

self-conscious life. There is no object for the subject except in so far as the subject has, with more or less completeness, grasped the object, *i.e.* grasped the universal nature of it; and therefore the whole objective world exists only for the subject who thinks it. Hence, when the subject is conscious of himself, he thinks himself or makes himself an object, and thus he exists as an object only for himself as thinking. The total object is therefore subject-object. Self-consciousness just consists in the subject thinking himself. But in this thought of himself is included the whole content of his conscious life; and therefore to think himself is to think implicitly all that has entered into his experience. There is thus no phase of the real which exists beyond thought; the real exists only in the medium of thought. If this is so, will does not lie beyond thought but is contained in it; for will is the realized or determinate subject, which exists as an object only for the subject as thinking.

Let us now look at will. The subject, as we have seen, thinks himself or makes himself an object. But he cannot be an object for himself except in so far as he determines himself. There is no subject without self-determination, for the subject cannot be an object for himself unless through the consciousness of a real world which originates for him by the activity of his thought. Thus the thought of a real world, including himself, presupposes that this world has arisen for him through his own activity in thinking. But this self-activity is will. Thus thinking presupposes will: only a self-active being can think, and a self-active being is one that wills. When, therefore, we speak of will, we emphasize the activity of the subject: when we speak of thought, we emphasize the product