

actual existence, the only solution of the moral problem. It was not difficult for Schopenhauer to find his philosophy of pessimism and quietism confirmed in the teachings and precepts of many thinkers, both ancient and modern, heathen and Christian; notably the philosophy of the Hindus, as laid down in their sacred books, then for the first time made accessible to modern readers by translations, contained a perfect expression and confirmation of Schopenhauer's views; nor is he slow in pointing out these striking anticipations of his doctrine.

It is not difficult to see how Schopenhauer's system lent itself to a happy interpretation of the Beautiful as it appears in nature as well as in art. The World-process, the objectivation of the Will, proceeds by definite stages; the lowest stage is occupied by the elemental forces of nature, the highest by the intellect of man; here the Will becomes conscious of its own manifestations, and also of the initial error it committed by going out of itself into the phenomenal world of strife and unrest; it recognises the supreme moral obligation of self-negation and self-annihilation in a voluntary return to the state of rest. The phenomenal world which displays the ascending stages or objectivations of the Will shows everywhere unrest, things and events succeeding each other in endless change, without beginning and without end. But each stage of this development is a lower or higher manifestation of the eternal and changeless essence of things; each stage is the embodiment and manifestation of some idea, some expression of the underlying reality, though in an incomplete form. Schopenhauer here assimilates Plato's

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