

had no inclination to deny or minimise the gravity of the latter; he affirmed the Freedom of the Will, and he affirmed, still more strongly, the existence of Evil. Following Kant, he considered the Will to be transcendental—*i.e.*, anterior and superior—to the visible and intellectual order of things; the latter, the empirical order of things, he considered to be characterised by the necessary and rigid sequences of Cause and Effect. Inasmuch as the Will, or the inherent essence of the mind, did not belong to the empirical order of things, but had really created it, it stood outside of this order, it was not subject to, but the origin of, the law of Cause and Effect with its necessary sequences in the flux of time. The Will was timeless, and hence free, but through descending out of its original sphere of freedom by creating the empirical world with its ascending stages or objectivations, and its rigid sequences of Cause and Effect, it did not unfold and augment its own reality, but, on the contrary, it reduced and lowered the same. The World-spirit committed a mistake, took as it were a false step, and this false step is the cause of the evil and suffering, of the pain and sin in the existing phenomenal world. The fundamental error, the cause of all that is perverse and wrong, is the very World-process itself, the assertion, the endless striving of the Will. This original error can only be made good, redemption is only possible, by a negation, not by an affirmation, of the World-process, of the promptings, desires, and workings of the Will. To become quiescent, to return again into the original state of repose, to reverse the World-process, is the only way out of the misery of