

indeed did not exist in the form of individual minds, but in that of the all-embracing mind or consciousness which formed the background of everything. To get hold of this the philosophical thinker had to retire into the recesses of his own mind and rise through a process of intellectual intuition. And that such was possible, and not only an interesting and poetical fiction, was made evident by the existence in every one of the prompting Will or active principle. This conception of an intellectual intuition,¹ of an intuitive understanding, had already been suggested by Kant in the first, and more fully developed in the last, of his three Critiques, in which he had thrown out the idea of an intellect which was not merely discursive and analytical, but which was synthetic and intuitive. The existence of organised beings in nature, and of the creations of the poetic and artistic genius, proved, according to Kant, that sense and intellect, the world of external appearance and the world of reason (freedom), are not absolutely separate, but are rooted in an original synthesis or common ground.

¹ Fichte has given several explanations of what he means by intellectual intuition. "This contemplation of his own self which we expect from the thinker, and through which he becomes aware of himself, I call intellectual intuition. It is the immediate consciousness that I act and what I am performing: it is that through which I know something, because I do it. That there exists such a faculty of intellectual intuition cannot be demonstrated nor developed through reasoning. Every one must find it immediately in himself. . . . The demand that one

should prove it through reasoning is much stranger than the desire of one born blind that one should explain to him what colour is without his being able to see it. . . . Every one who claims to be active appeals to this intuition. In it lies the source of life, and without it there is death. . . . It is a remarkable thing in modern philosophy that it has not been perceived that what can be said against the existence of an intellectual intuition may also be said against sensuous intuition [perception]" (vol. i. p. 463).