

this he conceives to be the Intellect. In this way the contingent and the many, as opposed to the necessary and the One, receives due attention in Schopenhauer's system. The entry of the Intellect into the activity and service of the Will as a means to its higher objectivation works an apparent disruption, and is the cause of the differentiation and diversity of things in the phenomenal world.

To the process of objectivation of the Will Schopenhauer thus adds in the higher forms of existence the principle of individuation. The original and underlying One, when and where it becomes self-conscious, sees and comprehends itself in the forms of space, time, and causality, as a world of many things and many individuals: and this process of individuation or differentiation ascends in the higher forms of existence through sensation, perception, the processes of abstraction, intuition, and reasoning, to an ultimate possible position in which the apparent or phenomenal diversity is gradually annulled or reunified, the One returning again into itself.

This whole process, which, however, is considered to be out of time, receives an ethical interpretation which is not a necessary consequence of the metaphysical premises of Schopenhauer's philosophy, but which marks in the history of philosophical thought the beginnings of that reaction which attained full force when the idealistic movement had exhausted itself. We have seen that the latter was essentially optimistic; it was sustained by an exalted belief and confidence in the powers of the human intellect to solve, in theory and practice, the ultimate problem of existence.