HEGEL'S
Phenomenology of Spirit

TRANSLATED BY A.V. MILLER
WITH ANALYSIS OF THE TEXT
AND FOREWORD BY J. N. FINDLAY

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FOREWORD

J. N. FINDLAY

THE *Phenomenology of Spirit*, first published in 1807, is a work seen by Hegel as a necessary forepiece to his philosophical system (as later set forth in the *Encyclopaedia of the Philosophical Sciences in Outline* of 1817, 1827, and 1830), but it is meant to be a forepiece that can be dropped and discarded once the student, through deep immersion in its contents, has advanced through confusions and misunderstanding to the properly philosophical point of view. Its task is to run through, in a scientifically purged order, the stages in the mind's necessary progress from immediate sense-consciousness to the position of a scientific philosophy, showing thereby that this position is the only one that the mind can take, when it comes to the end of the intellectual and spiritual adventures described in the book. But this sort of history, he tells us in *Encyclopaedia* §25, necessarily had to drag in, more or less out of place and inadequately characterized, much that would afterwards be adequately set forth in the system, and it also had to bring in many motivating connections of which the adventuring mind was unaware, which explained why it passed from one phase of experience or action to another, and yet could not be set forth in the full manner which alone would render them intelligible.

Hegel also, in preparing for republication of the work before his death in 1831, wrote a note which throws great light on his ultimate conception of it. It was, he writes, a peculiar earlier work (*eigentümliche frühere Arbeit*) which ought not to be revised, since it related to the time at which it was written, a time at which an abstract Absolute dominated philosophy. (See the final paragraph of the first section of Hoffmeister's Appendix *Zur Feststellung des Textes* in the 1952 edition.) This note indicates that, while Hegel undoubtedly thought that the sequence of thought-phases described in the *Phenomenology*—phases experienced by humanity in the past and recapitulated by Hegel in his own thought-adventures up to and including his own advance to the position of Science in about 1805—was a necessary

sequence, he still did not think it the only possible necessary sequence or pathway to Science, and certainly not the pathway to Science that would be taken by men in the future, or that might have been taken in other cultural and historical settings. For Hegel makes plain by his practice, as well as in some of his utterances, that he does not confuse the necessary with the unique, that he does not identify a necessary sequence of phases with the *only* possible sequence that can be taken. Hegel was obviously familiar with the branching variety of alternative proofs, all involving strictly necessary steps, that are possible in mathematics, and it is plain that he did not think that a similar branching of proofs was impossible in his dialectical reasoning. Dialectic is, in fact, a richer and more supple form of thought-advance than mathematical inference, for while the latter proceeds on lines of strict identity, educing only what is explicit or almost explicit in some thought-position's content, dialectic always makes higher-order comments upon its various thought-positions, stating relations that carry us far beyond their obvious content. What is obvious, for example, in Being is not its identity with Nothing, and what is obvious in Sense-certainty is not its total lack of determinateness. If mathematical identities can thus follow different routes to the same or to different goals, dialectical commentaries can even more obviously do the same, and Hegel in his varying treatment of the same material in the two Logics and in the *Phenomenology* shows plain recognition of this fact. A necessary connection, whether mathematical or dialectical, is not psychologically compulsive: it represents a track that the mind may or may not take, or that it may or may not prefer to other tracks, on its journey to a given conclusion. There is no reason then to think that Hegel thought that the path traced in the *Phenomenology*, though consisting throughout of necessary steps, was the only path that the conscious spirit could have taken in rising from sensuous immediacy to absolute knowledge. It was the path that *had* been taken by the World Spirit in past history, and that had been rehearsed in the consciousness of Hegel, in whom the notion of Science first became actual. But this involved no pronouncement as to what pathway to Science would be taken by men in the future, nor as to what pathway would have been taken in other thinkable world-situations. For Hegel admits an ele-

ment of the sheerly contingent, and therefore also of the sheerly possible, in nature and history.

The sequence of phases to be studied in the *Phenomenology* therefore involves a fine blend of the contingently historical and the logically necessary. Its successive phases bring out what is logically implicit in its earlier phases, in the Hegelian sense of representing throughout an insightful, higher-order comment on previous contents, but they also only bring out a series of implications actually embodied in past history and in Hegel's own thought-history. Hegel, we know, did not desire to step out of his own time and his own thought-situation: the philosopher, as he was later to say on page 35 of the Preface to the *Philosophy of Right*, is necessarily a son of his own time, and his philosophy is that time comprehended in thought. To seek to transcend one's time is only, he says, to venture into the 'soft element' of fancy and opinion. The pathway to Science taken in the future may therefore differ profoundly from the one studied in the *Phenomenology*: it may involve many abbreviations and alternative routings. It is not, however, profitable to consider such for us empty possibilities. The path to be considered is the one actually taken in the past and terminating in the present. It is, however, for all that, a path involving necessary implications and developments which will be preserved in all paths taken in the future and in the terminus to which these lead. For, on Hegel's view, all dialectical thought-paths lead to the Absolute Idea and to the knowledge of it which is itself.

It is necessary, in considering the *Phenomenology*, as in considering all Hegel's other writings, to stress this initial point that, though Hegel may mention much that is contingent and historical, and may refuse to break wholly loose from this, his concern is always with the *Begriffe* or universal notional shapes that are evinced in fact and history, and with the ways in which *these* align themselves and lead on to one another, and can in fact ultimately be regarded as distinguishable facets of a single all-inclusive universal or concept. (See, for example, *Phenomenology*, §§6, 12 (pp. 12, 16)[1]; *Encyclopaedia* §§163–4.) For Hegel

[1] Page references to Hegel's *Phenomenology of Spirit* given within parentheses in the Foreword are to the German edition edited by J. Hoffmeister (F. Meiner, Hamburg, 1952). The paragraph numbers are those used in A. V. Miller's translation published in this volume.

the universal is no strengthless, arbitrary distillation of the common features of what is individual and empirical; it is rather what must be conceived as realizing itself in what is individual and empirical, and as responsible both for the being and intelligibility of the latter. But what is thus universal will not necessarily align together what are contiguous in space and history, and hence in the *Phenomenology* the conceptual treatment can jump wildly from one factual, empirical scene to the other, from, for example, the scientific universals behind phenomena to the fellow minds which discover them in phenomena, from the antique Stoics and Sceptics, who entrenched themselves in cogitative abstraction from contingent content, to the medieval devotees who located their explanatory abstractions beyond all such content, from the compassion which enables the man of conscience to forgive the sin-soiled man of action to the religious spirit which can see the divine in all men, and so on.

It is also necessary to stress here that the dialectical development which Hegel sees as connecting his phenomenological phases is a logical growth of notions out of notions, given to *us* who consider the cultural past of humanity as resumed in ourselves, but not given as a logical growth to those who, including ourselves, went through the actual cases of such notions, and not even exactly following the order of the corresponding particularizations. The mind of humanity in the past did not, for example, see the necessary logical step from the kingdom of laws behind nature to the kingdom of subjects who consider nature, nor did they in fact historically pass from the one to the other. It is we, the phenomenological students of the shapes of Spirit, who see the logical connections between them, and therefore also for phenomenological purposes the order in which they must be arranged. It is important, therefore, that from the very beginning we frame viable conceptions of the logical 'movements' our notional shapes of Spirit must undergo, movements of which temporal sequences are often only inadequately and misplaced reflections. (See, for example, *Phenomenology*, §801) (p. 558); *Encyclopaedia* §258.) Subjectively, of course, as we have said, all these movements involve a species of reflection, a retreat to the vantage-point of a higher-order and, as we might now say, metalogical examination, and the consequent bringing into view of what can be truly predicated

of a thought-phase, though not necessarily what is 'meant' or intended in its explicit content. But objectively what are thus brought into view are *other* thought-phases, thought-phases which in a very wide sense negate it or go beyond it, and which involve relations as various to the thought-phase in question as being its necessary correlate or complement or opposite, or as being what is true of it though not at all part of its content and perhaps contradicting the latter, or as being a more explicit and perfect form of what some phase obscurely prefigures, or as being some inclusive whole or unity of which the phase in question can only be an excerpt. The logical 'movement' which the *Phenomenology*, like the rest of the system, exhibits, is throughout the logic of the 'side' or 'aspect' or 'moment', of that which, while it can be legitimately distinguished in some unity, and must in fact be so distinguished, nevertheless represents something basically incapable of self-sufficiency and independence, properties which can only be attributed to the whole into which sides, aspects, or moments enter, and a reference to which is accordingly 'built into' each such side. On Hegel's basic assumptions negation, in a wide sense that covers difference, opposition, and reflection or relation, is essential to conception and being: we can conceive nothing and have nothing if we attempt to dispense with it. But negation in this wide sense always operates within a unity, which is not as such divisible into self-sufficient elements, but is totally present in each and all of its aspects, and we conceive nothing and have nothing if we attempt to dispense with this unity. This unity in a sense negates the former or primary negation: it changes what in a sense *tried* to be an independent element into a mere aspect or moment. This second sort of negation is not, however, comparable with the first: it involves a reversal of direction, which does not, however, annul the primary direction that it reverses. The distinctions are still there, but only as 'moments' and no longer as independent elements.

It is, further, in retrospect, the unity which reverses the first negation which also made that first negation possible. It is because a unity indivisibly underlies distinct sides, that each such side can acquire a certain relative self-sufficiency and independence, can after a fashion assert itself in opposition to the whole. But it is this unity also which forces the mind (and also

the thing) onward from one of its one-sided aspects to another aspect necessary to its completion, and which ultimately builds all sides into a single integrated or reasonable totality. From the point of view of the phenomenological student, we have here a dialectical process or sequence. This is always initiated by the Understanding, that seemingly marvellous faculty (see *Phenomenology* §32, (pp. 29–30)) that is able, as it were, to segregate aspects in an indivisible whole, and to endow the non-independent with a certain quasi-independence. This segregation is carried on by a dialectical phase in which other aspects then either negate, oppose, supplement, or are put into necessary relation with the first segregated aspect, which then loses itself with the other aspects in a many-sided but truly indivisible whole. From the point of view of the notional phases here concerned, they grow out of and into one another, not in the derived temporal sense in which the parts of an organism grow out of one another, but rather in the primary sense in which, for example, the whole series of numbers grows out of certain basic arithmetical principles. The notional integration thus indicated ends, according to Hegel, in Absolute Knowledge or the Absolute Idea, the test of whose absoluteness consists simply in the fact that nothing further remains to be taken care of. Even the contingencies and loosenesses of connection that obtain in the world are such as the sort of system we are constructing does and must involve. That Hegel *does* achieve this final integration is, of course, what many would dispute.

There is, however, yet another sense in which the *Phenomenology* is concerned only with notions or concepts, i.e. with the universal shapes of Spirit, and only indirectly with the individual instances of such shapes. This depends on Hegel's view that conscious Spirit or subjectivity is itself exhaustively analysable in terms of the three conceptual moments of universality, specificity, and singularity, and that it represents, in fact, merely an extreme form of these three notional functions, a severance or an alienation of them from one another which is, of course, inseparable from their fruitful and necessary coming-together. For Hegel does not believe in the subject as being some detached, substantival entity standing in varying relations to other substantival entities which are its objects. The subject is, as said in the *Encyclopaedia*, the active or self-active universal,

the universal in a peculiar form in which it distinguishes itself from what is specific and individual, from what is perhaps given sensibly, and yet goes forth from itself and interprets and controls what thus confronts it objectively. In so doing, moreover, it makes its objects its own, and is thereby enabled to return to self and to achieve consciousness of self. (See *Phenomenology* §18 (p. 20), also *Encyclopaedia* §§20–3.) The thinking Ego is, further, in another place (*Phenomenology* §235 (pp. 178–9)) closely connected and in fact identified, much as by Kant in the Transcendental Deduction, with the category or categories used in the synthetic constitution of objects by the understanding, and, at the end of the *Phenomenology*, the conceptualization of all objects, and their subjection to universals, is not seen as different from the imposition on them of the *form of self* (*Phenomenology* §803 (p. 560)). The subject or Ego is thus for Hegel not what we ordinarily understand by a personal thinker, but the logical function of universality in a peculiar sort of detachment from its species and instances. The mind for Hegel, as for Aristotle, is thus the place of forms, a bustling Agora where such forms are involved in endless transactions and conversations, and though it is by the intermediation of such forms that there is a reaching-out to their individual instances, they none the less enjoy a relative independence there, a detachment in the thought-ether, that they never enjoy elsewhere. Universals, of course, on Hegel's view, enjoy a sunken, implicit existence *in* natural objects (see *Encyclopaedia* §24), and they also enjoy some sort of being *beneath* the surface of natural objects, as the essences or forces which explain them (*Phenomenology* §152 (p. 117)). They are also, in the Logic, given as having a status as 'pure essentialities' or as 'notional shadows' without sensuous concretion, in some sense prior to the existence of nature and finite spirit. But however much universals, and that Universal of all Universals, the Idea, may exist apart from subjects, in any ordinary sense of the latter, the fact remains that they achieve their full development and truth in the self-consciousness of Spirit, in which all universal patterns of logical and natural being are reactivated and resumed.

The life then of conscious Spirit, whether in the *Phenomenology of Spirit* or the later *Philosophy of Spirit*, is arguably only a series of phases in which one or other of the moments of the Notion

is detached, as subjective, from the rest, which are thereby extruded into objectivity, and which are then again reintegrated with the moments remaining in the subject, again extruded and again reintegrated in an endlessly developing rhythm. Those who know Hegel well, and are aware of the profound connections of the *Phenomenology* with the later system (which is in fact all there in the Jena writings), will know how mistaken are all those who think of the *Phenomenology* as merely a contribution to existential phenomenology, to which the later system is largely irrelevant. From first to last Hegel conceived everything in terms of the self-active *Begriff* and *Idee*, and his thought is as remote from the personally concerned thought of the existentialists as from that of the grandiose suprapersonal Ego of Fichte. These types of thought can, of course, be found encapsulated in Hegel if one likes to look for them, since he includes what he transcends and even includes what he will transcend once his epigoni have formulated it. (Compare, for example, his dialectical anticipations of Mill's views on induction and of the logical atomism of Wittgenstein and Russell.) But what Hegel brings in as a phase in an ongoing dialectic is not, of course, his last word on a subject.

One more word before we begin our introductory survey of the actual content of the *Phenomenology*. Since the *Phenomenology* studies a particular path from immediate sense-experience to all-grasping *Wissenschaft* which is also the path distilled in Hegel's experience from the previous experiences of the World Spirit, there will be much in that path that would be illuminated by knowledge of the personal history of Hegel: we ought to know why he was impressed by certain notional entailments and affinities and not by others. In part we do have considerable light on this topic. We understand, for example, how the love between him and his sister Christina caused him to stress the role of sisters in ethical life, we understand his interest in the *Antigone* from his schoolboy studies at Stuttgart, and we understand his interest in the French Enlightenment and Revolution from the provincial position of continental Germany: both historical phases counted for much less in Britain. There are also difficult allusions in his treatment of the Unhappy Consciousness which Rosenkranz convincingly illuminated. But there remains much in the *Phenomenology* which is enigmatic, and one

cannot always see why the route to Absolute Knowledge should wind through just these peculiar thickets. Hegel was in fact a writer of literary genius, and one swayed in his choice of words by a burgeoning unconscious. Once he departed from the dispiriting atmosphere of Berne and Frankfurt, and ceased writing such relatively dull, much over-studied writing as he produced there, an afflatus seized him in the Jena lecture-rooms, an afflatus perhaps unique in philosophical history, which affected not only his ideas but his style, and which makes one at times only sure that he is saying something immeasurably profound and important, but not exactly what it is. (I am in this position, despite help, regarding the two intelligible worlds in the section on Force and Understanding.) To comment on Hegel fully would therefore require the same sort of psychological and metapsychological treatment that has long been practised on an essentially rapt man like Shakespeare or on such a Gallic genius as Rimbaud or Mallarmé. Despite the sensitive work of Jean Hyppolite, we are far from having anything like a really full commentary on the *Phenomenology*. The general remarks that I shall now make will therefore yield only a very inadequate prefatory illumination.

We shall begin our treatment of the *Phenomenology* with the Introduction, ignoring the beautiful and famous Preface, which was in fact only added when the book was complete, and which was meant to introduce not only the *Phenomenology*, but the whole system. The point of the Introduction is simply to give a preliminary conception, justified only when the work would be complete, as to *how* a study of the shapes of mind leading one on from immediate experience to what claimed to be scientific knowledge could succeed in dissipating doubt as to the real possibility of the whole venture. Might not the finally corrected shape which emerged from such a process be as remote from things 'as they in themselves are' as the first, uncorrected, immediate shape? And how could the projected work abolish Kant's view that an examination of human knowledge only shows, not that such knowledge can really reach some standpoint where 'the Absolute' or 'the Thing in Itself' will be accessible to it, but that this is for ever and in itself impossible, that there are and must be aspects of things that we can indeed conceive negatively, or perhaps have beliefs about, but of which we can

never have knowledge? Hegel's criticism of this critical view of knowledge is simply that it is self-refuting, that it pronounces, even if negatively, on the relation of conscious appearances to absolute reality, while claiming that the latter must for ever transcend knowledge. To this self-refuting view Hegel opposes the view that the distinction between what things in themselves are, and what things only are for consciousness or knowledge, must itself be a distinction drawn within consciousness, that the former can be only the corrected view of an object, while the latter is merely a view formerly entertained but now abandoned as incorrect. The progress of knowledge will then consist in the constant demotion of what appeared to be the absolute truth about the object to what now appears to be only the way that the object appeared to consciousness, a new appearance of absolute truth taking the former's place.

Hegel, however, assumes that this progress *must* have a final term, a state where knowledge need no longer transcend or correct itself, where it will discover itself in its object and its object in itself, where concept will correspond to object and object to consciousness (see §80 (p. 69)). Such a conception might seem to go too far, for surely an endless inadequacy of knowledge to its object would not destroy all meaning and validity in such knowledge, nor would this vanish were there to be aspects of things of which, as Kant held, we could only frame negative, regulative conceptions, but of which we could never have definite knowledge? Hegel will, however, marvellously *include* in his final notion of the final state of knowledge the notion of an endless progress that can have no final term. For he conceives that, precisely in seeing the object as an endless problem, we forthwith see it as not being a problem at all. For what the object in itself is, is simply to be the other, the stimulant of knowledge and practice, which in being for ever capable of being remoulded and reinterpreted, is also everlastingly pinned down and found out being just what it is. The implication of all this is that the teleological view of objectivity as being intrinsically destined to be interpreted and controlled by consciousness will prove, on a sufficiently deep examination, to be so wholly appeasing and satisfying that no shadow of the hidden or inexplicable will remain to haunt us. We shall then be in a fit state to investigate the essentialities of being as set forth in the Logic, and the sub-

sequent self-externalization of these essentialities in the philosophies of Nature and Spirit. Whether this Hegelian view of the role of the object as a mere inspirer of spiritual effort is valid may of course be questioned: there would certainly seem to be obscurities, inconsequences, and dysteleologies in our world which demoralize, rather than stimulate, spiritual effort. We shall not, however, consider these contemporary depressants, which Hegel, as a German Romantic, could not have envisaged.

The Introduction in its final paragraphs (§§86–9 (pp. 71–5)) makes the further important point that the lessons that consciousness learns in its continued experience of objects are not *for it* a continuous course of lessons: it conceives that it is constantly passing to some new and unrelated object, when it is really only seeing its previous object in some novel, critical light. It is not, for example, aware, as previously said, that the consciousness of an order of mutually conscious persons is what was implicit in the awareness of laws, forces, and other essentialities behind the phenomena of nature: it is *we*, the phenomenological students, who see the deep notional continuity in what is for it a kaleidoscope of objects. It is important, in what follows, that we should always distinguish between the actual transitions occurring in conscious experience and the *logical* transitions that the phenomenologist elicits from these latter.

In Section A on Consciousness Hegel explores three relations of conscious subjectivity to its object: the *Sense-certainty* which merely confronts an object in what seems to be its rich individuality without making anything definite of it, the Perception where it begins to distinguish properties or qualities in the immediately given, but is unable to integrate them in the unity of the perceived thing, and finally the Understanding, where the natures of things are seen as fixed patterns of mutual interference and interaction behind their manifest, phenomenal surface. Sense-certainty is dialectically flawed by its claim to qualitative richness and individual immediacy, since it is impossible to pin down the qualities which are thus felt to be rich and various or the individuality which is thus felt to be wholly unique. For in the flux of experience one quality is constantly yielding place to another, and it is impossible to seize what is individual by pointing gestures or by demonstrative words such

as 'This', 'Here', 'Now', 'I', etc., which are all irremediably general in meaning. Perception, likewise, is dialectically flawed by its incapacity to integrate the separate characters it picks out with the unified individuality of the object to which it seeks to attribute them. Both lead on to Understanding, where the universal in terms of which immediacies are to be understood is both a complex pattern unifying a number of discriminable characters and also involves the distinction of the manifest and the dispositional, the latter being part and parcel of such notions as permanent nature, specific essence, force, and law. But the realm of the essential and dispositional is dialectically flawed by its inability to explain the comprehensive dovetailing of essential natures, forces, and laws into one another, so as to form only one system of interacting essentialities. It is by recognizing something akin to the explanatory unity imparted by conscious mind to all that it considers, that this dialectical flaw is removed, and that the consciousness of objects is replaced by self-consciousness or by a consciousness *of* consciousness. It is important to realize that the sensing, perceiving, understanding, and self-conscious mind does not perceive the logical connections which lead from each of these stages to the next. It is *we*, the phenomenologists, who perceive them. To consciousness itself there is simply a blurred, sensuous confrontation with unseizable, qualified particulars, which becomes clarified into a perception of things which in some manner mysteriously unite different aspects or characters, and which then becomes organized in the sense of a number of regularly recurrent 'natures' making dynamic impacts upon us and upon one another. From this the glance simply switches to the rational creatures around oneself, who are all interpreting the same objects, without identifying their interpretative acts with the interpretations embedded in things. It is the watching phenomenologist who discerns all these transitions, and who above all performs the difficult, non-formal transition from 'Things are interacting in a manner *X*' to '*We all* are understanding things as interacting in a manner *X*'.

From Consciousness, A, we have therefore jumped to B, Self-consciousness, where our object is now a conscious Ego, an actively functioning, categorically synthetic universal, looking about for fully specified and individualized contents to interpret

intellectually and to master practically (§177 (p. 140)). Practical desire which transforms the object is at this stage more important than intellectual interpretation.) But the active universality of the subject Ego is at first unwilling to see in the active Universality of the object Ego a just reflection of itself. It at first tries to demote the object Ego to one that will indeed recognize *it* as subject Ego, but whom *it* in its turn will *not* fully recognize as an active subject (§185 (p. 143)). This demotion of object Egos by subject Egos then inevitably leads to what Hegel calls a Life-and-death struggle: each subject wishes to be the sole centre of active universality and to risk all in asserting his claims. Such a policy, however, threatens to deprive each subject of the recognition he demands, and hence the struggle develops into one for a sovereign position among actively universal subjects, all others being wholly subordinated to this one (Lord and Bondsman). But this one-sided aspiration is also self-frustrating, since the recognition one receives from a pale reflex of oneself can be no true recognition, and will in fact impoverish the receiver, whereas the recognition the serf accords to his lord, and the work he does for him, will raise him to a far higher consciousness of active universality than the lord can ever enjoy. Obviously the flawed, imperfect universality where *every* subject desires sovereignty only for *himself* (the second occurrence of the variable not being independently quantified) necessarily corrects itself in the unflawed universality where *every* subject recognizes and promotes active universality in *every* subject, where all men equally recognize and co-operate with one another.

This stage must, however, at first be present as an inner ideal to which the particularity of interpersonal existence will not as yet conform: the world is not as yet so arranged that all can be servants and thus also lords to one another. The self-active universal therefore withdraws *stoically* into the emptily abstract fortress of reason and virtue, or, recognizing this emptiness, into a similar impractically *sceptical* fortress which commits itself to nothing whatever, whether theoretical or practical. Finally we have an extreme, pathological form of spiritual withdrawal in which consciousness, unable to disengage itself from irrational particularity, simply identifies itself with the latter, and is then led to extrude the rational universality which is its true self into

a mystical, unattainable Beyond. Consciousness in this last pathology makes itself the universal serf, while the lord in his perfection becomes no one and dwells nowhere. Such a strained separation of moments that necessarily belong together cannot but break down. Consciousness must pass from a wallowing self-abasing mysticism to a *reasonable* frame of mind. It must see the world, in all its natural and social arrangements, as something to be known, enjoyed, and improved by all, since it embodies the same universality that is active in each subject. Here again we must stress that the logical sequence of phases from the Life-and-death-struggle to Reason is not a logical sequence for those who live through it. They pass from Hobbesian egoism to various forms of abstract intersubjectivity, then to a despair which locates all shared universality infinitely above and beyond themselves, and then on to a confidence born from the sheer absurdity of such despair, all without seeing the secret logical links which link one such attitude to another.

The next section of the *Phenomenology* (§§231–437), devoted to various forms of *Vernunft* or Reasonableness, gets off, after a short discussion of the Hegelian meaning of 'idealism' (§§231–40 (pp. 175–82))—as a philosophy which discovers the same universality in the world as in subjective thought—to a consideration of various forms of scientific empiricism and experimentation. (This is not the same as the projections of the Understanding studied in §§132–65 (pp. 102–29), since the scientific understanding is now conscious and confident, even if obscurely, of its own methodological procedures.) We start with the observational study of nature, in which the universal in the mind divines its own presence in the world, and is guided by an 'instinct of reason' to see what that presence may in detail involve. Hegel goes into a long discussion of various forms of observational description and classification, and the passage from these to the formulation of laws which involve unmanifest and dispositional factors. The discovery of such laws is wholly successful in the inorganic realm, but can only be partially successful in the organic realm, where all laws are laws of tendency, and involve contingencies introduced by that 'universal individual', the Earth, as well as all the systematic indefinitenesses of teleology. The observational urge therefore directs itself inward to the true home of self-determining universality, and in-

vestigates, first the principles of a logic conceived in purely psychologistic terms, and then the wider psychologism which deals in contingent mental traits and faculties. This treatment of conscious inwardness as if it had the contingency and the singularity of external, natural being, leads, however, inevitably to attempts to physicalize consciousness, to identify it with a thing, or a set of things, that we find out there in the natural world. Had Hegel lived in the present age we should now have had a long treatment of the behaviourisms of Watson and Tolman and Skinner: as it is, we are treated to a repulsively long discussion of the crude physiognomic speculations of Lavater and the phrenological fantasies of Gall. All that is important in Hegel's long attempt to make dialectical sense of these primitive exercises is the final outcome: that if self-consciousness can be reduced to something like a bone or a bone-structure, then a bone or a bone-structure must be credited with all the intentional negativity, and the negation of this negativity, involved in self-consciousness. The manœuvres of reductionism are accordingly vain: if mind can be modelled by matter, matter must be possessed of every intricate modality of mind. Nothing has been achieved by the 'reduction', and, since the phenomena of self-consciousness are richer and more intrinsically intelligible than the limited repertoire that we ordinarily ascribe to matter, it is matter rather than mind that is thereby reduced. This conclusion is what Bertrand Russell would call 'malicious'. Hegel, however, is not ashamed of the vengeful ingratitude of consciousness and spirit: it overreaches its pitiable 'other', and reduces it to itself.

Hegel now characteristically moves from a reasonableness concerned to *discover* itself in objects to a reasonableness concerned to *impose* itself on objects through overt action. After a few initial moves (§§347–58 (pp. 254–61)), which anticipate what will really only emerge at the stage of the Spiritual, Hegel begins by discussing the hedonistic approach to the world, the reasonableness which makes everything in the world, including the body and soul of another person, minister to one's own satisfaction. This attitude breaks down in a manner analogous to the seeming fulness of sense-certainty: it condemns the hedonist to an endless, hollow search for new pleasures, which never provide a lasting content for self-consciousness. The hedonistic life

therefore dissolves into the romantic life of the heart, the life which espouses grand projects, which in their extravagance measure up to the sweeping universality of self-consciousness, but which inevitably clash with the equally grand life-projects of others. The game of the heart then yields place to the greater game of virtue, of the keeping of oneself pure in quixotic scruple and total indifference to 'the way of the world'. This game, however, also interferes with the parallel quixotism of others, and with the sensible non-quixotism of the ordered social world, which is more truly universal than the cult of personal virtue. The dialectic then swings over from arbitrary subjectivity to the arbitrary objectivity of *Sachlichkeit*. A man identifies himself with a *Sache*, a thing or a task, which is his own, and which he pursues without regard to external success or approval. Everyone else is similarly supposed to be devoting himself to his own *Sache*. Such disinterested fulfilment of tasks rests, however, on self-deception. Its disinterestedness is always held up for the admiration of others, and is really a form of personal exhibitionism. When this is exposed, disinterestedness shifts to a moralistic form, setting up absolute prescriptions of various simple sorts (Tell the truth, Help others, etc.). These can, however, never achieve the complete exceptionlessness to which they aspire. Reasonableness then finally assumes the Kantian form of identifying the universal with the formally universalizable or self-consistent. This, Hegel shows, is as vacuous as the universalism of the Stoics or Sceptics, since any way of life can be rendered formally self-consistent. We therefore move to a universalism which is *substantial* as well as subjective, the universalism of the ethical life of an actual community, whose laws and customs clothe the bare bones of ethical prescriptions with living flesh, and make the universalizing life genuinely possible. We pass from the merely Reasonable (*Vernunft*) to the higher stage of the Spiritual (*Geist*).

Hegel finds the exemplary material for his first, rudimentary form of spirituality in the ethical world of Greek tragedy, with which he had come into vivid contact in his Gymnasium studies at Stuttgart. Rudimentary spiritual life is not the life of an undivided community with which the individual subject identifies himself whole-heartedly: it is essentially bifocal, and centres as much in the family, with its unwritten prescrip-

tions dimly backed by dead ancestors, as in the overt power of the State, with its openly proclaimed, 'daylight' laws. The law of the family is a divine law, a law stemming from the underworld of the unconscious, and interpreted by the intuitive females in the family: the state law is on the contrary human, and is proclaimed and enforced by mature males. Hegel makes plain that these two laws must at times clash—the theme of the *Antigone* and other tragedies: in the case of such clashes, the individual incurs guilt whatever he may do. Obviously Hegel has here seized on a very profound source of disunity in ethical spiritual life: the clash between a self-transcendence which is deep, but also tinged with contingent immediacy, and a self-transcendence which can be extended indefinitely, but in that very extensibility necessarily lacks depth. The truly moral life to which we must advance will be as deep in its care for individual problems and circumstances as it is wide in its concern for anyone and everyone. For the time being, however, the rent life of the primitive ethical community must yield place to a spiritual life where all intimacy is dissolved.

Hegel here chooses for his illustration the atomistic life of Imperial Rome (§§477–83 (pp. 342–6)), where every man counts as no more than a property-owner and the state laws merely concern the ownership and transmission of property. Such an atomistic community, to which all individual needs and characters are indifferent, necessarily culminates in a more or less arbitrarily selected Imperator or World-master, whose relation to the community is external, and quite void of anything like family depth and warmth. The removal of intimacy, of warmth or soul, from the mutual recognition of the community's members, must, however, necessarily give rise to a sense of distance, of estrangement or alienation from the community. The latter may represent the individual's true self, but he cannot find himself in it. If Hegel has chosen Imperial Rome as his first example of such alienation, he now leaps to seventeenth- and eighteenth-century continental Europe, with its dazzling French centre, for one of his most fascinating and brilliant phenomenological studies. The jump here taken shows how little the *Phenomenology* is an eidetic reconstitution of history, and how much it is concerned with spiritual stances that are

very widely scattered, for example in Hellenistic Greece, India in the time of Buddha, contemporary America, etc.

In the immense central section of Spirit (§§488–595 (pp. 347–422)) in which Hegel discusses alienated spirituality, there are two central focuses: the focus of Enlightenment (*Aufklärung*), representing the abstract communal life of a mutual recognition and shared use of facilities which never becomes intimate, and the focus of Faith or Belief (*Glaube*), which in a dim and confused way strives to overcome the abstraction which leads to alienation, and to return to the intimate concreteness of tribal and family life. It seems clear that in this section Hegel is really characterizing the spiritual life of Germany, that eternal servitor among nations, condemned to admire and imitate the brilliant, brittle universalism of French life and culture, while always hankering after the integrity and concreteness of a simpler, sturdier, more peasant-like vision, the vision which expressed itself, for example, in the Rhineland masters or in countless religious sculptors and wood-carvers. The German eighteenth century was one of the high-points of such alienation: if it was the age when Voltaire and Maupertuis plumed themselves at Frederick's court, it was also the age of the pietists, so strong an influence in the early life of Kant and Hegel, the simple, good people who scorned all but the precepts and transforming example of the 'Holy One of the Gospels'. The simple man of virtue and good sense, whom Hegel depicts as struck dumb by the ruthless wit of the French salons (§§523–4 (pp. 373–4)), is arguably the eternal German visitor, struggling to unify the cultivated negations of a disintegrating society, which he admires but only half understands, with the simple standards and principles that the 'folks at home' still rely on and live by.

The spirituality of the Enlightenment is first sketched in a section entitled Enlightenment and its Realm of Actuality (§§488–526 (pp. 350–76)). This spirituality is characterized as being essentially one of Culture (*Bildung*), by which nothing immediate or natural is reckoned as of importance. Its universality is that of the open variable: one must always be ready to progress further, to develop talents and possibilities, to replace one's initial constants with others. This open variability reveals itself, on the one hand, in the infinitely ramifying structure of the state bureaucracy, culminating in the Monarch, and, on

the other hand, in the endless open variability of economic life, in which enterprises always expand or decline, fortunes go up and down, and extreme wealth always goes flanked by abject penury. This spirituality is also always one of divided values: residues of feudal loyalty still attach to the bureaucracy and the monarch, while new values, whether favourable or unfavourable, circulate about money-making and money-changers. In the inner life of those who live in this alienated regime the divided values appear in two new forms: in sophisticated, Voltairian 'insight' on the one hand, and in the deliberate unsophistication of pious belief (*Glaube*) on the other. These are discussed through §§527–81 (pp. 376–411), and Hegel is mainly concerned to stress that the whole fight between these seemingly irreconcilable opponents is really a sham fight, since the generalized insights of Voltairianism mean nothing without their concrete implementation in such lives as those of good, God-fearing people, just as the 'simple' faith of the latter is really, in its indifference to anything merely outward or literal, as full of critical negativity as the enlightenment of Voltaire. The Voltairian thinks religious piety is intent on icons or wafers, or historical events which never happened, whereas religious piety is as critical of vain observances or of external signs as the Voltairian, and believes only in religious events that can be re-enacted in the believer's heart. And, if the Voltairian regards the God of pious worship as a mere projection of its thought, the pietist agrees with him in worshipping a God felt not to be alien to his own spirituality, but as being the universality of which he represents only the contraction (§549 (pp. 390–1)). The various abstractions posited by the enlightened, whether going by the names of 'matter' or 'the supreme being', are likewise mere projections of the enlightened person's thought, only more empty and the same in their total emptiness.

The alienated spirituality of the Enlightenment is not, however, able to achieve a true synthesis of abstractly universalistic insight and pious unsophistication: its most positive achievement in this direction is the thin notion of *Nützlichkeit*, Utility (§579 (pp. 410–11)). Everything in the world has then its sole justification in its usefulness towards human ends, which, like anything merely concrete, generate an endless series of performances and arrangements, each exciting purely for the sake of

something else. But the two abstractions of individual subjectivity on the one hand, with its intimately felt demands, and the indifferent, external, bureaucratic-economic machine on the other, have necessarily to come together, and this is at first brought about in an abstraction which liquidates both, much as emptily restless Becoming in the Logic is the joint outcome of emptily abstract Being and emptily abstract Nothingness. The pure self-assertion of the individual person, the element always passed over by the whole alienated society, storms the Bastille and creates a society which will reflect and express his absolute self alone. It does not, however, take Hegel long to exhibit the purely destructive and ultimately self-destructive profile of this spiritual stance (§§528–95). Spiritual sansculottism can have no programme but the downing and doing-away of everything and everyone: it can generate no principle of self-differentiation, it can throw up no genuine or permanent leadership. It is a government by junta, by cabal and intrigue, and can achieve only the universal suppression and liquidation of individuality. It would have been interesting if, instead of this dialectical criticism of the relatively innocuous and transient synthesis of Liberty, Equality, and Fraternity, dismembered almost as soon as formed, we had had Hegel's criticisms of the far more adhesive pitch-like abstractions of the *Communist Manifesto*, in which the feet of humanity would seem as if for ever entangled.

The third of Hegel's studies of Spirituality is entitled Spirit Sure of Itself or Morality (§§596–671 (pp. 424–72)). Here we have a study of dutiful subjectivity, by which Hegel understands neither the personal cult of Virtue, a superseded form of egoistic Reasonableness, nor the blind obedience to the daylight or underground laws of the substantial ethical community, but rather a set of practically oriented attitudes representing the individual's own deep reflection on conduct, balanced by a deep respect for the parallel reflections of others. The moral view of the world sees the fulfilment of duty not only as the whole task of man, but also as the whole purpose of nature, and also of a continuation of life and consciousness beyond the limits of our present state. Such a view requires supplementation by theological postulates: we must posit a God who will guarantee the indefinite survival that will make endless moral

progress possible, and who will also complete the moral good of virtue with the natural good of happiness. Such a view is at once involved in peculiar contradictions, and in the bad faith and hypocrisy (*Verstellung*) used to cover up such contradictions. It must alternate like Sisyphus between seeming on the point of pushing the stone of its sensuousness on to the high plateau of perfect virtue, and then realizing that this would destroy, rather than perfect, virtue, and so sinking back once more to the bottom of the hill. (See, for example, §623 (p. 439).) These self-contradictory postulations, and these hypocritical self-deceptions, are then all cured in the spiritual stance of pure Conscientiousness, where the subject makes his goal the simple doing of his duty *as he sees it*, without worrying about its relations to the natural or supernatural order, or without raising the unreal issue of what he should do once he has achieved perfection. Conscientiousness so defined has its standard of certainty in itself: it is undisturbed by the conflict of prima facie duties, since it is the sole arbiter as to which must override which (§635 (p. 447)). It is also undisturbed by the conflict between different men's consciences, since it is not part of the idea of conscience that it should pronounce identically to different men. The cult of conscience is a religion, a religion at once lonely, yet at a higher level communal. My conscience in its absolute majesty legislates *for me* and for me alone, but its legislation *for me* is recognized as valid by all conscientious persons, and so in a sense becomes a law for all (§§655–6 (pp. 460–2)).

Hegel's analysis is here very profound, and wholly true to what we actually think and say. It is superior to analyses which argue that where consciences differ, one or other must be mistaken, failing to see that they thereby remove the one solvent virtue of conscientiousness, that it can decide issues which are in the abstract undecidable. This solvent virtue of conscientiousness is, however, open to other difficulties: though inerrant in what it proclaims, it can at times be thought to be enunciating duties when it is not really pronouncing clearly on anything, or when its presumed voice is really that of some external authority, or of some private interest, or some intellectual confusion. And, while the communion of conscientious persons must always respect my conscience, they may at times doubt whether some pronouncement really springs from my conscience,

whether it is not the expression of some hypocritical personal interest (§661 (pp. 464–5)). Faced with this new fear of self-deceit, conscience readily takes refuge in a passive concern with 'problems': it prefers to wring its hands in beautiful impotence, rather than do something that *may* be wrong, and so violate the law of conscience (§658 (p. 462)). This impotent beauty of soul then confronts the other species of conscientiousness, which has dared to make difficult decisions, and perhaps goes on to condemn it, thereby, however, implicitly condemning itself. For the refusal to take a decision is itself a decision, even if of higher order. The confrontation may, however, lead on to a higher spiritual reconciliation, that of mutual understanding and forgiveness among men, who have nevertheless decided differently. At this stage, Hegel tells us, morality becomes religious: we experience a spirit at once present in, yet transcending, the difference of conscientious agents, and which is rightly thought of as suprapersonal and divine (§671 (pp. 471–2)). If the quarrel of consciences really ended, there would be no place for God: God exists and is active because He lives beyond any form of reasoned consensus.

Hegel's phenomenology of Religion (§§672–787 (pp. 473–520)) runs through all the forms in which men have conceived, and must necessarily conceive, a spirituality which transcends their own, and which as much lies behind nature as behind the personal and social life of men. He writes beautifully of the Iranian religion of Light, of the Indian pantheisms which place the malign and sinister alongside the beautiful and good, of the Egyptian religion of the Understanding, with its passion for geometrical forms and for enigmatic sculptural combinations of human rationality with animality. From all these we pass on to the 'Art-Religion' of Greece, which, if tinged, in Hegel's account, with eighteenth-century German sensibility and romanticism, is still described with aptness and beauty. The sculptured god represents to Hegel a fine fusion of rational self-consciousness with sensuous externality, and the same applies to the hymn and the rite, to the athlete with his glorious, public body, and to the semi-religious performances of tragedy and comedy. All forms of religion, which unite the self-consciously human with what transcends it, must, however, suffer decay and attrition in a period when man becomes alienated from

his deeper self, a period such as that of Rome under the Caesars, or again of Europe in the eighteenth century, and so on. It was at such a point in time that Christianity, the absolute and revealed religion, first made its appearance, a religious stance in which human spirituality strives upwards towards and becomes one with a spirituality which transcends the human, while the latter likewise is seen as coming down into and transfiguring human spirituality. If this spiritual identification of two natures was conceived of as first occurring in the historic person of Jesus, it was also thought of as being capable of being shared by a whole society of believers, to whom the Divine Spirit at work in Jesus could be further communicated. Such a union of the individual and the specific with the transcendently universal is of course for Hegel the sense and 'truth' of everything. It is not necessary nor pertinent for us here to enter into a long assessment of Hegel's merits or demerits as a Christian theologian. Plainly he saw as merely pictorial much that orthodox Christians would see as essential to their faith. But his philosophical reconstitution of Christianity strays no further from his original than, for example, the Aristotelian–neo-Platonic reconstitution of Aquinas: in some respects it keeps closer to it. For the Christianity of Germany, as witnessed by countless, infinitely affecting altar-pieces, has always been one that could best distil beauty from agony, and which could see what was most divine in the lifting of the ordinary griefs, frustrations, and pathetic needs of men into a region that transcends the human. The Christian God is essentially redemptive, and Hegel's philosophy is essentially a philosophy of redemption, of a self-alienation that returns to self in victory. If Hegel was nothing better, he was at least a great Christian theologian.

The phenomenological drama now draws to its close. Consciousness has confronted the world through the senses, described it perceptually, and construed it quasi-scientifically. It has learnt, after some initial distortions, to put itself on a level with others, and has proceeded with their aid to classify and explain the phenomena of nature and mind. It has also tried to contribute distinctively to interpersonal life by various personal programmes of a hedonistic, sentimental, improving, absorbedly practical, and analytically ethical sort. It has become aware of the community of conscious persons as united,

and also dirempted, by the close bonds of common ancestry and family love, and also more loosely but widely held together by governmental and economic ties. It has experienced the tensions of social positions where men are subjected to external legal and economic pressures, where their need for a more profound communion has to be displaced to the higher plane of faith. It has worked through the various stages and syndromes of a conscientiousness that has learnt to cut Gordian knots in its practical decisions and to respect others whose decisions have cut these differently. It has risen to a religion for which the active universality, the Spirit which informs the teleology of nature and history, is also felt and pictured as a principle which achieves self-consciousness in a paradigmatic man, and, through the Spirit there present, in all men. What will now be achieved is *das absolute Wissen*, the perfect knowledge only consummated in philosophy, and here spoken of with a brevity and a modesty which accords with Hegel's simple sense of its all-importance. For absolute knowledge is simply the realization that all forms of objectivity are identical with those essential to the thinking subject, so that in construing the world conceptually it is seeing everything in the form of self, the self being simply the ever-active principle of conceptual universality, of categorial synthesis. In its conceptual grasp of objects it necessarily grasps what it itself is, and in grasping itself it necessarily grasps every phase of objectivity. These are the claims obscurely stated in Kant's transcendental deduction, but there given a one-sidedly subjective slant which is here for ever done away with. (See §§798–800 (pp. 556–7).)

Prior to this final conceptual grasp there has been a long process in time during which the extruded concept, the self alienated from self, has been steadily enriched in its determinations until, when the process was completed, the extruded concept simply came into coincidence with the self which studies it, and Time, in which the process was completing itself, was abolished, made wholly irrelevant (§801 (pp. 557–8)). The beginnings of absolute knowledge occurred at a point in time when the religious view of the Middle Ages yielded to the first stirring of modern post-Renaissance thought, when Descartes made his celebrated connection of thinking with being. It continued through Spinoza's attribution of thought and extension

to a single substance, and through Leibniz's further diremption of this substance into countless points of individual spirituality. Then followed the Enlightenment with its stress on utility—the unmentioned empiricists are not here seen as helping on 'conceptual grasp'—and this in its turn gave rise to the Kantian subordination of all practical ends to the demands of the rational will—the transcendental deduction here also goes unmentioned—and this to the philosophy of Fichte, where the pure self necessarily opposes itself to, yet also identifies itself with, the flux of time, and is further opposed to the frozen differentiation of space. From this the thought of Schelling developed, where substantial being and subjective thought were alike thrown back into the abyss of the Absolute, and neither enjoyed an unquestioned priority. Out of all these thoughtstances the final form of conceptual grasp emerged, where the self or subject saw itself as itself the Absolute, externalizing itself in substantial, objective nature, yet conscious of itself in this very act of self-externalization, and of itself, in fact, as simply *being* its own act of self-identification in and through such externalization. (The packed thought of §§803–4 (pp. 560–1) defies reproduction in terms other than its own, and one is quite unsure that one has got the full gist of it.) At this stage of grasp the whole distinction between objective truth and subjective certitude vanishes: the Notion or Concept unites both aspects in itself. We are therefore in a position to develop the scientific system which has been our goal from the first, where notions develop purely out of notions in virtue of their own inner oppositions and mediations. Obviously what Hegel is here anticipating (§805 (p. 562)) is the Logic or Metaphysics which is the first part of his system. He tells us that this system must then go on to exhibit the self-externalization of his purely logical categories in the sensuous shows of nature and in the contingencies which fill space and time (§§806–7 (p. 563)), and that it must then study itself returning to itself out of nature's externality, a return which will restate the content of the phenomenology in the form of a real history of spirit, i.e. in the Philosophy of Spirit which will form the third part of the system (§808 (pp. 563–4)). What has further happened at this point is that the phenomenological 'We' that has been examining and ordering the shapes of consciousness has itself become one of their

number, has revealed itself as being the final shape of consciousness. As such it now appropriates and remembers the whole content of the development that it has been studying, and can go on to study alignments of shapes which are as much shapes of being as of its own conscious certitude.

We might at this point go on to analyse the superb *Vorrede* or Preface, which Hegel wrote early in 1807 as an Introduction, not only to the *Phenomenology*, but to the whole system. We shall, however, abstain from doing this, and shall leave the reader with a task which he should be able to perform with pleasure, provided he reads the rest of the book before the Preface. What we have said in this Foreword is only meant to be a sketch, a preliminary help, and the same applies to the analyses that have been added to the translated paragraphs of the text. They are meant to orient the reader in the thickets of the text, not to provide exhaustive or wholly reliable guidance. They have been found useful by my students, and may prove useful to others. Mr. Miller has further translated the text with great care and faithfulness, but no amount of either will achieve unambiguous perspicuity where the text fails to provide it.

At the end of these remarks it may be asked whether Hegel's self-justifying circular series of spiritual characterizations has done anything like show that the real must coincide with the intelligible, or that the 'truth' about anything will consist in its teleological relation to the emergence of spiritual self-consciousness. He has certainly shown up the absurdity of believing in objective arrangements which are wholly out of gear with our categories and our thought-demands, and which are not at all accommodated to our theoretical requirements or to our practical approaches and endeavours. But has he exorcised the doubt that there may be sides of the world which will remain obstinately and depressingly unintelligible, and which are without a significant teleological relation to our spiritual goals and endeavours, and which may in the end bring these all to nought? These doubts, to which the state of science and the state of the world lend some substance, are not, however, such as can be considered in this Foreword, nor is it clear by what process of reasoning, dialectical or other, they could be adequately exorcised.

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TRANSLATOR'S FOREWORD

THIS translation of Hegel's *Phenomenology of Spirit* has been made from the fifth edition (F. Meiner, Hamburg, 1952) edited by J. Hoffmeister. In attempting to convey Hegel's thought to the English reader who has no German, I have done my best to steer a course which, avoiding loose paraphrase, departs at times from a rigid consistency in rendering Hegelian locutions where this seemed to be more helpful to the reader. I have been sparing in the use of capitals and, in general, have only used them for terms which have a peculiarly Hegelian connotation. The German *Verstand* I have translated by 'the Understanding'. Where the capital is omitted, the word has the usual English meaning.

The translation was undertaken at the suggestion of Professor Findlay to whom I am greatly indebted for encouragement and advice. I also wish to thank Professor H. S. Harris of Glendon College, York University, Toronto, who saw parts of the translation and offered helpful criticism and suggestions. Responsibility for the translation rests, of course, with me. Thanks are also due to my wife Frances who typed the final draft of my manuscript.

'Rivendell'
Whiteway,
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PREFACE: ON SCIENTIFIC COGNITION

1. It is customary to preface a work with an explanation of the author's aim, why he wrote the book, and the relationship in which he believes it to stand to other earlier or contemporary treatises on the same subject. In the case of a philosophical work, however, such an explanation seems not only superfluous but, in view of the nature of the subject-matter, even inappropriate and misleading. For whatever might appropriately be said about philosophy in a preface—say a historical *statement* of the main drift and the point of view, the general content and results, a string of random assertions and assurances about truth—none of this can be accepted as the way in which to expound philosophical truth. Also, since philosophy moves essentially in the element of universality, which includes within itself the particular, it might seem that here more than in any of the other sciences the subject-matter itself, and even in its complete nature, were expressed in the aim and the final results, the execution being by contrast really the unessential factor. On the other hand, in the ordinary view of anatomy, for instance (say, the knowledge of the parts of the body regarded as inanimate), we are quite sure that we do not as yet possess the subject-matter itself, the content of this science, but must in addition exert ourselves to know the particulars. Further, in the case of such an aggregate of information, which has no right to bear the name of Science, an opening talk about aim and other such generalities is usually conducted in the same historical and uncomprehending way in which the content itself (these nerves, muscles, etc.) is spoken of. In the case of philosophy, on the other hand, this would give rise to the incongruity that along with the employment of such a method its inability to grasp the truth would also be demonstrated.

2. Furthermore, the very attempt to define how a philosophical work is supposed to be connected with other efforts to deal with the same subject-matter drags in an extraneous concern, and what is really important for the cognition of the

truth is obscured. The more conventional opinion gets fixated on the antithesis of truth and falsity, the more it tends to expect a given philosophical system to be either accepted or contradicted; and hence it finds only acceptance or rejection. It does not comprehend the diversity of philosophical systems as the progressive unfolding of truth, but rather sees in it simple disagreements. The bud disappears in the bursting-forth of the blossom, and one might say that the former is refuted by the latter; similarly, when the fruit appears, the blossom is shown up in its turn as a false manifestation of the plant, and the fruit now emerges as the truth of it instead. These forms are not just distinguished from one another, they also supplant one another as mutually incompatible. Yet at the same time their fluid nature makes them moments of an organic unity in which they not only do not conflict, but in which each is as necessary as the other; and this mutual necessity alone constitutes the life of the whole. But he who rejects a philosophical system [i.e. the new philosopher] does not usually comprehend what he is doing in this way; and he who grasps the contradiction between them [i.e. the historian of philosophy] does not, as a general rule, know how to free it from its one-sidedness, or maintain it in its freedom by recognizing the reciprocally necessary moments that take shape as a conflict and seeming incompatibility.

3. Demanding and supplying these [superficial] explanations passes readily enough as a concern with what is essential. Where could the inner meaning of a philosophical work find fuller expression than in its aims and results, and how could these be more exactly known than by distinguishing them from everything else the age brings forth in this sphere? Yet when this activity is taken for more than the mere beginnings of cognition, when it is allowed to pass for actual cognition, then it should be reckoned as no more than a device for evading the real issue [*die Sache selbst*], a way of creating an impression of hard work and serious commitment to the problem, while actually sparing oneself both. For the real issue is not exhausted by stating it as an aim, but by carrying it out, nor is the result the actual whole, but rather the result together with the process through which it came about. The aim by itself is a lifeless universal, just as the guiding tendency is a mere drive that as yet

lacks an actual existence; and the bare result is the corpse which has left the guiding tendency behind it. Similarly, the specific difference of a thing is rather its limit; it is where the thing stops, or it is what the thing is not. This concern with aim or results, with differentiating and passing judgement on various thinkers is therefore an easier task than it might seem. For instead of getting involved in the real issue, this kind of activity is always away beyond it; instead of tarrying with it, and losing itself in it, this kind of knowing is forever grasping at something new; it remains essentially preoccupied with itself instead of being preoccupied with the real issue and surrendering to it. To judge a thing that has substance and solid worth is quite easy, to comprehend it is much harder, and to blend judgement and comprehension in a definitive description is the hardest thing of all.

4. Culture and its laborious emergence from the immediacy of substantial life must always begin by getting acquainted with *general* principles and points of view, so as at first to work up to a *general conception* [*Gedanke*] of the real issue, as well as learning to support and refute the general conception with reasons; then to apprehend the rich and concrete abundance [of life] by differential classification; and finally to give accurate instruction and pass serious judgement upon it. From its very beginning, culture must leave room for the earnestness of life in its concrete richness; this leads the way to an experience of the real issue. And even when the real issue has been penetrated to its depths by serious speculative effort, this kind of knowing and judging will still retain its appropriate place in ordinary conversation.

5. The true shape in which truth exists can only be the scientific system of such truth. To help bring philosophy closer to the form of Science, to the goal where it can lay aside the title '*love* of knowing' and be *actual* knowing—that is what I have set myself to do. The inner necessity that knowing should be Science lies in its nature, and only the systematic exposition of philosophy itself provides it. But the *external* necessity, so far as it is grasped in a general way, setting aside accidental matters of person and motivation, is the same as the inner, or in other words it lies in the shape in which time sets forth the sequential existence of its moments. To show that now is the time for philo-

sophy to be raised to the status of a Science would therefore be the only true justification of any effort that has this aim, for to do so would demonstrate the necessity of the aim, would indeed at the same time be the accomplishing of it.

6. To lay down that the true shape of truth is scientific—or, what is the same thing, to maintain that truth has only the Notion as the element of its existence—seems, I know, to contradict a view which is in our time as prevalent as it is pretentious, and to go against what that view implies. Some explanation therefore seems called for, even though it must for the present be no more than a bare assertion, like the view that it contradicts. If, namely, the True exists only in what, or better *as* what, is sometimes called intuition, sometimes immediate knowledge of the Absolute, religion or being—not at the centre of divine love but the being of the divine love itself—then what is required in the exposition of philosophy is, from this viewpoint, rather the opposite of the form of the Notion. For the Absolute is not supposed to be comprehended, it is to be felt and intuited; not the Notion of the Absolute, but the feeling and intuition of it, must govern what is said, and must be expressed by it.

7. If we apprehend a demand of this kind in its broader context, and view it as it appears at the stage which self-conscious Spirit has presently reached, it is clear that Spirit has now got beyond the substantial life it formerly led in the element of thought, that it is beyond the immediacy of faith, beyond the satisfaction and security of the certainty that consciousness then had, of its reconciliation with the essential being, and of that being's universal presence both within and without. It has not only gone beyond all this into the other extreme of an insubstantial reflection of itself into itself, but beyond that too. Spirit has not only lost its essential life; it is also conscious of this loss, and of the finitude that is its own content. Turning away from the empty husks, and confessing that it lies in wickedness, it reviles itself for so doing, and now demands from philosophy, not so much *knowledge* of what it *is*, as the recovery through its agency of that lost sense of solid and substantial being. Philosophy is to meet this need, not by opening up the fast-locked nature of substance, and raising this to self-consciousness, not by bringing consciousness out of its chaos back to an order based

on thought, nor to the simplicity of the Notion, but rather by running together what thought has put asunder, by suppressing the differentiations of the Notion and restoring the *feeling* of essential being: in short, by providing edification rather than insight. The 'beautiful', the 'holy', the 'eternal', 'religion', and 'love' are the bait required to arouse the desire to bite; not the Notion, but ecstasy, not the cold march of necessity in the thing itself, but the ferment of enthusiasm, these are supposed to be what sustains and continually extends the wealth of substance.

8. In keeping with this demand is the strenuous, almost over-zealous and frenzied effort to tear men away from their preoccupation with the sensuous, from their ordinary, private [*einzelne*] affairs, and to direct their gaze to the stars; as if they had forgotten all about the divine, and were ready like worms to content themselves with dirt and water. Formerly they had a heaven adorned with a vast wealth of thoughts and imagery. The meaning of all that is, hung on the thread of light by which it was linked to that heaven. Instead of dwelling in this world's presence, men looked beyond it, following this thread to an other-worldly presence, so to speak. The eye of the Spirit had to be forcibly turned and held fast to the things of this world; and it has taken a long time before the lucidity which only heavenly things used to have could penetrate the dullness and confusion in which the sense of worldly things was enveloped, and so make attention to the here and now as such, attention to what has been called 'experience', an interesting and valid enterprise. Now we seem to need just the opposite: sense is so fast rooted in earthly things that it requires just as much force to raise it. The Spirit shows itself as so impoverished that, like a wanderer in the desert craving for a mere mouthful of water, it seems to crave for its refreshment only the bare feeling of the divine in general. By the little which now satisfies Spirit, we can measure the extent of its loss.

9. This modest complacency in receiving, or this sparingness in giving, does not, however, befit Science. Whoever seeks mere edification, and whoever wants to shroud in a mist the manifold variety of his earthly existence and of thought, in order to pursue the indeterminate enjoyment of this indeterminate divinity, may look where he likes to find all this. He will find

ample opportunity to dream up something for himself. But philosophy must beware of the wish to be edifying.

10. Still less must this complacency which abjures Science claim that such rapturous haziness is superior to Science. This prophetic talk supposes that it is staying right in the centre and in the depths, looks disdainfully at determinateness (*Horos*), and deliberately holds aloof from Notion and Necessity as products of that reflection which is at home only in the finite. But just as there is an empty breadth, so too there is an empty depth; and just as there is an extension of substance that pours forth as a finite multiplicity without the force to hold the multiplicity together, so there is an intensity without content, one that holds itself in as a sheer force without spread, and this is in no way distinguishable from superficiality. The power of Spirit is only as great as its expression, its depth only as deep as it dares to spread out and lose itself in its exposition. Moreover, when this non-conceptual, substantial knowledge professes to have sunk the idiosyncrasy of the self in essential being, and to philosophize in a true and holy manner, it hides the truth from itself: by spurning measure and definition, instead of being devoted to God, it merely gives free rein both to the contingency of the content within it, and to its own caprice. Such minds, when they give themselves up to the uncontrolled ferment of [the divine] substance, imagine that, by drawing a veil over self-consciousness and surrendering understanding they become the beloved of God to whom He gives wisdom in sleep; and hence what they in fact receive, and bring to birth in their sleep, is nothing but dreams.

11. Besides, it is not difficult to see that ours is a birth-time and a period of transition to a new era. Spirit has broken with the world it has hitherto inhabited and imagined, and is of a mind to submerge it in the past, and in the labour of its own transformation. Spirit is indeed never at rest but always engaged in moving forward. But just as the first breath drawn by a child after its long, quiet nourishment breaks the gradualness of merely quantitative growth—there is a qualitative leap, and the child is born—so likewise the Spirit in its formation matures slowly and quietly into its new shape, dissolving bit by bit the structure of its previous world, whose tottering state is only hinted at by isolated symptoms. The frivolity and bore-

dom which unsettle the established order, the vague foreboding of something unknown, these are the heralds of approaching change. The gradual crumbling that left unaltered the face of the whole is cut short by a sunburst which, in one flash, illuminates the features of the new world.

12. But this new world is no more a complete actuality than is a new-born child; it is essential to bear this in mind. It comes on the scene for the first time in its immediacy or its Notion. Just as little as a building is finished when its foundation has been laid, so little is the achieved Notion of the whole the whole itself. When we wish to see an oak with its massive trunk and spreading branches and foliage, we are not content to be shown an acorn instead. So too, Science, the crown of a world of Spirit, is not complete in its beginnings. The onset of the new spirit is the product of a widespread upheaval in various forms of culture, the prize at the end of a complicated, tortuous path and of just as variegated and strenuous an effort. It is the whole which, having traversed its content in time and space, has returned into itself, and is the resultant *simple Notion* of the whole. But the actuality of this simple whole consists in those various shapes and forms which have become its moments, and which will now develop and take shape afresh, this time in their new element, in their newly acquired meaning.

13. While the initial appearance of the new world is, to begin with, only the whole veiled in its *simplicity*, or the general foundation of the whole, the wealth of previous existence is still present to consciousness in memory. Consciousness misses in the newly emerging shape its former range and specificity of content, and even more the articulation of form whereby distinctions are securely defined, and stand arrayed in their fixed relations. Without such articulation, Science lacks universal intelligibility, and gives the appearance of being the esoteric possession of a few individuals: an esoteric possession, since it is as yet present only in its Notion or in its inwardness; of a few individuals, since its undiffused manifestation makes its existence something singular. Only what is completely determined is at once exoteric, comprehensible, and capable of being learned and appropriated by all. The intelligible form of Science is the way open and equally accessible to everyone, and consciousness as it approaches Science justly demands that it

be able to attain to rational knowledge by way of the ordinary understanding; for the understanding is thought, the pure 'I' as such; and what is intelligible is what is already familiar and common to Science and the unscientific consciousness alike, the latter through its having afforded direct access to the former.

14. Science in its early stages, when it has attained neither to completeness of detail nor perfection of form, is vulnerable to criticism. But it would be as unjust for such criticism to strike at the very heart of Science, as it is untenable to refuse to honour the demand for its further development. This polarization seems to be the Gordian knot with which scientific culture is at present struggling, and which it still does not properly understand. One side boasts of its wealth of material and intelligibility, the other side at least scorns this intelligibility, and flaunts its immediate rationality and divinity. Even if the former side is reduced to silence, whether by the force of truth alone or by the blustering of the other, and even if, in respect of fundamentals, it feels itself outmatched, it is by no means satisfied regarding the said demands; for they are justified, but not fulfilled. Its silence stems only half from the triumph of its opponent, and half from the boredom and indifference which tend to result from the continual awakening of expectations through unfulfilled promises.

15. As for content, the other side make it easy enough for themselves at times to display a great expanse of it. They appropriate a lot of already familiar and well-ordered material; by focusing on rare and exotic instances they give the impression that they have hold of everything else which scientific knowledge had already embraced in its scope, and that they are also in command of such material as is as yet unordered. It thus appears that everything has been subjected to the absolute Idea, which therefore seems to be cognized in everything and to have matured into an expanded science. But a closer inspection shows that this expansion has not come about through one and the same principle having spontaneously assumed different shapes, but rather through the shapeless repetition of one and the same formula, only externally applied to diverse materials, thereby obtaining merely a boring show of diversity. The Idea, which is of course true enough on its own account, remains in effect always in its primitive condition, if its development in-

volves nothing more than this sort of repetition of the same formula. When the knowing subject goes around applying this single inert form to whatever it encounters, and dipping the material into this placid element from outside, this is no more the fulfilment of what is needed, i.e. a self-originating, self-differentiating wealth of shapes, than any arbitrary insights into the content. Rather it is a monochromatic formalism which only arrives at the differentiation of its material since this has been already provided and is by now familiar.

16. Yet this formalism maintains that such monotony and abstract universality are the Absolute, and we are assured that dissatisfaction with it indicates the inability to master the absolute standpoint and to keep hold of it. Time was when the bare possibility of imagining something differently was sufficient to refute an idea, and this bare possibility, this general thought, also had the entire positive value of an actual cognition. Nowadays we see all value ascribed to the universal Idea in this non-actual form, and the undoing of all distinct, determinate entities (or rather the hurling of them all into the abyss of vacuity without further development or any justification) is allowed to pass muster as the speculative mode of treatment. Dealing with something from the perspective of the Absolute consists merely in declaring that, although one has been speaking of it just now as something definite, yet in the Absolute, the $A=A$, there is nothing of the kind, for there all is one. To pit this single insight, that in the Absolute everything is the same, against the full body of articulated cognition, which at least seeks and demands such fulfilment, to palm off its Absolute as the night in which, as the saying goes, all cows are black—this is cognition naïvely reduced to vacuity. The formalism which recent philosophy denounces and despises, only to see it reappear in its midst, will not vanish from Science, however much its inadequacy may be recognized and felt, till the cognizing of absolute actuality has become entirely clear as to its own nature. Since the presentation of a general idea in outline, before any attempt to follow it out in detail, makes the latter attempt easier to grasp, it may be useful at this point to give a rough idea of it, at the same time taking the opportunity to get rid of certain habits of thought which impede philosophical cognition.

17. In my view, which can be justified only by the exposition

of the system itself, everything turns on grasping and expressing the True, not only as *Substance*, but equally as *Subject*. At the same time, it is to be observed that substantiality embraces the universal, or the *immediacy of knowledge* itself, as well as that which is *being* or immediacy *for* knowledge. If the conception of God as the one Substance shocked the age in which it was proclaimed, the reason for this was on the one hand an instinctive awareness that, in this definition, self-consciousness was only submerged and not preserved. On the other hand, the opposite view, which clings to thought as thought, to *universality* as such, is the very same simplicity, is undifferentiated, unmoved substantiality. And if, thirdly, thought does unite itself with the being of Substance, and apprehends immediacy or intuition as thinking, the question is still whether this intellectual intuition does not again fall back into inert simplicity, and does not depict actuality itself in a non-actual manner.

18. Further, the living Substance is being which is in truth *Subject*, or, what is the same, is in truth actual only in so far as it is the movement of positing itself, or is the mediation of its self-othering with itself. This Substance is, as Subject, pure, *simple negativity*, and is for this very reason the bifurcation of the simple; it is the doubling which sets up opposition, and then again the negation of this indifferent diversity and of its antithesis [the immediate simplicity]. Only this self-*restoring* sameness, or this reflection in otherness within itself—not an *original* or *immediate* unity as such—is the True. It is the process of its own becoming, the circle that presupposes its end as its goal, having its end also as its beginning; and only by being worked out to its end, is it actual.

19. Thus the life of God and divine cognition may well be spoken of as a disporting of Love with itself; but this idea sinks into mere edification, and even insipidity, if it lacks the seriousness, the suffering, the patience, and the labour of the negative. *In itself*, that life is indeed one of untroubled equality and unity with itself, for which otherness and alienation, and the overcoming of alienation, are not serious matters. But this *in-itself* is abstract universality, in which the nature of the divine life *to be for itself*, and so too the self-movement of the form, are altogether left out of account. If the form is declared to be the same as the essence, then it is *ipso facto* a mistake to suppose

that cognition can be satisfied with the in-itself or the essence, but can get along without the form—that the absolute principle or absolute intuition makes the working-out of the former, or the development of the latter, superfluous. Just because the form is as essential to the essence as the essence is to itself, the divine essence is not to be conceived and expressed merely as essence, i.e. as immediate substance or pure self-contemplation of the divine, but likewise as *form*, and in the whole wealth of the developed form. Only then is it conceived and expressed as an actuality.

20. The True is the whole. But the whole is nothing other than the essence consummating itself through its development. Of the Absolute it must be said that it is essentially a *result*, that only in the *end* is it what it truly is; and that precisely in this consists its nature, viz. to be actual, subject, the spontaneous becoming of itself. Though it may seem contradictory that the Absolute should be conceived essentially as a result, it needs little pondering to set this show of contradiction in its true light. The beginning, the principle, or the Absolute, as at first immediately enunciated, is only the universal. Just as when I say '*all* animals', this expression cannot pass for a zoology, so it is equally plain that the words, 'the Divine', 'the Absolute', 'the Eternal', etc., do not express what is contained in them; and only such words, in fact, do express the intuition as something immediate. Whatever is more than such a word, even the transition to a mere proposition, contains a *becoming-other* that has to be taken back, or is a mediation. But it is just this that is rejected with horror, as if absolute cognition were being surrendered when more is made of mediation than in simply saying that it is nothing absolute, and is completely absent in the Absolute.

21. But this abhorrence in fact stems from ignorance of the nature of mediation, and of absolute cognition itself. For mediation is nothing beyond self-moving selfsameness, or is reflection into self, the moment of the 'I' which is for itself pure negativity or, when reduced to its pure abstraction, *simple becoming*. The 'I', or becoming in general, this mediation, on account of its simple nature, is just immediacy in the process of becoming, and is the immediate itself. Reason is, therefore, misunderstood when reflection is excluded from the True, and is not grasped

as a positive moment of the Absolute. It is reflection that makes the True a result, but it is equally reflection that overcomes the antithesis between the process of its becoming and the result, for this becoming is also simple, and therefore not different from the form of the True which shows itself as *simple* in its result; the process of becoming is rather just this return into simplicity. Though the embryo is indeed *in itself* a human being, it is not so *for itself*; this it only is as cultivated Reason, which has *made* itself into what it is *in itself*. And that is when it for the first time is actual. But this result is itself a simple immediacy, for it is self-conscious freedom at peace with itself, which has not set the antithesis on one side and left it lying there, but has been reconciled with it.

22. What has just been said can also be expressed by saying that Reason is *purposive activity*. The exaltation of a supposed Nature over a misconceived thinking, and especially the rejection of external teleology, has brought the form of purpose in general into discredit. Still, in the sense in which Aristotle, too, defines Nature as purposive activity, purpose is what is immediate and *at rest*, the unmoved which is also *self-moving*, and as such is Subject. Its power to move, taken abstractly, is *being-for-self* or pure negativity. The result is the same as the beginning, only because the *beginning* is the *purpose*; in other words, the actual is the same as its Notion only because the immediate, as purpose, contains the self or pure actuality within itself. The realized purpose, or the existent actuality, is movement and unfolded becoming; but it is just this unrest that is the self; and the self is like that immediacy and simplicity of the beginning because it is the result, that which has returned into itself, the latter being similarly just the self. And the self is the sameness and simplicity that relates itself to itself.

23. The need to represent the Absolute as *Subject* has found expression in the propositions: *God* is the eternal, the moral world-order, love, and so on. In such propositions the True is only posited *immediately* as Subject, but is not presented as the movement of reflecting itself into itself. In a proposition of this kind one begins with the word 'God'. This by itself is a meaningless sound, a mere name; it is only the predicate that says *what God is*, gives Him content and meaning. Only in the end of the proposition does the empty beginning become actual know-

ledge. This being so, it is not clear why one does not speak merely of the eternal, of the moral world-order, and so on, or, as the ancients did, of pure notions like 'being', 'the One', and so on, in short, of that which gives the meaning without adding the *meaningless* sound as well. But it is just this word that indicates that what is posited is not a being [i.e. something that merely *is*], or essence, or a universal in general, but rather something that is reflected into itself, a Subject. But at the same time this is only anticipated. The Subject is assumed as a fixed point to which, as their support, the predicates are affixed by a movement belonging to the knower of this Subject, and which is not regarded as belonging to the fixed point itself; yet it is only through this movement that the content could be represented as Subject. The way in which this movement has been brought about is such that it cannot belong to the fixed point; yet, after this point has been presupposed, the nature of the movement cannot really be other than what it is, it can only be external. Hence, the mere anticipation that the Absolute is Subject is not only *not* the actuality of this Notion, but it even makes the actuality impossible; for the anticipation posits the subject as an inert point, whereas the actuality is self-movement.

24. Among the various consequences that follow from what has just been said, this one in particular can be stressed, that knowledge is only actual, and can only be expounded, as Science or as *system*; and furthermore, that a so-called basic proposition or principle of philosophy, if true, is also false, just because it is *only* a principle. It is, therefore, easy to refute it. The refutation consists in pointing out its defect; and it is defective because it is only the universal or principle, is only the beginning. If the refutation is thorough, it is derived and developed from the principle itself, not accomplished by counter-assertions and random thoughts from outside. The refutation would, therefore, properly consist in the further development of the principle, and in thus remedying the defectiveness, if it did not mistakenly pay attention solely to its *negative* action, without awareness of its progress and result on their *positive* side too—The genuinely *positive* exposition of the beginning is thus also, conversely, just as much a negative attitude towards it, viz. towards its initially one-sided form of being *immediate* or *purpose*. It can therefore be taken equally well as a refutation

of the principle that constitutes the *basis* of the system, but it is more correct to regard it as a demonstration that the *basis* or principle of the system is, in fact, only its *beginning*.

25. That the True is actual only as system, or that Substance is essentially Subject, is expressed in the representation of the Absolute as *Spirit*—the most sublime Notion and the one which belongs to the modern age and its religion. The spiritual alone is the *actual*; it is essence, or that which has *being in itself*; it is that which *relates itself to itself* and is *determinate*, it is *other-being* and *being-for-self*, and in this determinateness, or in its self-externality, abides within itself; in other words, it is *in and for itself*.—But this being-in-and-for-itself is at first only for us, or *in itself*, it is spiritual *Substance*. It must also be this *for itself*, it must be the knowledge of the spiritual, and the knowledge of itself as Spirit, i.e. it must be an *object* to itself, but just as immediately a sublated object, reflected into itself. It is *for itself* only for *us*, in so far as its spiritual content is generated by itself. But in so far as it is also for itself for its own self, this self-generation, the pure Notion, is for it the objective element in which it has its existence, and it is in this way, in its existence for itself, an object reflected into itself. The Spirit that, so developed, knows itself as Spirit, is *Science*; Science is its actuality and the realm which it builds for itself in its own element.

26. *Pure* self-recognition in absolute otherness, this Aether *as such*, is the ground and soil of Science or *knowledge in general*. The beginning of philosophy presupposes or requires that consciousness should dwell in this *element*. But this element itself achieves its own perfection and transparency only through the movement of its becoming. It is pure spirituality as the *universal* that has the form of simple immediacy. This simple being in its *existential* form is the soil [of Science], it is thinking which has its being in Spirit alone. Because this element, this immediacy of Spirit, is the very substance of Spirit, it is the *transfigured essence*, reflection which is itself simple, and which is for itself immediacy as such, *being* that is reflected into itself. Science on its part requires that self-consciousness should have raised itself into this Aether in order to be able to live—and [actually] to live—with Science and in Science. Conversely, the individual has the right to demand that Science should at least provide him with the ladder to this standpoint, should show

him this standpoint within himself. His right is based on his absolute independence, which he is conscious of possessing in every phase of his knowledge; for in each one, whether recognized by Science or not, and whatever the content may be, the individual is the absolute form, i.e. he is the *immediate certainty* of himself and, if this expression be preferred, he is therefore unconditioned *being*. The standpoint of consciousness which knows objects in their antithesis to itself, and itself in antithesis to them, is for Science the antithesis of its own standpoint. The situation in which consciousness knows itself to be at home is for Science one marked by the absence of Spirit. Conversely, the element of Science is for consciousness a remote beyond in which it no longer possesses itself. Each of these two aspects [of self-conscious Spirit] appears to the other as the inversion of truth. When natural consciousness entrusts itself straightway to Science, it makes an attempt, induced by it knows not what, to walk on its head too, just this once; the compulsion to assume this unwonted posture and to go about in it is a violence it is expected to do to itself, all unprepared and seemingly without necessity. Let Science be in its own self what it may, relatively to immediate self-consciousness it presents itself in an inverted posture; or, because this self-consciousness has the principle of its actual existence in the certainty of itself, Science appears to it not to be actual, since self-consciousness exists on its own account outside of Science. Science must therefore unite this element of self-certainty with itself, or rather show *that* and *how* this element belongs to it. So long as Science lacks this *actual* dimension, it is only the content as the *in-itself*, the *purpose* that is as yet still something *inward*, not yet Spirit, but only spiritual Substance. This *in-itself* has to express itself outwardly and become *for itself*, and this means simply that it has to posit self-consciousness as one with itself.

27. It is this coming-to-be of *Science as such* or of *knowledge*, that is described in this *Phenomenology* of Spirit. Knowledge in its first phase, or *immediate Spirit*, is the non-spiritual, i.e. *sense-consciousness*. In order to become genuine knowledge, to beget the element of Science which is the pure Notion of Science itself, it must travel a long way and work its passage. This process of coming-to-be (considering the content and patterns it will display therein) will not be what is commonly understood by

an initiation of the unscientific consciousness into Science; it will also be quite different from the 'foundation' of Science; least of all will it be like the rapturous enthusiasm which, like a shot from a pistol, begins straight away with absolute knowledge, and makes short work of other standpoints by declaring that it takes no notice of them.

28. The task of leading the individual from his uneducated standpoint to knowledge had to be seen in its universal sense, just as it was the universal individual, self-conscious Spirit, whose formative education had to be studied. As regards the relation between them, every moment, as it gains concrete form and a shape of its own, displays itself in the universal individual. The single individual is incomplete Spirit, a concrete shape in whose whole existence *one* determinateness predominates, the others being present only in blurred outline. In a Spirit that is more advanced than another, the lower concrete existence has been reduced to an inconspicuous moment; what used to be the important thing is now but a trace; its pattern is shrouded to become a mere shadowy outline. The individual whose substance is the more advanced Spirit runs through this past just as one who takes up a higher science goes through the preparatory studies he has long since absorbed, in order to bring their content to mind: he recalls them to the inward eye, but has no lasting interest in them. The single individual must also pass through the formative stages of universal Spirit so far as their content is concerned, but as shapes which Spirit has already left behind, as stages on a way that has been made level with toil. Thus, as far as factual information is concerned, we find that what in former ages engaged the attention of men of mature mind, has been reduced to the level of facts, exercises, and even games for children; and, in the child's progress through school, we shall recognize the history of the cultural development of the world traced, as it were, in a silhouette. This past existence is the already acquired property of universal Spirit which constitutes the Substance of the individual, and hence appears externally to him as his inorganic nature. In this respect formative education, regarded from the side of the individual, consists in his acquiring what thus lies at hand, devouring his inorganic nature, and taking possession of it for himself. But, regarded from the side of universal Spirit as sub-

stance, this is nothing but its own acquisition of self-consciousness, the bringing-about of its own becoming and reflection into itself.

29. Science sets forth this formative process in all its detail and necessity, exposing the mature configuration of everything which has already been reduced to a moment and property of Spirit. The goal is Spirit's insight into what knowing is. Impatience demands the impossible, to wit, the attainment of the end without the means. But the *length* of this path has to be endured, because, for one thing, each moment is necessary; and further, each moment has to be *lingered* over, because each is itself a complete individual shape, and one is only viewed in absolute perspective when its determinateness is regarded as a concrete whole, or the whole is regarded as uniquely qualified by that determination. Since the Substance of the individual, the World-Spirit itself, has had the patience to pass through these shapes over the long passage of time, and to take upon itself the enormous labour of world-history, in which it embodied in each shape as much of its entire content as that shape was capable of holding, and since it could not have attained consciousness of itself by any lesser effort, the individual certainly cannot by the nature of the case comprehend his own substance more easily. Yet, at the same time, he does have less trouble, since all this has already been *implicitly* accomplished; the content is already the actuality reduced to a possibility, its immediacy overcome, and the embodied shape reduced to abbreviated, simple determinations of thought. It is no longer existence in the form of *being-in-itself*—neither still in the original form [of an abstract concept], nor submerged in existence—but is now the *recollected in-itself*, ready for conversion into the form of *being-for-self*. How this is done must now be described more precisely.

30. We take up the movement of the whole from the point where the sublation of *existence* as such is no longer necessary; what remains to be done, and what requires a higher level of cultural reorientation, is to represent and to get acquainted with these forms. The existence that has been taken back into the Substance has only been *immediately* transposed into the element of the self through that first negation. Hence this acquired property still has the same character of uncomprehended

immediacy, of passive indifference, as existence itself; existence has thus merely passed over into *figurative representation.* At the same time it is thus something *familiar*, something which the existent Spirit is finished and done with, so that it is no longer active or really interested in it. Although the activity that has finished with existence is itself only the movement of the particular Spirit, the Spirit that does not comprehend itself, [genuine] knowing, on the other hand, is directed against the representation thus formed, against this [mere] familiarity; knowing is the activity of the *universal self*, the concern of *thinking.*

31. Quite generally, the familiar, just because it is familiar, is not cognitively understood. The commonest way in which we deceive either ourselves or others about understanding is by assuming something as familiar, and accepting it on that account; with all its pros and cons, such knowing never gets anywhere, and it knows not why. Subject and object, God, Nature, Understanding, sensibility, and so on, are uncritically taken for granted as familiar, established as valid, and made into fixed points for starting and stopping. While these remain unmoved, the knowing activity goes back and forth between them, thus moving only on their surface. Apprehending and testing likewise consist in seeing whether everybody's impression of the matter coincides with what is asserted about these fixed points, whether it seems that way to him or not.

32. The *analysis* of an idea, as it used to be carried out, was, in fact, nothing else than ridding it of the form in which it had become familiar. To break an idea up into its original elements is to return to its moments, which at least do not have the form of the given idea, but rather constitute the immediate property of the self. This analysis, to be sure, only arrives at *thoughts* which are themselves familiar, fixed, and inert determinations. But what is thus *separated* and non-actual is an essential moment; for it is only because the concrete does divide itself, and make itself into something non-actual, that it is self-moving. The activity of dissolution is the power and work of the *Understanding*, the most astonishing and mightiest of powers, or rather the absolute power. The circle that remains self-enclosed and, like substance, holds its moments together, is an immediate relationship, one therefore which has nothing astonishing about it.

But that an accident as such, detached from what circumscribes it, what is bound and is actual only in its context with others, should attain an existence of its own and a separate freedom—this is the tremendous power of the negative; it is the energy of thought, of the pure 'I'. Death, if that is what we want to call this non-actuality, is of all things the most dreadful, and to hold fast what is dead requires the greatest strength. Lacking strength, Beauty hates the Understanding for asking of her what it cannot do. But the life of Spirit is not the life that shrinks from death and keeps itself untouched by devastation, but rather the life that endures it and maintains itself in it. It wins its truth only when, in utter dismemberment, it finds itself. It is this power, not as something positive, which closes its eyes to the negative, as when we say of something that it is nothing or is false, and then, having done with it, turn away and pass on to something else; on the contrary, Spirit is this power only by looking the negative in the face, and tarrying with it. This tarrying with the negative is the magical power that converts it into being. This power is identical with what we earlier called the Subject, which by giving determinateness an existence in its own element supersedes abstract immediacy, i.e. the immediacy which barely is, and thus is authentic substance: that being or immediacy whose mediation is not outside of it but which is this mediation itself.

33. The fact that the object represented becomes the property of pure self-consciousness, its elevation to universality in general, is only one aspect of formative education, not its fulfilment—The manner of study in ancient times differed from that of the modern age in that the former was the proper and complete formation of the natural consciousness. Putting itself to the test at every point of its existence, and philosophizing about everything it came across, it made itself into a universality that was active through and through. In modern times, however, the individual finds the abstract form ready-made; the effort to grasp and appropriate it is more the direct driving-forth of what is within and the truncated generation of the universal than it is the emergence of the latter from the concrete variety of existence. Hence the task nowadays consists not so much in purging the individual of an immediate, sensuous mode of apprehension, and making him into a substance that is an

object of thought and that thinks, but rather in just the opposite, in freeing determinate thoughts from their fixity so as to give actuality to the universal, and impart to it spiritual life. But it is far harder to bring fixed thoughts into a fluid state than to do so with sensuous existence. The reason for this was given above: fixed thoughts have the 'I', the power of the negative, or pure actuality, for the substance and element of their existence, whereas sensuous determinations have only powerless, abstract immediacy, or being as such. Thoughts become fluid when pure thinking, this inner *immediacy*, recognizes itself as a moment, or when the pure certainty of self abstracts from itself—not by leaving itself out, or setting itself aside, but by giving up the *fixity* of its self-positing, by giving up not only the fixity of the pure concrete, which the 'I' itself is, in contrast with its differentiated content, but also the fixity of the differentiated moments which, posited in the element of pure thinking, share the unconditioned nature of the 'I'. Through this movement the pure thoughts become *Notions*, and are only now what they are in truth, self-movements, circles, spiritual essences, which is what their substance is.

34. This movement of pure essences constitutes the nature of scientific method in general. Regarded as the connectedness of their content it is the necessary expansion of that content into an organic whole. Through this movement the path by which the Notion of knowledge is reached becomes likewise a necessary and complete process of becoming; so that this preparatory path ceases to be a casual philosophizing that fastens on to this or that object, relationship, or thought that happens to pop up in the imperfect consciousness, or tries to base the truth on the pros and cons, the inferences and consequences, of rigidly defined thoughts. Instead, this pathway, through the movement of the Notion, will encompass the entire sphere of secular consciousness in its necessary development.

35. Further, an exposition of this kind constitutes the *first* part of Science, because the existence of Spirit *qua* primary is nothing but the immediate or the beginning—but not yet its return into itself. The *element of immediate existence* is therefore what distinguishes this part of Science from the others. The statement of this distinction leads us into a discussion of some fixed ideas which usually crop up in this connection.

36. The immediate existence of Spirit, *consciousness*, contains the two moments of knowing and the objectivity negative to knowing. Since it is in this element [of consciousness] that Spirit develops itself and explicates its moments, these moments contain that antithesis, and they all appear as shapes of consciousness. The Science of this pathway is the Science of the *experience* which consciousness goes through; the substance and its movement are viewed as the object of consciousness. Consciousness knows and comprehends only what falls within its experience; for what is contained in this is nothing but spiritual substance, and this, too, as *object* of the self. But Spirit becomes object because it is just this movement of becoming an *other to itself*, i.e. becoming an *object to itself*, and of suspending this otherness. And experience is the name we give to just this movement, in which the immediate, the unexperienced, i.e. the abstract, whether it be of sensuous [but still unsensed] being, or only thought of as simple, becomes alienated from itself and then returns to itself from this alienation, and is only then revealed for the first time in its actuality and truth, just as it then has become a property of consciousness also.

37. The disparity which exists in consciousness between the 'I' and the substance which is its object is the distinction between them, the *negative* in general. This can be regarded as the *defect* of both, though it is their soul, or that which moves them. That is why some of the ancients conceived the *void* as the principle of motion, for they rightly saw the moving principle as the *negative*, though they did not as yet grasp that the negative is the self. Now, although this negative appears at first as a disparity between the 'I' and its object, it is just as much the disparity of the substance with itself. Thus what seems to happen outside of it, to be an activity directed against it, is really its own doing, and Substance shows itself to be essentially Subject. When it has shown this completely, Spirit has made its existence identical with its essence; it has itself for its object just as it is, and the abstract element of immediacy, and of the separation of knowing and truth, is overcome. Being is then absolutely mediated; it is a substantial content which is just as immediately the property of the 'I', it is self-like or the Notion.

With this, the Phenomenology of Spirit is concluded. What

Spirit prepares for itself in it, is the element of [true] knowing. In this element the moments of Spirit now spread themselves out in that *form of simplicity* which knows its object as its own self. They no longer fall apart into the antithesis of being and knowing, but remain in the simple oneness of knowing; they are the True in the form of the True, and their difference is only the difference of content. Their movement, which organizes itself in this element into a whole, is *Logic* or *speculative philosophy*.

38. Now, because the system of the experience of Spirit embraces only the *appearance* of Spirit, the advance from this system to the Science of the *True* in its *true shape* seems to be merely negative, and one might wish to be spared the negative as something false, and demand to be led to the truth without more ado. Why bother with the false?—The view already discussed, namely, that we should begin with Science straight away, is to be answered at this point by examining the nature of the negative in general regarded as what is *false*. This is a topic regarding which established ideas notably obstruct the approach to truth. It will give us occasion to speak of mathematical cognition, which unphilosophical knowledge regards as the ideal that philosophy must strive to attain, though it has so far striven in vain.

39. 'True' and 'false' belong among those determinate notions which are held to be inert and wholly separate essences, one here and one there, each standing fixed and isolated from the other, with which it has nothing in common. Against this view it must be maintained that truth is not a minted coin that can be given and pocketed ready-made. Nor *is* there such a thing as the false, any more than there *is* something evil. The evil and the false, to be sure, are not as bad as the devil, for in the devil they are even made into a particular *subjective agent*; as the false and the evil, they are mere *universals*, though each has its own essence as against the other.

The false (for here it is only of this that we speak) would be the other, the negative of the substance, which as the content of knowledge is the True. But the substance is itself essentially the negative, partly as a distinction and determination of the content, and partly as a *simple* distinguishing, i.e. as self and knowledge in general. One can, of course, know something

falsely. To know something falsely means that there is a disparity between knowledge and its Substance. But this very disparity is the process of distinguishing in general, which is an essential moment [in knowing]. Out of this distinguishing, of course, comes their identity, and this resultant identity is the truth. But it is not truth as if the disparity had been thrown away, like dross from pure metal, not even like the tool which remains separate from the finished vessel; disparity, rather, as the negative, the self, is itself still directly present in the True as such. Yet we cannot therefore say that the false is a moment of the True, let alone a component part of it. To say that in every falsehood there is a grain of truth is to treat the two like oil and water, which cannot be mixed and are only externally combined. It is precisely on account of the importance of designating the moment of *complete otherness* that the terms 'true' and 'false' must no longer be used where such otherness has been annulled. Just as to talk of the *unity* of subject and object, of finite and infinite, of being and thought, etc. is inept, since object and subject, etc. signify what they are *outside* of their unity, and since in their unity they are not meant to be what their expression says they are, just so the false is no longer *qua* false, a moment of truth.

40. *Dogmatism* as a way of thinking, whether in ordinary knowing or in the study of philosophy, is nothing else but the opinion that the True consists in a proposition which is a fixed result, or which is immediately known. To such questions as, When was Caesar born?, or How many feet were there in a stadium?, etc. a clear-cut answer ought to be given, just as it is definitely true that the square on the hypotenuse is equal to the sum of the squares on the other two sides of a right-angled triangle. But the nature of a so-called truth of that kind is different from the nature of philosophical truths.

41. As regards *historical* truths—to mention these briefly—it will be readily granted that so far as their purely historical aspect is considered, they are concerned with a particular existence, with the contingent and arbitrary aspects of a given content, which have no necessity. But even such plain truths as those just illustrated are not without the movement of self-consciousness. To cognize one of them, a good deal of comparison is called for, books must be consulted, in some way or other

inquiry has to be made. Even an immediate intuition is held to have genuine value only when it is cognized as a fact along with its reasons, although it is probably only the bare result that we are supposed to be concerned about.

42. As for *mathematical* truths, we should be even less inclined to regard anyone as a geometer who knew Euclid's theorems *outwardly* by rote, without knowing their proofs, without, as we might say, to point the contrast, knowing them *inwardly*. Similarly, if someone became aware, through measuring a number of right-angled triangles, that their sides do, in fact, have the well-known relation to one another, we should consider his [mere] awareness of the fact unsatisfactory. Yet, even in mathematical cognition, the *essentiality* of the proof does not have the significance and nature of being a moment of the result itself; when the latter is reached, the demonstration is over and has disappeared. It is, of course, as a *result* that the theorem is *something seen to be true*; but this added circumstance has no bearing on its content, but only on its relation to the knowing Subject. The movement of mathematical proof does not belong to the object, but rather is an activity external to the matter in hand. Thus the nature of the right-angled triangle does not divide itself into parts in just the way set forth in the construction necessary for the proof of the proposition that expresses its ratio. The way and the means by which the result is brought forth belong entirely to the cognitive process. In philosophical cognition, too, the way in which the [*outer*] *existence qua* existence of a thing comes about, is distinct from the way in which its *essence* or inner nature comes to be. But, to begin with, philosophical cognition includes both [existence and essence], whereas mathematical cognition sets forth only the genesis of the *existence*, i.e. the *being* of the nature of the thing in *cognition* as such. What is more, philosophical cognition also unites these two distinct processes. The inner coming-to-be or genesis of substance is an unbroken transition into outer existence, into being-for-another, and conversely, the genesis of existence is how existence is by itself taken back into essence. The movement is the twofold process and the genesis of the whole, in such wise that each side simultaneously posits the other, and each therefore has both perspectives within itself; together they thus constitute the whole by

dissolving themselves, and by making themselves into its moments.

43. In mathematical cognition, insight is an activity external to the thing; it follows that the true thing is altered by it. The means employed, construction and proof, no doubt contain true propositions, but it must none the less be said that the content is false. In the above example the triangle is dismembered, and its parts consigned to other figures, whose origin is allowed by the construction upon the triangle. Only at the end is the triangle we are actually dealing with reinstated. During the procedure it was lost to view, appearing only in fragments belonging to other figures.—Here, then, we see the negativity of the content coming in as well; this could just as much have been called a 'falsity' of the content as is the disappearance of supposedly fixed conceptions in the movement of the Notion.

44. But what is really defective in this kind of cognition concerns the cognitive process itself, as well as its material. As regards the former, we do not, in the first place, see any necessity in the construction. Such necessity does not arise from the notion of the theorem; it is rather imposed, and the instruction to draw precisely these lines when infinitely many others could be drawn must be blindly obeyed without our knowing anything beyond except that we believe that this will be to the purpose in carrying out the proof. In retrospect, this expediency also becomes evident, but it is only an external expediency, because it becomes evident only after the proof. This proof, in addition, follows a path that begins somewhere or other without indicating as yet what relation such a beginning will have to the result that will emerge. In its progress it takes up *these* particular determinations and relations, and lets others alone, without its being immediately clear what the controlling necessity is; an external purpose governs this procedure.

45. The *evident* character of this defective cognition of which mathematics is proud, and on which it plumes itself before philosophy, rests solely on the poverty of its purpose and the defectiveness of its stuff, and is therefore of a kind that philosophy must spurn. Its *purpose* or Notion is *magnitude*. It is just this relationship that is unessential, lacking the Notion. Accordingly, this process of knowing proceeds on the surface, does not touch the thing itself, its essence or Notion, and therefore fails

to comprehend it [i.e. in terms of its Notion].—The *material*, regarding which mathematics provides such a gratifying treasury of truths, is *space* and the *numerical unit*. Space is the existence in which the Notion inscribes its differences as in an empty lifeless element, in which they are just as inert and lifeless. The *actual* is not something spatial, as it is regarded in mathematics; with non-actual things like the objects of mathematics, neither concrete sense-intuition nor philosophy has the least concern. In a non-actual element like this there is only a truth of the same sort, i.e. rigid, dead propositions. We can stop at any one of them; the next one starts afresh on its own account, without the first having moved itself on to the next, and without any necessary connection arising through the nature of the thing itself.—Further, because of this principle and element—and herein consists the formalism of mathematical evidence—[this kind of] knowing moves forward along the line of *equality*. For what is lifeless, since it does not move of itself, does not get as far as the distinctions of essence, as far as essential opposition or inequality, and therefore does not make the transition of one opposite into its opposite, does not attain to qualitative, immanent motion or *self*-movement. For it is only magnitude, the unessential distinction, that mathematics deals with. It abstracts from the fact that it is the Notion which divides space into its dimensions and determines the connections between and within them. It does not, for example, consider the relationship of line to surface; and, when it compares the diameter of a circle with its circumference, it runs up against their incommensurability, i.e. a relationship of the Notion, something infinite that eludes mathematical determination.

46. Nor does the immanent, so-called pure mathematics set *time qua* time over against space, as the second material for its consideration. Applied mathematics does indeed deal with time, as well as with motion and other concrete things; but the synthetic propositions, i.e. propositions regarding relationships determined by their Notion, it takes from experience and applies its formulae only on these presuppositions. The fact that the so-called proofs of propositions, such as those regarding the equilibrium of the lever, or the relation of space and time in the motion of falling, etc., are often given and accepted as proofs itself only proves how great is the need of proof for cognition,

seeing that, where nothing better is to be had, cognition values even the hollow semblance of it, and obtains from it some measure of satisfaction. A critique of these proofs would be as noteworthy as it would be instructive,[1] partly in order to strip mathematics of these fine feathers, partly in order to point out its limitations, and thus show the necessity for a different kind of knowledge.

As for *time*, which it is to be presumed would constitute, as the counterpart of space, the material of the other part of pure mathematics, it is the existent Notion itself. The principle of *magnitude*, of difference not determined by the Notion, and the principle of *equality*, of abstract lifeless unity, cannot cope with that sheer unrest of life and its absolute distinction. It is therefore only in a paralysed form, viz. as the *numerical unit*, that this negativity becomes the second material of mathematical cognition, which, as an external activity, reduces what is self-moving to mere material, so as to possess in it an indifferent, external, lifeless content.

47. Philosophy, on the other hand, has to do, not with *unessential* determinations, but with a determination in so far as it is essential; its element and content is not the abstract or non-actual, but the *actual*, that which posits itself and is alive within itself—existence within its own Notion. It is the process which begets and traverses its own moments, and this whole movement constitutes what is positive [in it] and its truth. This truth therefore includes the negative also, what would be called the false, if it could be regarded as something from which one might abstract. The evanescent itself must, on the contrary, be regarded as essential, not as something fixed, cut off from the True, and left lying who knows where outside it, any more than the True is to be regarded as something on the other side, positive and dead. Appearance is the arising and passing away that does not itself arise and pass away, but is 'in itself' [i.e. subsists intrinsically], and constitutes the actuality and the movement of the life of truth. The True is thus the Bacchanalian revel in which no member is not drunk; yet because each member collapses as soon as he drops out, the revel is just as much transparent and simple repose. Judged in the court of this movement,

[1] Hoffmeister refers to *Enc.* §267 where Hegel discusses the laws of gravitation in this sense.

the single shapes of Spirit do not persist any more than determinate thoughts do, but they are as much positive and necessary moments, as they are negative and evanescent. In the *whole* of the movement, seen as a state of repose, what distinguishes itself therein, and gives itself particular existence, is preserved as something that *recollects* itself, whose existence is self-knowledge, and whose self-knowledge is just as immediately existence.

48. It might seem necessary at the outset to say more about the *method* of this movement, i.e. of Science. But its Notion is already to be found in what has been said, and its proper exposition belongs to Logic, or rather it is Logic. For the method is nothing but the structure set forth in its pure essentiality. We should realize, however, that the system of ideas concerning philosophical method is yet another set of current beliefs that belongs to a bygone culture. If this comment sounds boastful or revolutionary—and I am far from adopting such a tone—it should be noted that current opinion itself has already come to view the scientific regime bequeathed by mathematics as quite *old-fashioned*—with its explanations, divisions, axioms, sets of theorems, its proofs, principles, deductions, and conclusions from them. Even if its unfitness is not clearly understood, little or no use is any longer made of it; and though not actually condemned outright, no one likes it very much. And we should be sufficiently prejudiced in favour of what is excellent, to suppose that it will be put to use, and will find acceptance. But it is not difficult to see that the way of asserting a proposition, adducing reasons for it, and in the same way refuting its opposite by reasons, is not the form in which truth can appear. Truth is its own self-movement, whereas the method just described is the mode of cognition that remains external to its material. Hence it is peculiar to mathematics, and must be left to that science, which, as we have noted, has for its principle the relationship of magnitude, a relationship alien to the Notion, and for its material dead space and the equally lifeless numerical unit. This method, too, in a looser form, i.e. more blended with the arbitrary and the accidental, may retain its place, as in conversation, or in a piece of historical instruction designed rather to satisfy curiosity than to produce knowledge, which is about what a preface amounts to. In ordinary life, consciousness has for its content items of information, experiences, concrete

objects of sense, thoughts, basic principles,—anything will do as a content, as long as it is ready to hand, or is accepted as a fixed and stable being or essence. Sometimes consciousness follows where this leads, sometimes it breaks the chain, and deals arbitrarily with its content, behaving as if it were determining and manipulating it from outside. It refers the content back to some certainty or other, even if only to the sensation of the moment; and conviction is satisfied when a familiar resting-place is reached.

49. But we have already pointed out that, once the necessity of the Notion has banished the slipshod style of conversational discussion, and along with it the pedantry and pomposity of science, they are not to be replaced by the non-method of presentiment and inspiration, or by the arbitrariness of prophetic utterance, both of which despise not only scientific pomposity, but scientific procedure of all kinds.

50. Of course, the *triadic form* must not be regarded as scientific when it is reduced to a lifeless schema, a mere shadow, and when scientific organization is degraded into a table of terms. Kant rediscovered this triadic form by instinct, but in his work it was still lifeless and uncomprehended; since then it has, however, been raised to its absolute significance, and with it the true form in its true content has been presented, so that the Notion of Science has emerged. This formalism, of which we have already spoken generally and whose style we wish here to describe in more detail, imagines that it has comprehended and expressed the nature and life of a form when it has endowed it with some determination of the schema as a predicate. The predicate may be subjectivity or objectivity, or, say, magnetism, electricity, etc., contraction or expansion, east or west, and the like. Such predicates can be multiplied to infinity, since in this way each determination or form can again be used as a form or moment in the case of an other, and each can gratefully perform the same service for an other. In this sort of circle of reciprocity one never learns what the thing itself is, nor what the one or the other is. In such a procedure, sometimes determinations of sense are picked up from everyday intuition, and they are supposed, of course, to *mean* something different from what they say; sometimes what is in itself meaningful, e.g. pure determinations of thought like sub-

ject, Object, Substance, Cause, Universal, etc.—these are used just as thoughtlessly and uncritically as we use them in everyday life, or as we use ideas like strength and weakness, expansion and contraction; the metaphysics is in the former case as unscientific as are our sensuous representations in the latter.

51. Instead of the inner life and self-movement of its existence, this kind of simple determinateness of intuition—which means here sense-knowledge—is predicated in accordance with a superficial analogy, and this external, empty application of the formula is called a 'construction'. This formalism is just like any other. What a dullard a man must be who could not be taught in a quarter of an hour the theory that there are asthenic, sthenic, and indirectly asthenic diseases, and as many modes of treatment;[1] and, since till quite recently such instruction sufficed, who could not hope to be transformed in this short space of time from an empirical into a theoretical physician? The formalism of such a 'Philosophy of Nature' teaches, say, that the Understanding is Electricity, or the Animal is Nitrogen, or that they are the *equivalent* of the South or North Pole, etc., or represent it—whether all this is expressed as baldly as here or even concocted with more terminology—and confronted with such a power which brings together things that appear to lie far apart, and with the violence suffered by the passive things of sense through such association, and which imparts to them the Notion's semblance but saves itself the trouble of doing the main thing, viz. expressing the Notion itself or the meaning of the sensuous representation—confronted with all this, the untutored mind may be filled with admiration and astonishment, and may venerate in it the profound work of genius. It may be delighted, too, with the clarity of such characterizations, since these replace the abstract Notion with something that can be intuitively apprehended, and so made more pleasing; and it may congratulate itself on feeling a kinship of soul with such a splendid performance. The knack of this kind of wisdom is as quickly learned as it is easy to practise; once familiar, the repetition of it becomes as insufferable as the repetition of a conjuring trick already seen through. The instrument of this monotonous formalism is no more difficult to handle than a painter's palette having only two colours, say

[1] So-called Brownianism: John Brown, *Elementa medicinae*, 1780.

red and green, the one for colouring the surface when a historical scene is wanted, the other for landscapes. It would be hard to decide which is greater in all this, the casual ease with which everything in heaven and on earth and under the earth is coated with this broth of colour, or the conceit regarding the excellence of this universal recipe: each supports the other. What results from this method of labelling all that is in heaven and earth with the few determinations of the general schema, and pigeonholing everything in this way, is nothing less than a 'report clear as noonday'[1] on the universe as an organism, viz. a synoptic table like a skeleton with scraps of paper stuck all over it, or like the rows of closed and labelled boxes in a grocer's stall. It is as easy to read off as either of these; and just as all the flesh and blood has been stripped from this skeleton, and the no longer living 'essence' [*Sache*] has been packed away in the boxes, so in the report the living essence of the matter [*Wesen der Sache*] has been stripped away or boxed up dead. We have already remarked that this way of thinking at the same time culminates in a style of painting that is absolutely monochromatic; for it is ashamed of its schematic distinctions, these products of reflection, and submerges them all in the void of the Absolute, from which pure identity, formless whiteness, is produced. This monochromatic character of the schema and its lifeless determinations, this absolute identity, and the transition from one to the other, are all equally products of the lifeless Understanding and external cognition.

52. The excellent, however, not only cannot escape the fate of being thus deprived of life and Spirit, of being flayed and then seeing its skin wrapped around a lifeless knowledge and its conceit. Rather we recognize even in this fate the power that the excellent exercises over the hearts, if not over the minds, of men; also the constructive unfolding into universality and determinateness of form in which its perfection consists, and which alone makes it possible for this universality to be used in a superficial way.

53. Science dare only organize itself by the life of the Notion itself. The determinateness, which is taken from the schema and externally attached to an existent thing, is, in Science, the

[1] An allusion to Fichte's *Sun-clear Report to the Public about the True Essence of the Newest Philosophy* (1801).

self-moving soul of the realized content. The movement of a being that immediately is, consists partly in becoming an other than itself, and thus becoming its own immanent content; partly in taking back into itself this unfolding [of its content] or this existence of it, i.e. in making *itself* into a moment, and simplifying itself into something determinate. In the former movement, *negativity* is the differentiating and positing of *existence*; in this return into self, it is the becoming of the *determinate simplicity*. It is in this way that the content shows that its determinateness is not received from something else, nor externally attached to it, but that it determines itself, and ranges itself as a moment having its own place in the whole. The Understanding, in its pigeon-holing process, keeps the necessity and Notion of the content to itself—all that constitutes the concreteness, the actuality, the living movement of the reality which it arranges. Or rather, it does not keep this to itself, since it does not recognize it; for, if it had this insight, it would surely give some sign of it. It does not even recognize the need for it, else it would drop its schematizing, or at least realize that it can never hope to learn more in this fashion than one can learn from a table of contents. A table of contents is all that it offers, the content itself it does not offer at all.

Even when the specific determinateness—say one like Magnetism, for example,—is in itself concrete or real, the Understanding degrades it into something lifeless, merely predicating it of another existent thing, rather than cognizing it as the immanent life of the thing, or cognizing its native and unique way of generating and expressing itself in that thing. The formal Understanding leaves it to others to add this principal feature. Instead of entering into the immanent content of the thing, it is forever surveying the whole and standing above the particular existence of which it is speaking, i.e. it does not see it at all. Scientific cognition, on the contrary, demands surrender to the life of the object, or, what amounts to the same thing, confronting and expressing its inner necessity. Thus, absorbed in its object, scientific cognition forgets about that general survey, which is merely the reflection of the cognitive process away from the content and back into itself. Yet, immersed in the material, and advancing with its movement, scientific cognition does come back to itself, but not before its filling or content

is taken back into itself, is simplified into a determinateness, and has reduced itself to *one* aspect of its own existence and passed over into its higher truth. Through this process the simple, self-surveying whole itself emerges from the wealth in which its reflection seemed to be lost.

54. In general, because, as we put it above, substance is in itself or implicitly Subject, all content is its own reflection into itself. The subsistence or substance of anything that exists is its self-identity; for a failure of self-identity would be its dissolution. Self-identity, however, is pure abstraction; but this is *thinking*. When I say 'quality', I am saying simple determinateness; it is by quality that one existence is distinguished from another, or is an existence; it is for itself, or it subsists through this simple oneness with itself. But it is thereby essentially a *thought*. Comprehended in this is the fact that Being is Thought; and this is the source of that insight which usually eludes the usual superficial [*begrifflos*] talk about the identity of Thought and Being.—Now, since the subsistence of an existent thing is a self-identity or pure abstraction, it is the abstraction of itself from itself, or it is itself its lack of self-identity and its dissolution—its own inwardness and withdrawal into itself—its own becoming. Because this is the nature of what is, and in so far as what is has this nature for [our] knowing, this knowing is not an activity that deals with the content as something alien, is not a reflection into itself away from the content. Science is not that idealism which replaced the dogmatism of assertion with a dogmatism of assurance, or a dogmatism of self-certainty. On the contrary, since [our] knowing sees the content return into its own inwardness, its activity is totally absorbed in the content, for it is the immanent self of the content; yet it has at the same time returned into itself, for it is pure self-identity in otherness. Thus it is the cunning which, while seeming to abstain from activity, looks on and watches how determinateness, with its concrete life, just where it fancies it is pursuing its own self-preservation and particular interest, is in fact doing the very opposite, is an activity that results in its own dissolution, and makes itself a moment of the whole.

55. Above we indicated the significance of the *Understanding* in reference to the self-consciousness of substance; we can now see clearly from what has been said its significance in reference

to the determination of substance as being. Existence is Quality, self-identical determinateness, or determinate simplicity, determinate thought; this is the Understanding of existence [i.e. the nature of existence from the standpoint of the Understanding]. Hence, it is *Noûs*, as Anaxagoras first recognized the essence of things to be. Those who came after him grasped the nature of existence more definitely as *Eidos* or *Idea*, determinate Universality, Species or Kind. It might seem as if the term *Species* or *Kind* is too commonplace, too inadequate, for Ideas such as the Beautiful, the Holy, and the Eternal that are currently in fashion. But as a matter of fact Idea expresses neither more nor less than Species or Kind. But nowadays an expression which exactly designates a Notion is often spurned in favour of one which, if only because it is of foreign extraction, shrouds the Notion in a fog, and hence sounds more edifying.

Precisely because existence is defined as Species, it is a simple thought; *Noûs*, simplicity, is substance. On account of its simplicity or self-identity it appears fixed and enduring. But this self-identity is no less negativity; therefore its fixed existence passes over into its dissolution. The determinateness seems at first to be due entirely to the fact that it is related to an *other*, and its movement seems imposed on it by an alien power; but having its otherness within itself, and being self-moving, is just what is involved in the *simplicity* of thinking itself; for this simple thinking is the self-moving and self-differentiating thought, it is its own inwardness, it is the pure Notion. Thus common understanding, too, is a becoming, and, as this becoming, it is *reason*ableness.

56. It is in this nature of what is to be in its being its own Notion, that *logical necessity* in general consists. This alone is the rational element and the rhythm of the organic whole; it is as much *knowledge* of the content, as the content is the Notion and essence—in other words, it alone is *speculative philosophy*. The self-moving concrete shape makes itself into a simple determinateness; in so doing it raises itself to logical form, and exists in its essentiality; its concrete existence is just this movement, and is directly a logical existence. It is for this reason unnecessary to clothe the content in an external [logical] formalism; the content is in its very nature the transition into such formal-

ism, but a formalism which ceases to be external, since the form is the innate development of the concrete content itself.

57. This nature of scientific method, which consists partly in not being separate from the content, and partly in spontaneously determining the rhythm of its movement, has, as already remarked, its proper exposition in speculative philosophy. Of course, what has been said here does express the Notion, but cannot count for more than an anticipatory assurance. Its truth does not lie in this partly narrative exposition, and is therefore just as little refuted by asserting the contrary, by calling to mind and recounting conventional ideas, as if they were established and familiar truths, or by dishing up something new with the assurance that it comes from the shrine of inner divine intuition. A reception of this kind is usually the first reaction on the part of knowing to something unfamiliar; it resists it in order to save its own freedom and its own insight, its own authority, from the alien authority (for this is the guise in which what is newly encountered first appears), and to get rid of the appearance that something has been learned and of the sort of shame this is supposed to involve. Similarly, when the unfamiliar is greeted with applause, the reaction is of the same kind, and consists in what in another sphere would take the form of ultra-revolutionary speech and action.

58. What, therefore, is important in the *study* of *Science*, is that one should take on oneself the strenuous effort of the Notion.[1] This requires attention to the Notion as such, to the simple determinations, e.g. of Being-in-itself, Being-for-itself, Self-identity, etc.; for these are pure self-movements such as could be called souls if their Notion did not designate something higher than soul. The habit of picture-thinking, when it is interrupted by the Notion, finds it just as irksome as does formalistic thinking that argues back and forth in thoughts that have no actuality. That habit should be called material thinking, a contingent consciousness that is absorbed only in material stuff, and therefore finds it hard work to lift the [thinking] self clear of such matter, and to be with itself alone. At the opposite extreme, argumentation is freedom from all content, and a sense of vanity towards it. What is looked for here is the effort

[1] i.e. the strenuous effort required to think in terms of the Notion.

to give up this freedom, and, instead of being the arbitrarily moving principle of the content, to sink this freedom in the content, letting it move spontaneously of its own nature, by the self as its own self, and then to contemplate this movement. This refusal to intrude into the immanent rhythm of the Notion, either arbitrarily or with wisdom obtained from elsewhere, constitutes a restraint which is itself an essential moment of the Notion.

59. There are two aspects of the procedure of argumentation to which speculative [*begreifende*] thinking is opposed and which call for further notice. First, such reasoning adopts a negative attitude towards the content it apprehends; it knows how to refute it and destroy it. That something is *not* the case, is a merely negative insight, a dead end which does not lead to a new content beyond itself. In order to have a content once again, something new must be taken over from elsewhere. Argumentation is reflection into the empty 'I', the vanity of its own knowing.—This vanity, however, expresses not only the vanity of this content, but also the futility of this insight itself; for this insight is the negative that fails to see the positive within itself. Because this reflection does not get its very negativity as its content, it is never at the heart of the matter, but always beyond it. For this reason it imagines that by establishing the void it is always ahead of any insight rich in content. On the other hand, in speculative [*begreifenden*] thinking, as we have already shown, the negative belongs to the content itself, and is the *positive*, both as the *immanent* movement and determination of the content, and as the whole of this process. Looked at as a result, what emerges from this process is the *determinate* negative which is consequently a positive content as well.

60. But in view of the fact that such thinking has a content, whether of picture-thoughts or abstract thoughts or a mixture of both, argumentation has another side which makes comprehension difficult for it. The remarkable nature of this other side is closely linked with the above-mentioned essence of the Idea, or rather it expresses the Idea in the way that it appears as the movement which is thinking apprehension. For whereas, in its negative behaviour, which we have just discussed, ratiocinative thinking is itself the self into which the content returns, in its positive cognition, on the other hand, the self is a *Subject* to

which the content is related as Accident and Predicate. This Subject constitutes the basis to which the content is attached, and upon which the movement runs back and forth. Speculative [*begreifendes*] thinking behaves in a different way. Since the Notion is the objects's own self, which presents itself as the *coming-to-be of the object*, it is not a passive Subject inertly supporting the Accidents; it is, on the contrary, the self-moving Notion which takes its determinations back into itself. In this movement the passive Subject itself perishes; it enters into the differences and the content, and constitutes the determinateness, i.e. the differentiated content and its movement, instead of remaining inertly over against it. The solid ground which argumentation has in the passive Subject is therefore shaken, and only this movement itself becomes the object. The Subject that fills its content ceases to go beyond it, and cannot have any further Predicates or accidental properties. Conversely, the dispersion of the content is thereby bound together under the self; it is not the universal which, free from the Subject, could belong to several others. Thus the content is, in fact, no longer a Predicate of the Subject, but is the Substance, the essence and the Notion of what is under discussion. Picture-thinking, whose nature it is to run through the Accidents or Predicates and which, because they are nothing more than Predicates and Accidents, rightly goes beyond them, is checked in its progress, since that which has the form of a Predicate in a proposition is the Substance itself. It suffers, as we might put it, a counterthrust. Starting from the Subject as though this were a permanent ground, it finds that, since the Predicate is really the Substance, the Subject has passed over into the Predicate, and, by this very fact, has been sublated; and, since in this way what seems to be the Predicate has become the whole and the independent mass, thinking cannot roam at will, but is impeded by this weight.

Usually, the Subject is first made the basis, as the *objective*, fixed self; thence the necessary movement to the multiplicity of determinations or Predicates proceeds. Here, that Subject is replaced by the knowing 'I' itself, which links the Predicates with the Subject holding them. But, since that first Subject enters into the determinations themselves and is their soul, the second Subject, viz. the knowing 'I', still finds in the Predicate

what it thought it had finished with and got away from, and from which it hoped to return into itself; and, instead of being able to function as the determining agent in the movement of predication, arguing back and forth whether to attach this or that Predicate, it is really still occupied with the self of the content, having to remain associated with it, instead of being for itself.

61. Formally, what has been said can be expressed thus: the general nature of the judgement or proposition, which involves the distinction of Subject and Predicate, is destroyed by the speculative proposition, and the proposition of identity which the former becomes contains the counter-thrust against that subject–predicate relationship.—This conflict between the general form of a proposition and the unity of the Notion which destroys it is similar to the conflict that occurs in rhythm between metre and accent. Rhythm results from the floating centre and the unification of the two. So, too, in the philosophical proposition the identification of Subject and Predicate is not meant to destroy the difference between them, which the form of the proposition expresses; their unity, rather, is meant to emerge as a harmony. The form of the proposition is the appearance of the determinate sense, or the accent that distinguishes its fulfilment; but that the predicate expresses the Substance, and that the Subject itself falls into the universal, this is the *unity* in which the accent dies away.

62. To illustrate what has been said: in the proposition 'God is being', the Predicate is 'being'; it has the significance of something substantial in which the Subject is dissolved. 'Being' is here meant to be not a Predicate, but rather the essence; it seems, consequently, that God ceases to be what he is from his position in the proposition, viz. a fixed Subject. Here thinking, instead of making progress in the transition from Subject to Predicate, in reality feels itself checked by the loss of the Subject, and, missing it, is thrown back on to the thought of the Subject. Or, since the Predicate itself has been expressed as a Subject, as *the* being or *essence* which exhausts the nature of the Subject, thinking finds the Subject immediately in the Predicate; and now, having returned into itself in the Predicate, instead of being in a position where it has freedom for argument, it is still absorbed in the content, or at least is faced with the demand

that it should be. Similarly, too, when one says: 'the *actual* is the *universal*', the actual as subject disappears in its predicate. The universal is not meant to have merely the significance of a predicate, as if the proposition asserted only that the actual is universal; on the contrary, the universal is meant to express the essence of the actual.—Thinking therefore loses the firm objective basis it had in the subject when, in the predicate, it is thrown back on to the subject, and when, in the predicate, it does not return into itself, but into the subject of the content.

63. This abnormal inhibition of thought is in large measure the source of the complaints regarding the unintelligibility of philosophical writings from individuals who otherwise possess the educational requirements for understanding them. Here we see the reason behind one particular complaint so often made against them: that so much has to be read over and over before it can be understood—a complaint whose burden is presumed to be quite outrageous, and, if justified, to admit of no defence. It is clear from the above what this amounts to. The philosophical proposition, since it *is* a proposition, leads one to believe that the usual subject–predicate relation obtains, as well as the usual attitude towards knowing. But the philosophical content destroys this attitude and this opinion. We learn by experience that we meant something other than we meant to mean; and this correction of our meaning compels our knowing to go back to the proposition, and understand it in some other way.

64. One difficulty which should be avoided comes from mixing up the speculative with the ratiocinative methods, so that what is said of the Subject at one time signifies its Notion, at another time merely its Predicate or accidental property. The one method interferes with the other, and only a philosophical exposition that rigidly excludes the usual way of relating the parts of a proposition could achieve the goal of plasticity.

65. As a matter of fact, non-speculative thinking also has its valid rights which are disregarded in the speculative way of stating a proposition. The sublation of the form of the proposition must not happen only in an *immediate* manner, through the mere content of the proposition. On the contrary, this opposite movement must find explicit expression; it must not just be the inward inhibition mentioned above. This return of the Notion into itself must be *set forth.* This movement which constitutes

what formerly the proof was supposed to accomplish, is the dialectical movement of the proposition itself. This alone is the speculative *in act*, and only the expression of this movement is a speculative exposition. As a proposition, the speculative is only the *internal* inhibition and the non-*existential* return of the essence into itself. Hence we often find philosophical expositions referring us to this *inner* intuition; and in this way they evade the systematic exposition of the dialectical movement of the proposition which we have demanded.—The *proposition* should express *what* the True is; but essentially the True is Subject. As such it is merely the dialectical movement, this course that generates itself, going forth from, and returning to, itself. In non-speculative cognition proof constitutes this side of expressed inwardness. But once the dialectic has been separated from proof, the notion of philosophical demonstration has been lost.

66. Here we should bear in mind that the dialectical movement likewise has propositions for its parts or elements; the difficulty just indicated seems, therefore, to recur perpetually, and to be inherent in the very nature of philosophical exposition. This is like what happens in ordinary proof, where the reasons given are themselves in need of further reasons, and so on *ad infinitum*. This pattern of giving reasons and stating conditions belongs to that method of proof which differs from the dialectical movement, and belongs therefore to external cognition. As regards the dialectical movement itself, its element is the one Notion; it thus has a content which is, in its own self, Subject through and through. Thus no content occurs which functions as an underlying subject, nor receives its meaning as a predicate; the proposition as it stands is merely an empty form.

Apart from the self that is sensuously intuited or represented, it is above all the name as name that designates the pure Subject, the empty unit without thought-content. For this reason it may be expedient, e.g., to avoid the name 'God', since this word is not immediately also a Notion, but rather the proper name, the fixed point of rest of the underlying Subject; whereas, on the other hand, e.g. 'Being' or 'the One', 'Singularity', 'the Subject', etc. themselves at once suggest concepts. Even if speculative truths are affirmed of this subject, their content lacks the immanent Notion, because it is present merely in the form

of a passive subject, with the result that such truths readily assume the form of mere edification. From this side, too, the habit of expressing the speculative predicate in the form of a proposition, and not as Notion and essence, creates a difficulty that can be increased or diminished through the very way in which philosophy is expounded. In keeping with our insight into the nature of speculation, the exposition should preserve the dialectical form, and should admit nothing except in so far as it is comprehended [in terms of the Notion], and is the Notion.

67. The study of philosophy is as much hindered by the conceit that will not argue, as it is by the argumentative approach. This conceit relies on truths which are taken for granted and which it sees no need to re-examine; it just lays them down, and believes it is entitled to assert them, as well as to judge and pass sentence by appealing to them. In view of this, it is especially necessary that philosophizing should again be made a serious business. In the case of all other sciences, arts, skills, and crafts, everyone is convinced that a complex and laborious programme of learning and practice is necessary for competence. Yet when it comes to philosophy, there seems to be a currently prevailing prejudice to the effect that, although not everyone who has eyes and fingers, and is given leather and last, is at once in a position to make shoes, everyone nevertheless immediately understands how to philosophize, and how to evaluate philosophy, since he possesses the criterion for doing so in his natural reason—as if he did not likewise possess the measure for a shoe in his own foot. It seems that philosophical competence consists precisely in an absence of information and study, as though philosophy left off where they began. Philosophy is frequently taken to be a purely formal kind of knowledge, void of content, and the insight is sadly lacking that, whatever truth there may be in the content of any discipline or science, it can only deserve the name if such truth has been engendered by philosophy. Let the other sciences try to argue as much as they like without philosophy—without it they can have in them neither life, Spirit, nor truth.

68. In place of the long process of culture towards genuine philosophy, a movement as rich as it is profound, through which Spirit achieves knowledge, we are offered as quite equivalent

either direct revelations from heaven, or the sound common sense that has never laboured over, or informed itself regarding, other knowledge or genuine philosophy; and we are assured that these are quite as good substitutes as some claim chicory is for coffee. It is not a pleasant experience to see ignorance, and a crudity without form or taste, which cannot focus its thought on a single abstract proposition, still less on a connected chain of them, claiming at one moment to be freedom of thought and toleration, and at the next to be even genius. Genius, we all know, was once all the rage in poetry, as it now is in philosophy; but when its productions made sense at all, such genius begat only trite prose instead of poetry, or, getting beyond that, only crazy rhetoric. So, nowadays, philosophizing by the light of nature, which regards itself as too good for the Notion, and as being an intuitive and poetic thinking in virtue of this deficiency, brings to market the arbitrary combinations of an imagination that has only been disorganized by its thoughts, an imagery that is neither fish nor flesh, neither poetry nor philosophy.

69. On the other hand, when philosophizing by the light of nature flows along the more even course of sound common sense, it offers at its very best only a rhetoric of trivial truths. And, if reproached with the insignificance of these truths, it assures us in reply that their meaning and fulfilment reside in its heart, and must surely be present in the hearts of others too, since it reckons to have said the last word once the innocence of the heart, the purity of conscience, and such like have been mentioned. These are ultimate truths to which no exception can be taken, and beyond which nothing more can be demanded. It is just the point, however, that the best should not remain in the recesses of what is inner, but should be brought out of these depths into the light of day. But it would be better by far to spare oneself the effort of bringing forth ultimate truths of that kind; for they have long since been available in catechisms or in popular sayings, etc.—It is not difficult to grasp such vague and misleading truths, or even to show that the mind in believing them is also aware of their very opposite. When it labours to extricate itself from the bewilderment this sets up, it falls into fresh contradictions, and may very well burst out with the assertion that the question is settled, that so and

so is the truth, and that the other views are sophistries. For 'sophistry' is a slogan used by ordinary common sense against educated reason, just as the expression 'visionary dreaming' sums up, once and for all, what philosophy means to those who are ignorant of it.—Since the man of common sense makes his appeal to feeling, to an oracle within his breast, he is finished and done with anyone who does not agree; he only has to explain that he has nothing more to say to anyone who does not find and feel the same in himself. In other words, he tramples underfoot the roots of humanity. For it is the nature of humanity to press onward to agreement with others; human nature only really exists in an achieved community of minds. The anti-human, the merely animal, consists in staying within the sphere of feeling, and being able to communicate only at that level.

70. Should anyone ask for a royal road to Science, there is no more easy-going way than to rely on sound common sense; and for the rest, in order to keep up with the times, and with advances in philosophy, to read reviews of philosophical works, perhaps even to read their prefaces and first paragraphs. For these preliminary pages give the general principles on which everything turns, and the reviews, as well as providing historical accounts, also provide the critical appraisal which, being a judgement, stands high above the work judged. This common road can be taken in casual dress; but the high sense for the Eternal, the Holy, the Infinite strides along in the robes of a high priest, on a road that is from the first no road, but has immediate being as its centre, the genius of profound original ideas and lofty flashes of inspiration. But just as profundity of this kind still does not reveal the source of essential being, so, too, these sky-rockets of inspiration are not yet the empyrean. True thoughts and scientific insight are only to be won through the labour of the Notion. Only the Notion can produce the universality of knowledge which is neither common vagueness nor the inadequacy of ordinary common sense, but a fully developed, perfected cognition; not the uncommon universality of a reason whose talents have been ruined by indolence and the conceit of genius, but a truth ripened to its properly matured form so as to be capable of being the property of all self-conscious Reason.

71. Since I hold that Science exists solely in the self-movement of the Notion, and since my view differs from, and is in fact wholly opposed to, current ideas regarding the nature and form of truth, both those referred to above and other peripheral aspects of them, it seems that any attempt to expound the system of Science from this point of view is unlikely to be favourably received. In the meantime, I can bear in mind that if at times the excellence of Plato's philosophy has been held to lie in his scientifically valueless myths, there have also been times, even called times of ecstatic dreaming,[1] when Aristotle's philosophy was esteemed for its speculative depth, and Plato's *Parmenides* (surely the greatest artistic achievement of the ancient dialectic) was regarded as the true disclosure and positive expression of the divine life, and times when, despite the obscurity generated by ecstasy, this misunderstood ecstasy was in fact supposed to be nothing else than the pure Notion. Furthermore, what really is excellent in the philosophy of our time takes its value to lie in its scientific quality, and even though others take a different view, it is in fact only in virtue of its scientific character that it exerts any influence. Hence, I may hope, too, that this attempt to vindicate Science for the Notion, and to expound it in this its proper element, will succeed in winning acceptance through the inner truth of the subject-matter. We must hold to the conviction that it is the nature of truth to prevail when its time has come, and that it appears only when this time has come, and therefore never appears prematurely, nor finds a public not ripe to receive it; also we must accept that the individual needs that this should be so in order to verify what is as yet a matter for himself alone, and to experience the conviction, which in the first place belongs only to a particular individual, as something universally held. But in this connection the public must often be distinguished from those who pose as its representatives and spokesmen. In many respects the attitude of the public is quite different from, even contrary to, that of these spokesmen. Whereas the public is inclined good-naturedly to blame itself when a philosophical work makes no appeal to it, these others, certain of their own competence, put all the blame on the author. The effect of such a work on the

[1] This was what the English Enlightment called 'enthusiasm', but the word has no religious overtones now.

public is more noiseless than the action of these dead men when they bury their dead. The general level of insight now is altogether more educated, its curiosity more awake, and its judgement more swiftly reached, so that the feet of those who will carry you out are already at the door. But from this we must often distinguish the more gradual effect which corrects the attention extorted by imposing assurances and corrects, too, contemptuous censure, and gives some writers an audience only after a time, while others after a time have no audience left.

72. For the rest, at a time when the universality of Spirit has gathered such strength, and the singular detail, as is fitting, has become correspondingly less important, when, too, that universal aspect claims and holds on to the whole range of the wealth it has developed, the share in the total work of Spirit which falls to the individual can only be very small. Because of this, the individual must all the more forget himself, as the nature of Science implies and requires. Of course, he must make of himself and achieve what he can; but less must be demanded of him, just as he in turn can expect less of himself, and may demand less for himself.

INTRODUCTION

73. It is a natural assumption that in philosophy, before we start to deal with its proper subject-matter, viz. the actual cognition of what truly is, one must first of all come to an understanding about cognition, which is regarded either as the instrument to get hold of the Absolute, or as the medium through which one discovers it. A certain uneasiness seems justified, partly because there are different types of cognition, and one of them might be more appropriate than another for the attainment of this goal, so that we could make a bad choice of means; and partly because cognition is a faculty of a definite kind and scope, and thus, without a more precise definition of its nature and limits, we might grasp clouds of error instead of the heaven of truth. This feeling of uneasiness is surely bound to be transformed into the conviction that the whole project of securing for consciousness through cognition what exists in itself is absurd, and that there is a boundary between cognition and the Absolute that completely separates them. For, if cognition is the instrument for getting hold of absolute being, it is obvious that the use of an instrument on a thing certainly does not let it be what it is for itself, but rather sets out to reshape and alter it. If, on the other hand, cognition is not an instrument of our activity but a more or less passive medium through which the light of truth reaches us, then again we do not receive the truth as it is in itself, but only as it exists through and in this medium. Either way we employ a means which immediately brings about the opposite of its own end; or rather, what is really absurd is that we should make use of a means at all.

It would seem, to be sure, that this evil could be remedied through an acquaintance with the way in which the *instrument* works; for this would enable us to eliminate from the representation of the Absolute which we have gained through it whatever is due to the instrument, and thus get the truth in its purity. But this 'improvement' would in fact only bring us back to where we were before. If we remove from a reshaped thing what the instrument has done to it, then the thing—here

the Absolute—becomes for us exactly what it was before this [accordingly] superfluous effort. On the other hand, if the Absolute is supposed merely to be brought nearer to us through this instrument, without anything in it being altered, like a bird caught by a lime-twig, it would surely laugh our little ruse to scorn, if it were not with us, in and for itself, all along, and of its own volition. For a ruse is just what cognition would be in such a case, since it would, with its manifold exertions, be giving itself the air of doing something quite different from creating a merely immediate and therefore effortless relationship. Or, if by testing cognition, which we conceive of as a *medium*, we get to know the law of its refraction, it is again useless to subtract this from the end result. For it is not the refraction of the ray, but the ray itself whereby truth reaches us, that is cognition; and if this were removed, all that would be indicated would be a pure direction or a blank space.

74. Meanwhile, if the fear of falling into error sets up a mistrust of Science, which in the absence of such scruples gets on with the work itself, and actually cognizes something, it is hard to see why we should not turn round and mistrust this very mistrust. Should we not be concerned as to whether this fear of error is not just the error itself? Indeed, this fear takes something—a great deal in fact—for granted as truth, supporting its scruples and inferences on what is itself in need of prior scrutiny to see if it is true. To be specific, it takes for granted certain ideas about cognition as an *instrument* and as a *medium*, and assumes that there is a *difference between ourselves and this cognition.* Above all, it presupposes that the Absolute stands on one side and cognition on the other, independent and separated from it, and yet is something real; or in other words, it presupposes that cognition which, since it is excluded from the Absolute, is surely outside of the truth as well, is nevertheless true, an assumption whereby what calls itself fear of error reveals itself rather as fear of the truth.

75. This conclusion stems from the fact that the Absolute alone is true, or the truth alone is absolute. One may set this aside on the grounds that there is a type of cognition which, though it does not cognize the Absolute as Science aims to, is still true, and that cognition in general, though it be incapable of grasping the Absolute, is still capable of grasping other kinds

of truth. But we gradually come to see that this kind of talk which goes back and forth only leads to a hazy distinction between an absolute truth and some other kind of truth, and that words like 'absolute', 'cognition', etc. presuppose a meaning which has yet to be ascertained.

76. Instead of troubling ourselves with such useless ideas and locutions about cognition as 'an instrument for getting hold of the Absolute', or as 'a medium through which we view the truth' (relationships which surely, in the end, are what all these ideas of a cognition cut off from the Absolute, and an Absolute separated from cognition, amount to); instead of putting up with excuses which create the incapacity of Science by assuming relationships of this kind in order to be exempt from the hard work of Science, while at the same time giving the impression of working seriously and zealously; instead of bothering to refute all these ideas, we could reject them out of hand as adventitious and arbitrary, and the words associated with them like 'absolute', 'cognition', 'objective' and 'subjective', and countless others whose meaning is assumed to be generally familiar, could even be regarded as so much deception. For to give the impression that their meaning is generally well known, or that their Notion is comprehended, looks more like an attempt to avoid the main problem, which is precisely to provide this Notion. We could, with better justification, simply spare ourselves the trouble of paying any attention whatever to such ideas and locutions; for they are intended to ward off Science itself, and constitute merely an empty appearance of knowing, which vanishes immediately as soon as Science comes on the scene. But Science, just because it comes on the scene, is itself an appearance: in coming on the scene it is not yet Science in its developed and unfolded truth. In this connection it makes no difference whether we think of Science as the appearance because it comes on the scene alongside another mode of knowledge, or whether we call that other untrue knowledge its manifestation. In any case Science must liberate itself from this semblance, and it can do so only by turning against it. For, when confronted with a knowledge that is without truth, Science can neither merely reject it as an ordinary way of looking at things, while assuring us that its Science is a quite different sort of cognition for which that ordinary knowledge is of no account

whatever; nor can it appeal to the vulgar view for the intimations it gives us of something better to come. By the former *assurance*, Science would be declaring its power to lie simply in its *being*; but the untrue knowledge likewise appeals to the fact that *it is*, and *assures* us that for it Science is of no account. *One* bare assurance is worth just as much as another. Still less can Science appeal to whatever intimations of something better it may detect in the cognition that is without truth, to the signs which point in the direction of Science. For one thing, it would only be appealing again to what merely *is*; and for another, it would only be appealing to itself, and to itself in the mode in which it exists in the cognition that is without truth. In other words, it would be appealing to an inferior form of its being, to the way it appears, rather than to what it is in and for itself. It is for this reason that an exposition of how knowledge makes its appearance will here be undertaken.

77. Now, because it has only phenomenal knowledge for its object, this exposition seems not to be Science, free and self-moving in its own peculiar shape; yet from this standpoint it can be regarded as the path of the natural consciousness which presses forward to true knowledge; or as the way of the Soul which journeys through the series of its own configurations as though they were the stations appointed for it by its own nature,[1] so that it may purify itself for the life of the Spirit, and achieve finally, through a completed experience of itself, the awareness of what it really is in itself.

78. Natural consciousness will show itself to be only the Notion of knowledge, or in other words, not to be real knowledge. But since it directly takes itself to be real knowledge, this path has a negative significance for it, and what is in fact the realization of the Notion, counts for it rather as the loss of its own self; for it does lose its truth on this path. The road can therefore be regarded as the pathway of *doubt*, or more precisely as the way of despair. For what happens on it is not what is ordinarily understood when the word 'doubt' is used: shilly-shallying about this or that presumed truth, followed by a return to that truth again, after the doubt has been appropriately dispelled—so that at the end of the process the matter is taken to be what it was in the first place. On the contrary,

[1] An allusion perhaps to the Stations of the Cross.

this path is the conscious insight into the untruth of phenomenal knowledge, for which the supreme reality is what is in truth only the unrealized Notion. Therefore this thoroughgoing scepticism is also not the scepticism with which an earnest zeal for truth and Science fancies it has prepared and equipped itself in their service: the *resolve*, in Science, not to give oneself over to the thoughts of others, upon mere authority, but to examine everything for oneself and follow only one's own conviction, or better still, to produce everything oneself, and accept only one's own deed as what is true.

The series of configurations which consciousness goes through along this road is, in reality, the detailed history of the *education* of consciousness itself to the standpoint of Science. That zealous resolve represents this education simplistically as something directly over and done with in the making of the resolution; but the way of the Soul is the actual fulfilment of the resolution, in contrast to the untruth of that view. Now, following one's own conviction is, of course, more than giving oneself over to authority; but changing an opinion accepted on authority into an opinion held out of personal conviction, does not necessarily alter the content of the opinion, or replace error with truth. The only difference between being caught up in a system of opinions and prejudices based on personal conviction, and being caught up in one based on the authority of others, lies in the added conceit that is innate in the former position. The scepticism that is directed against the whole range of phenomenal consciousness, on the other hand, renders the Spirit for the first time competent to examine what truth is. For it brings about a state of despair about all the so-called natural ideas, thoughts, and opinions, regardless of whether they are called one's own or someone else's, ideas with which the consciousness that sets about the examination [of truth] *straight away* is still filled and hampered, so that it is, in fact, incapable of carrying out what it wants to undertake.

79. The necessary progression and interconnection of the forms of the unreal consciousness will by itself bring to pass the *completion* of the series. To make this more intelligible, it may be remarked, in a preliminary and general way, that the exposition of the untrue consciousness in its untruth is not a merely *negative* procedure. The natural consciousness itself normally

takes this one-sided view of it; and a knowledge which makes this one-sidedness its very essence is itself one of the patterns of incomplete consciousness which occurs on the road itself, and will manifest itself in due course. This is just the scepticism which only ever sees pure nothingness in its result and abstracts from the fact that this nothingness is specifically the nothingness of that *from which it results.* For it is only when it is taken as the result of that from which it emerges, that it is, in fact, the true result; in that case it is itself a *determinate* nothingness, one which has a *content.* The scepticism that ends up with the bare abstraction of nothingness or emptiness cannot get any further from there, but must wait to see whether something new comes along and what it is, in order to throw it too into the same empty abyss. But when, on the other hand, the result is conceived as it is in truth, namely, as a *determinate* negation, a new form has thereby immediately arisen, and in the negation the transition is made through which the progress through the complete series of forms comes about of itself.

80. But the *goal* is as necessarily fixed for knowledge as the serial progression; it is the point where knowledge no longer needs to go beyond itself, where knowledge finds itself, where Notion corresponds to object and object to Notion. Hence the progress towards this goal is also unhalting, and short of it no satisfaction is to be found at any of the stations on the way. Whatever is confined within the limits of a natural life cannot by its own efforts go beyond its immediate existence; but it is driven beyond it by something else, and this uprooting entails its death. Consciousness, however, is explicitly the *Notion* of itself. Hence it is something that goes beyond limits, and since these limits are its own, it is something that goes beyond itself. With the positing of a single particular the beyond is also established for consciousness, even if it is only *alongside* the limited object as in the case of spatial intuition. Thus consciousness suffers this violence at its own hands: it spoils its own limited satisfaction. When consciousness feels this violence, its anxiety may well make it retreat from the truth, and strive to hold on to what it is in danger of losing. But it can find no peace. If it wishes to remain in a state of unthinking inertia, then thought troubles its thoughtlessness, and its own unrest disturbs its inertia. Or, if it entrenches itself in sentimentality, which assures

us that it finds everything to be *good in its kind*, then this assurance likewise suffers violence at the hands of Reason, for, precisely in so far as something is merely a kind, Reason finds it *not* to be good. Or, again, its fear of the truth may lead consciousness to hide, from itself and others, behind the pretension that its burning zeal for truth makes it difficult or even impossible to find any other truth but the unique truth of vanity—that of being at any rate cleverer than any thoughts that one gets by oneself or from others. This conceit which understands how to belittle every truth, in order to turn back into itself and gloat over its own understanding, which knows how to dissolve every thought and always find the same barren Ego instead of any content—this is a satisfaction which we must leave to itself, for it flees from the universal, and seeks only to be for itself.

81. In addition to these preliminary general remarks about the manner and the necessity of the progression, it may be useful to say something about the *method of carrying out the inquiry*. If this exposition is viewed as a way of *relating Science* to *phenomenal* knowledge, and as an investigation and *examination of the reality of cognition*, it would seem that it cannot take place without some presupposition which can serve as its underlying *criterion*. For an examination consists in applying an accepted standard, and in determining whether something is right or wrong on the basis of the resulting agreement or disagreement of the thing examined; thus the standard as such (and Science likewise if it were the criterion) is accepted as the *essence* or as the *in-itself*. But here, where Science has just begun to come on the scene, neither Science nor anything else has yet justified itself as the essence or the in-itself; and without something of the sort it seems that no examination can take place.

82. This contradiction and its removal will become more definite if we call to mind the abstract determinations of truth and knowledge as they occur in consciousness. Consciousness simultaneously *distinguishes* itself from something, and at the same time *relates* itself to it, or, as it is said, this something exists *for* consciousness; and the determinate aspect of this *relating*, or of the *being* of something for a consciousness, is *knowing*. But we distinguish this being-for-another from *being-in-itself*; whatever is related to knowledge or knowing is also distinguished from it, and posited as existing outside of this relation-

ship; this *being-in-itself* is called *truth*. Just what might be involved in these determinations is of no further concern to us here. Since our object is phenomenal knowledge, its determinations too will at first be taken directly as they present themselves; and they do present themselves very much as we have already apprehended them.

83. Now, if we inquire into the truth of knowledge, it seems that we are asking what knowledge is *in itself*. Yet in this inquiry knowledge is *our* object, something that exists *for us*; and the *in-itself* that would supposedly result from it would rather be the being of knowledge *for us*. What we asserted to be its essence would be not so much its truth but rather just our knowledge of it. The essence or criterion would lie within ourselves, and that which was to be compared with it and about which a decision would be reached through this comparison would not necessarily have to recognize the validity of such a standard.

84. But the dissociation, or this semblance of dissociation and presupposition, is overcome by the nature of the object we are investigating. Consciousness provides its own criterion from within itself, so that the investigation becomes a comparison of consciousness with itself; for the distinction made above falls within it. In consciousness one thing exists *for* another, i.e. consciousness regularly contains the determinateness of the moment of knowledge; at the same time, this other is to consciousness not merely *for it*, but is also outside of this relationship, or exists *in itself*: the moment of truth. Thus in what consciousness affirms from within itself as *being-in-itself* or the *True* we have the standard which consciousness itself sets up by which to measure what it knows. If we designate *knowledge* as the Notion, but the essence or the *True* as what exists, or the *object*, then the examination consists in seeing whether the Notion corresponds to the object. But if we call the *essence* or in-itself of the *object* the *Notion*, and on the other hand understand by the *object* the Notion itself as *object*, viz. as it exists *for an other*, then the examination consists in seeing whether the object corresponds to its Notion. It is evident, of course, that the two procedures are the same. But the essential point to bear in mind throughout the whole investigation is that these two moments, 'Notion' and 'object', 'being-for-another' and 'being-in-itself', both fall *within* that knowledge which we are investigating.

Consequently, we do not need to import criteria, or to make use of our own bright ideas and thoughts during the course of the inquiry; it is precisely when we leave these aside that we succeed in contemplating the matter in hand as it is *in and for itself*.

85. But not only is a contribution by us superfluous, since Notion and object, the criterion and what is to be tested, are present in consciousness itself, but we are also spared the trouble of comparing the two and really *testing* them, so that, since what consciousness examines is its own self, all that is left for us to do is simply to look on. For consciousness is, on the one hand, consciousness of the object, and on the other, consciousness of itself; consciousness of what for it is the True, and consciousness of its knowledge of the truth. Since both are *for* the same consciousness, this consciousness is itself their comparison; it is for this same consciousness to know whether its knowledge of the object corresponds to the object or not. The object, it is true, seems only to be for consciousness in the way that consciousness knows it; it seems that consciousness cannot, as it were, get behind the object as it exists for consciousness so as to examine what the object is *in itself*, and hence, too, cannot test its own knowledge by that standard. But the distinction between the in-itself and knowledge is already present in the very fact that consciousness knows an object at all. Something is *for it* the *in-itself*; and knowledge, or the being of the object for consciousness, is, *for it*, another moment. Upon this distinction, which is present as a fact, the examination rests. If the comparison shows that these two moments do not correspond to one another, it would seem that consciousness must alter its knowledge to make it conform to the object. But, in fact, in the alteration of the knowledge, the object itself alters for it too, for the knowledge that was present was essentially a knowledge of the object: as the knowledge changes, so too does the object, for it essentially belonged to this knowledge. Hence it comes to pass for consciousness that what it previously took to be the *in-itself* is not an *in-itself*, or that it was only an in-itself *for consciousness*. Since consciousness thus finds that its knowledge does not correspond to its object, the object itself does not stand the test; in other words, the criterion for testing is altered when that for which it was to have been the criterion fails to pass the test;

and the testing is not only a testing of what we know, but also a testing of the criterion of what knowing is.

86. *Inasmuch as the new true object issues from it*, this *dialectical* movement which consciousness exercises on itself and which affects both its knowledge and its object, is precisely what is called *experience* [*Erfahrung*]. In this connection there is a moment in the process just mentioned which must be brought out more clearly, for through it a new light will be thrown on the exposition which follows. Consciousness knows *something*; this object is the essence or the *in-itself*; but it is also for consciousness the in-itself. This is where the ambiguity of this truth enters. We see that consciousness now has two objects: one is the first *in-itself*, the second is the *being-for-consciousness of this in-itself*. The latter appears at first sight to be merely the reflection of consciousness into itself, i.e. what consciousness has in mind is not an object, but only its knowledge of that first object. But, as was shown previously, the first object, in being known, is altered for consciousness; it ceases to be the in-itself, and becomes something that is the *in-itself* only *for consciousness*. And this then is the True: the being-for-consciousness of this in-itself. Or, in other words, this is the *essence*, or the *object* of consciousness. This new object contains the nothingness of the first, it is what experience has made of it.

87. This exposition of the course of experience contains a moment in virtue of which it does not seem to agree with what is ordinarily understood by experience. This is the moment of transition from the first object and the knowledge of it, to the other object, which experience is said to be about. Our account implied that our knowledge of the first object, or the being-*for*-consciousness of the first in-itself, itself becomes the second object. It usually seems to be the case, on the contrary, that our experience of the untruth of our first notion comes by way of a second object which we come upon by chance and externally, so that our part in all this is simply the pure *apprehension* of what is in and for itself. From the present viewpoint, however, the new object shows itself to have come about through a *reversal of consciousness itself*. This way of looking at the matter is something contributed by *us*, by means of which the succession of experiences through which consciousness passes is raised into a scientific progression—but it is not known to the consciousness

that we are observing. But, as a matter of fact, we have here the same situation as the one discussed in regard to the relation between our exposition and scepticism, viz. that in every case the result of an untrue mode of knowledge must not be allowed to run away into an empty nothing, but must necessarily be grasped as the nothing *of that from which it results*—a result which contains what was true in the preceding knowledge. It shows up here like this: since what first appeared as the object sinks for consciousness to the level of its way of knowing it, and since the in-itself becomes a *being-for-consciousness* of the in-itself, the latter is now the new object. Herewith a new pattern of consciousness comes on the scene as well, for which the essence is something different from what it was at the preceding stage. It is this fact that guides the entire series of the patterns of consciousness in their necessary sequence. But it is just this necessity itself, or the *origination* of the new object, that presents itself to consciousness without its understanding how this happens, which proceeds for us, as it were, behind the back of consciousness. Thus in the movement of consciousness there occurs a moment of *being-in-itself* or *being-for-us* which is not present to the consciousness comprehended in the experience itself. The *content*, however, of what presents itself to us does exist *for it*; we comprehend only the formal aspect of that content, or its pure origination. *For it*, what has thus arisen exists only as an object; *for us*, it appears at the same time as movement and a process of becoming.

88. Because of this necessity, the way to Science is itself already *Science*, and hence, in virtue of its content, is the Science of the *experience of consciousness*.

89. The experience of itself which consciousness goes through can, in accordance with its Notion, comprehend nothing less than the entire system of consciousness, or the entire realm of the truth of Spirit. For this reason, the moments of this truth are exhibited in their own proper determinateness, viz. as being not abstract moments, but as they are for consciousness, or as consciousness itself stands forth in its relation to them. Thus the moments of the whole are *patterns of consciousness*. In pressing forward to its true existence, consciousness will arrive at a point at which it gets rid of its semblance of being burdened with something alien, with what is only for it, and

some sort of 'other', at a point where appearance becomes identical with essence, so that its exposition will coincide at just this point with the authentic Science of Spirit. And finally, when consciousness itself grasps this its own essence, it will signify the nature of absolute knowledge itself.