

ground of everything; how, nevertheless, both Fichte and Schelling had pointed to the existence of an independent (alogical) active principle which they identified with the Will, and how, on the other side, Schopenhauer had exaggerated the latter conception, placing an abstract or general Will at the beginning of all, subordinating to it the intellect as one only, but the highest, among the manifestations or objectivations of the Will. Hartmann also makes the pertinent remark that, inasmuch as the idea or the intellect unfolds itself in the manifold processes of thought, the idealist thinkers had a rich field to work on, whereas the opposite movement of thought had only one fact, that of the Will, and was therefore not capable of any further development beyond the simple statement given to it by Schopenhauer, in which it found both its beginning and its end.

46.
Contrast of
Will and
Intellect,
transcended
in the Un-
conscious.

According to Hartmann, both movements of thought contain a truth, but each contains only one side of the truth. He adopts the formula of Schopenhauer, looks upon the world both as Intellect and as Will, but to him the two principles are co-ordinate: a higher aspect must be gained, a principle must be established which, as it were, unites the two; this principle lies higher or deeper than either the intellect or the will. The underlying unity of both becomes divided or broken in two in the region of consciousness. Accordingly the union of the two separated principles, of the Intellect and of the Will, must be sought in the region of the unconscious; it might be termed the absolute substance with Spinoza, or the absolute mind with Hegel. But inasmuch as the last term is usually meant to imply