

Schopenhauer is able to assimilate not only the platonic doctrine of ideas but also Kant's philosophy of the beautiful. In fact, at a very early stage of his mental development he conceived that the solution of the central philosophical problem, the problem of Reality, would lie in uniting the truth as expressed by Plato with the truth as expressed by Kant. Kant had defined the Beautiful as that which gives us disinterested pleasure, and he had maintained that this enjoyment is not merely individual or personal but that it is universal. Schopenhauer shows the real significance of this disinterested enjoyment, inasmuch as we, through it and for the moment, liberate ourselves from the principle of Evil, from the endless striving of the Will; and he further explains how this is not a purely subjective and individual experience, but an achievement of the universal Will which retires in such moments into its original unity by forgetting the difference of self and not-self.

"Schopenhauer," as Kuno Fischer says, "distinguishes three kinds of knowledge, each of which consists in a definite relation between the subject and the object; for these two are always correlated: phenomena, under the law of causation, are opposed to the understanding, as the intellectual subject; conceptions, abstracted from sensuous perceptions, are opposed to the reason; ideas are opposed to the pure knowing subject. The ideas are the appearance of the thing in itself in the scale of actual phenomena, they are the world-ideas which constitute the eternal and changeless essence of the world. Could we abandon the order of time or succession, this inevitable form of our intellect, we should behold the