

These latter thinkers, according to Hartmann, do not fully recognise the indispensable character of the Beautiful — viz., that it must appear in the region of the sensuous. For them the Beautiful is something transcendent; beautiful things are, as it were, merely the reflection of the essentially and supersensually beautiful.

47.
Philosophy
rooted in
poetry.

Hartmann agrees with Schelling in considering that philosophy is deeply rooted in poetry. "In the same degree as beauty is opposed to science with its realistic truth, in the same also it is the parent of philosophy with its metaphysical truth. Beauty remains, through its innermost activity, the prophet of ideal truth in an age which has no faith, which detests metaphysics, and which sees no value in anything that is not realistic." Truth, as represented in the Beautiful, lacks the method and the strictness of philosophical truth. It leaps from the subjective appearance to the ideal essence. But against this it carries with it fascination and the force of conviction which belongs to intuition (or sight) alone, but never to the mediate and gradual process of reflection. The higher philosophy ascends, the less it is distinguished from Art. The latter has the wisdom to start on the journey to the ideal world without burdening itself with the weight of unessential and indifferent things. The Unconscious is inherent or immanent in the Beautiful. By means of the Unconscious is brought about intellectual intuition, or intuitive intelligence. Inasmuch as the Beautiful pushes its roots into the unconscious ground

the individually beautiful, as in the comic, the tragic, and the humorous, since in these the conflict of the logical with the unlogical

and the conquest of the latter by the former becomes distinctly the content of the Beautiful" (p. 199).