

Summary

In my thesis I deal with Schelling's theory of the intelligible act in the treatise *Of Human Freedom* and its continuation in the *Ages of the World*. In my view Schelling endeavours to outline a way of human moral realization by means of this theory. In the first chapter of my thesis I explore the principles of God's revelation (the dark ground and the will of love) including the phases of God's revelation. In the second chapter I focus on Kant's theory of the intelligible act in the work *Religion within the limits of reason alone*. Against the background of these chapters I try to clarify Schelling's theory of the intelligible act in *Of Human Freedom* in the third (salient) chapter. The intelligible act occurred before time simultaneously with God's creative act, but is separable from it. Through this act I am, as it were, at the beginning of all existence within God's undifferentiated will and choose my own (good or bad) essence before my being in time. According to many authors (Peetz, Hermanni etc.) Schelling's theory is beset by a problem relating to any potential change of my essence in time. If I have decided for evil or for good, my individual actions in time have with necessity the same quality. According to them Schelling's theory implies that it is not possible that there should be any change of my essence in time. In my interpretation, however, I try to show (like Buchheim) that Schelling's intelligible act is not unambiguously directed towards good or evil. There can always be a conversion in this life. Schelling calls for a second intelligible act, by means of which one changes his or her essence in time. Due to this conversion the tendency to do evil serves as a catalyst for good actions. In the fourth chapter I deal with the question of the extent, to which Schelling's theory of *Ages* is to be regarded as a completion of problems which remain open in *Of Human Freedom*.