doctrine of the suffering of the world", in *Schopenhauer: Parerga and Paralipomena Short Philosophical Essays*, ed. Christopher Janaway (University of Southampton, 2015), 273.

<sup>15</sup> Philip Kain, "Nietzsche, Eternal Recurrence, and the Horror of Existence," *Journal of Nietzsche Studies*, no. 33 (2007): 52.

<sup>16</sup> "Commentary on Schopenhauer's On the Sufferings of the World," *Reason and Meaning*, reasonandmeaning, accessed September 16, 2021,

<https://reasonandmeaning.com/2015/11/18/commentary-on-schopenhauerson-the-sufferings-of-the-world/>.

<sup>17</sup> Philip Kain, "Nietzsche, Eternal Recurrence, and the Horror of Existence," *Journal of Nietzsche Studies*, no. 33 (2007): 52.

<sup>18</sup> William Lawhead, *Voyage of Discovery: A Historical Introduction to Philosophy*, Fourth Edition (United States of America: Cengage Learning, 2015), 140.

<sup>19</sup> Masoud Zeynolabedin *et al.*, "COVID-19 (Coronavirus) as a cognitive evil and facing it based on the believe in God", *The Quarterly Journal of Philosophical Investigation* 14, no. 31 (2020), 171.

can eternally affirm itself (TI X:4) <sup>[20]</sup>. It is indeed pain or suffering is essential stuff to attain achievement. Nietzsche is not concern to the moral attribute of achievement or end of the suffering but he regards the end or achievement as something that can contribute to the so-called self-enhancement or self-cultivation of an individual since his concern is the self-surpassing project to an individual as someone who creates and impose his own values and meaning in life <sup>[21]</sup>. The pain or suffering is a necessary component of the joy that comes as a byproduct of Nietzschean self-cultivation and suffering can function as a psychological stimulant to further growth. The suffering of man is transfigured by the knowledge that it serves as a life-enhancing end <sup>[22]</sup>. Link to this Nietzsche is also concern to the meaning of suffering. No one can reduce suffering because what cannot be changed for human beings is the suffering is fundamental and central to life. More suffering is necessary not less. It has created all enhancement of man so far. Since suffering has to be something to endure and live in order for a human being to make existence meaningful, then the meaning of suffering must be profound. Instead of giving a specific and profound meaning of suffering which someone can hold unto, Nietzsche encourages everyone to give meaning to suffering-construct meaning of suffering. For someone who cannot handle meaningless suffering, suffer for no reason at all. Despite the encouragement to construct the meaning of suffering Nietzsche in the same way is questioning the meaning that Christianity and Greeks believers imposed on suffering. For he advocates that the meaning of suffering is something that must boost and reinforce the will to accept and hold the facticity-the *amor fati* <sup>[23]</sup>. Instead of eliminating and reducing the suffering, someone must feel the suffering. Joseph Ber Soloveitchik a modern Jewish philosopher would agree with this claim of Friedrich Nietzsche as he views suffering as central to existence and not something hateful that would be better abolished. Supporting this claim, Soloveitchik stated that suffering lies at the very foundation of the Jewish faith as he quoted:

“Faith is a passional experience, an experience of suffering. From the very dawn of our history, with the emergence of Abraham, suffering was considered both the main challenge which the covenantal community was expected to meet heroically and the great means of realizing the metahistorical destiny of this community. Abraham, as the incarnation of the knighthood of faith, was a great sufferer, a martyr. His greatness is manifested through his superhuman capacity for endurance and acceptance sorrow. As a matter of fact, the election of his seed as a covenantal community was to be realized through suffering. The birth of the charismatic community was accompanied by affliction and pain. The realization of the covenant is possible only if the people is tested in the crucible of affliction”

This equivalents the Nietzschean idea of suffering rather than happiness as the engine of great development. Does this make sense with the rejection of Uzumaki Nagato to the solution of Uzumaki Naruto to attain peace through simply try and stop hatred and grudges? Prior to the meet-up of the two, Nagato

maintains his ideology that suffering is the solution to end the war. Going back to the previous part of this essay, it is the death of Yahiko and his experience of war are the foremost causes of his ideology. Nagato also did recognize the imperative of suffering for any great achievement and he embraced it as his own meaning of suffering-a means to attain peace.

The ideology of Uzumaki Nagato has its parallelism to the existential point of view on the suffering of Nietzsche and company rather than the theodicy of Saint Augustine and his influencees. Both Nagato and Nietzsche advocate the reality of suffering and to feel the pain. The ideology of Nagato is more appropriate to Nietzsche than Saint Augustine because of the environment and the setting of the anime whereas there is no concept of Christian or Good God and only war and suffering dominate over other things such as peace and friendship. Yet, all of them would agree that suffering is an instrument to achieve great development or end.

### Conclusion

There is no doubt that suffering is intertwined to human existences and experiences. As being-in-the-world and being-with-other no one is exempted to experience suffering in their respective facticity. There are certain and various degrees of suffering that each human being has experienced subjectively. Suffering is relative to such an extent that someone's suffering may not be the same as others in a certain situation. It is possible to relate to the suffering of others but no one can experience that same degree of suffering of someone at the same time being. Even the death of a parent may furnish unlike or relative suffering or pain on his/her bereaved children. The suffering or anxiety that a typhoon may bring can be subjective to each citizen, it is lesser for those who are privileged compared to those who are not. Suffering is a configuration of someone approaching his own most possibility-death. The fear of death-either someone's or your own. Suffering is inevitable and indubitable at the same time. Yet despite this truth, Nietzsche and Saint Augustine or Nagato [as to be included] have a logical point on saying that suffering leads to something great and it is apparent in human history and experiences. But this is not always the case, suffering can lead to itself and bring infinity regression or cycle of hatred, anger, and pain instead of greatness. That is why even Uzumaki Nagato, who aimed for peace became hopeless in attaining his aspiration as he observed the result of his ideology. Thus, he has disclosed before he embraced the ideology of Naruto that there is no true peace. Uzumaki Nagato once was a victim suffering as human beings always too.

Notwithstanding all those seemingly gloomy realities of suffering. It is also no doubt that suffering gives life meaning and makes human facticity as is, because it is unimaginable for human to have a world without suffering. Suffering operates in the world and part of the system-Nature. Human being as full of possibilities must not fully adhere to suffering but to accept then, seek meaning to suffering and persist.

A strong admiration to Masashi Kishimoto, the creature of the series Naruto for he has created the character of Uzumaki

<sup>20</sup>Daniel Rynhold and Michael J. Harris, “Nietzsche and Soloveitchik on Suffering Why we are so profound,” in Nietzsche, Soloveitchik, and Contemporary Jewish Philosophy, (Cambridge University Press, 2018), 238-241.

<sup>21</sup> James Hillesheim, “Suffering and Self-Cultivation: The case of Nietzsche,” Educational Theory 36, no. 2 (June 1896): 171 -172.

<sup>22</sup> James Hillesheim, “Suffering and Self-Cultivation: The case of Nietzsche,” Educational Theory 36, no. 2 (June 1896): 177.

<sup>23</sup> Philip Kain, “Nietzsche, Eternal Recurrence, and the Horror of Existence,” Journal of Nietzsche Studies, no. 33 (2007): 51.

Nagato or Pain cleverly whose characterization depicted the reality of suffering and having an underlying philosophical makeup. Pondering on Uzumaki Nagato's famous paraphrased line-the world would never willingly end the cycle of death and hatred it had operated on for so long. Only through direct experience of war and all the losses and agonies it brought could anyone truly desire peace, summarizes the whole point of his ideology and its underlying philosophical makeup. Thanks to Nietzsche and company, and Saint Augustine and his influencees who were an aid in elaborating the ideology of Uzumaki Nagato on suffering and disclosing thought through the phenomenological method on the characterization of Uzumaki Nagato.

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