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ABS. Negativity OR. No. 2-1877

HEGEL'S PHILOSOPHY OF NATURE, Edited & translated with an introd. & explanatory Notes by M. J. GREGOR, 3 vols.

Vol. I. Introd., Foreword & Mechanics

The section of Introd. called Dev. ends with (pp. 84-5) showing how Hegel had in mind the Encycl. - lectures on Logic (1801-2), Nature (1803-6) and Spirit (1805-6) for which printing arrangements were made in 2-1806. However he had completed less than half (PHEN., pp. 131-412) Introd. - part of the consciousness - p. 144. EXPERIENCE OF CONSCIOUSNESS - leading to AK - Consciousness, Self-Consciousness, Reason - to a virtue course of World - WHEREUPON HEGEL begins to call it PHEN. (Theory of appearance) rather than System of Science. 2nd 1/2 of book (beginning with end of Reason) self-contained individuals associated as a community of animals & moving on to SPIRIT OF WHICH HE COMPLETES IN UNBELIEVABLY SHORT PER. OF 2(?) months - Aug-Oct 1806) PHEN follows & is completed by new year & sent to publisher (1/16/1807).

1859 Hegel therefore concluded his dev. by preparing the way for a full-scale exposition of the 'Encycl.' by a full-scale structuralization (1806) of Spirit after which Petry & Otto Feggeler HEGEL STUDLEN BONN (1961) pp. 282-3. In opp. to the usual interpretation of the Hegelian text, I should like to propose the following: that the actual science of Spirit is not the Logic, but the philosophy of Spirit. This is undoubtedly justified, & is now widely accepted. For a classical exposition of the former view see Jean Hyppolite 'Logique et Existence. Essai sur la Logique de Hegel.' (Paris, 1953)

Then follows a section entitled The Notion it is this one which includes the final pars. / of Encycle#572-577 (pp. 92-97) which has greatest interest for me.

In this he includes lectures on Phil which do not clarify subj. (since they treat their subj. HISTORICALLY, not speculatively...we are left with these jejune pars., the enigmatic utterances concluding the PHEN. & a genial ref. to 'Hamlet' at the end of 'Lectures on the His of Phil.' (Vol. III, p. 547)

p. 92 "In the 3rd instance, the syllogism is the idea of phil., which has self-knowing reason, the absolutely-universal, for its middle term: a middle which divides itself into Spirit & Nature, making the former its presupposition, as the process of subjective activity of the Idea & the latter its U-extreme, as the process of the implicit, objective being of the Idea'. In the particular instance of this case, my subj. recognition of measure & the occurrence of it in chemical combinations, are regarded as the premises of the universality of it as a category." (#577)

p. 93 "In these 3 syllogisms therefore Hegel attempts to exhibit the U principles involved in the 3 possible ways of regarding knowledge. As the Ger. text is explicit enough on the point, it must be the inaccuracy of Wallace's translation of #577 which has led Br. thinkers to regard the 'Logic' as such as constituting the middle term of this final syllogism. Hegel makes no mention of the 'logical system' (fabricated by Wallace). What he actually says is that "THIS NOTION OF PHIL. IS THE SELF-THINKING IDEA, the aware of itself (#236) it is that which is logical in the sense that it is universally true in its concrete content as in the actual"

Handwritten notes on the left margin: "The section of Introd. called Dev. ends with (pp. 84-5) showing how Hegel had in mind the Encycl. - lectures on Logic (1801-2), Nature (1803-6) and Spirit (1805-6) for which printing arrangements were made in 2-1806. However he had completed less than half (PHEN., pp. 131-412) Introd. - part of the consciousness - p. 144. EXPERIENCE OF CONSCIOUSNESS - leading to AK - Consciousness, Self-Consciousness, Reason - to a virtue course of World - WHEREUPON HEGEL begins to call it PHEN. (Theory of appearance) rather than System of Science. 2nd 1/2 of book (beginning with end of Reason) self-contained individuals associated as a community of animals & moving on to SPIRIT OF WHICH HE COMPLETES IN UNBELIEVABLY SHORT PER. OF 2(?) months - Aug-Oct 1806) PHEN follows & is completed by new year & sent to publisher (1/16/1807). 1859 Hegel therefore concluded his dev. by preparing the way for a full-scale exposition of the 'Encycl.' by a full-scale structuralization (1806) of Spirit after which Petry & Otto Feggeler HEGEL STUDLEN BONN (1961) pp. 282-3. In opp. to the usual interpretation of the Hegelian text, I should like to propose the following: that the actual science of Spirit is not the Logic, but the philosophy of Spirit. This is undoubtedly justified, & is now widely accepted. For a classical exposition of the former view see Jean Hyppolite 'Logique et Existence. Essai sur la Logique de Hegel.' (Paris, 1953) Then follows a section entitled The Notion it is this one which includes the final pars. / of Encycle#572-577 (pp. 92-97) which has greatest interest for me. In this he includes lectures on Phil which do not clarify subj. (since they treat their subj. HISTORICALLY, not speculatively...we are left with these jejune pars., the enigmatic utterances concluding the PHEN. & a genial ref. to 'Hamlet' at the end of 'Lectures on the His of Phil.' (Vol. III, p. 547) p. 92 "In the 3rd instance, the syllogism is the idea of phil., which has self-knowing reason, the absolutely-universal, for its middle term: a middle which divides itself into Spirit & Nature, making the former its presupposition, as the process of subjective activity of the Idea & the latter its U-extreme, as the process of the implicit, objective being of the Idea'. In the particular instance of this case, my subj. recognition of measure & the occurrence of it in chemical combinations, are regarded as the premises of the universality of it as a category." (#577) p. 93 "In these 3 syllogisms therefore Hegel attempts to exhibit the U principles involved in the 3 possible ways of regarding knowledge. As the Ger. text is explicit enough on the point, it must be the inaccuracy of Wallace's translation of #577 which has led Br. thinkers to regard the 'Logic' as such as constituting the middle term of this final syllogism. Hegel makes no mention of the 'logical system' (fabricated by Wallace). What he actually says is that "THIS NOTION OF PHIL. IS THE SELF-THINKING IDEA, the aware of itself (#236) it is that which is logical in the sense that it is universally true in its concrete content as in the actual"

Handwritten notes at the bottom left: "It is always a matter of process in nature"

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Hegel's Introd. to HEGEL'S PHIL. OF NATURE

p. 92
p. 110

within the sphere of nature, the phenomenon corresponding to the Logic & the self-thinking Idea of Spirit is life.

To the extent that the philosopher is therefore obliged to recognize the difference between the actual form of rationalized knowledge & the Ideal in the light of which it is to be regarded as rational, Hegel refers, not to the Idea, but to the Notion which explains this concept as follows. (2nd Ed.): 'The Notion as Notion contains the following moments or functional parts: The 1st is universality, meaning that it is inseparably with itself in its specific character. The 2nd is particularity, meaning the specific character in which the Notion coexists in inequality with itself. The 3rd is the singularity, meaning reflection-into-self of the specific characters of universality & particularity;--which preserves self-identity, or universality, as complete & original determinateness, without any loss of self-identity (or universality).

Handwritten notes and scribbles on the left margin, including 'UPL' and '1/13'.

Handwritten notes and scribbles in the middle section, including 'A-B-S NEW phase' and 'Human'.

STUDIES IN MARX & HEGEL by Jean Hyppolite, Edited & tr. by John C. Neill, Basic Bks., NY '69

Preface to Eng. Ed. by J.R. In 1907 when Benedetto Croce published What Is Living and What Is Dead in the Phil. of Hegel--Hegel's influence was great everywhere in Europe except France & time seemed to be right for making final assessment. He was unable to foresee that by a strange paradox Hegel would become associated with the existentialist current whose precursors had been critics of the Hegelian system. For 1st TIME PHEN. WAS TRANSLATED WITH COMMENTARY INTO FR. (1946) what was in the in 1946 mid-1948 was in EE in mid-1950's only this time PLUS REVOLUTIONS REL. OF HEGEL & MARX IS (AND) JUST HISTORICAL LEGACY. It involves a problem that can always be re-examined & which can acquire fresh meaning at any given time in history.

PART I - The Concept of Life & Existence in Hegel (Jana Phil. & PHEN.)
PART II Concept of History in Hegel (Fr. Rev. & PHEN. & Lukacs on YOUNG HEGEL)
Hegel, Early Theological Writings, p. 152 (A STILL & SECRET REV. IN THE SPIRIT OF THE AGE) *
SILENT REV. SUCH AS PRECEDES GREAT UPHEAVALS.

(p. 47) "The mood of pre-rev. society: the disintegrated consciousness."
PART III MARXISM & PHIL. (Critique of Hegel's concept of state, Structure & Phil. presuppositions of Cap.
PART IV THE PROBLEM OF THE REL. BET. TRUTH & EXISTENCE (The Human Situation in PHEN. On the Logic of Hegel)

p. 170: "Hegelian phil. rejects any notion of transcendence; it is a rigorous phil. attempt to remain on the ground of immanence & not leave it. There is no ques. of another world; there is no thing-in-itself, (no) transience. And yet the finite human thought is not trapped in its own finitude. Phil., as such, is the very expression, & the phil. of phil. is what it reveals or manifests is Being itself. Thus, it is not a case of man expressing Being more or less adequately; it is Being itself which finds expression or delineates in man."

Handwritten notes on the bottom left margin, including 'Disintegrated consciousness'.

Handwritten notes on a piece of paper, possibly a page from a book or a notebook. The text is dense and includes various words and phrases, some of which are circled or underlined. The paper is heavily stained and has a rough, textured appearance.

Visible text includes:

- Top left: "Table #21"
- Top center: "Myself"
- Top right: "Pauline" and "William"
- Middle left: "God's part"
- Middle center: "Idea of..."
- Middle right: "SELF Thinking"
- Bottom left: "Natura"
- Bottom center: "Life"
- Bottom right: "Self Landy"

The paper is numbered "12308" in the bottom right corner.

and 2) why is it only historical in the sense of process and 3) why not also philosophy of history?

In any case the final syllogism is no manifestation, no system, no sequence, but appears in the 2 others therefore as reason of reality conceiving itself primarily as logic. How from that Maurer can see a speculative theory is beyond me. In any case he concludes " therefore a system of (evolving) subjectivity from the 2nd mode of manifestation of the "Idea" as it was developed by Hegel at the conclusion of his "Encyclopedia". Because of the essentiality of manifestation and the absolute value of subjectivity it is thus less metaphysics, though also not more ontology."

As for M. J. Petry, he spends so much time against the translation of Par. 576, the word Logicien as logical principle when it should only be logic that even when he says something very pertinent on the final syllogism (par. 577) it is impossible to draw any conclusions. Here however is the relevant material: "The idea of philosophy, the Absolutely Universal for its middle term--Self-knowing Reason = mediation which constitutes the focal point of the Encyc. it should be noted is not the A-I (see par. 236-244) but the self-thinking idea of Spirit which is presented by Hegel as exhibiting the unity of the whole cycle of knowledge. What then is the part played by the Idea, the Notion and the dialectic in Hegel's thinking? ...It's the coincidence of the subject-matter of the work with its central principle. The Idea is true in and for itself; it is the absolute unity of the notion and objectivity. within the sphere of entering the phenomenology, corresponding to the A-I of the logic and the self-~~same~~ ^{thinking} idea of spirit is life.

reads in July 14

Handwritten notes:
Fresh found
Encyc. is not AI
It is self-unity
Active U
Maurer's
So Maurer's Subject matter + Principle
Unity + 236-244
AI Idea of Spirit
Maurer's