

13 pp/

22
35
70

2009
10/29
Napoli

show real M.F. p. 29 "Subj-ity"
p. 199 "Subj-ity"
"imputed" by
V. 2. 2. 2.

Preface to LL p. 87ff & Introd. -- 100

p. 93, Man confronted with web of natural phenomena...
Logic science not of external forms of thought...
but of laws of dev. of all material, natural & spiritual
p. 97 1st V. 2. -- Necessary connection
& immanent emergence of distinctions
~~p. 98 -- not only essence but show is obj.~~
p. 99 -- 1st ref. to Cap., not merely abstract U but rich in Pa

Being, pp. 101-125 -- 22pp

Compare with
2. 2. 2. 2.
3. 3. 3. 3.
4. 4. 4. 4.
5. 5. 5. 5.

p. 106 what is 1st in science had to be 1st historically
p. 107, finite & infinite, abs. & rel. parts & stages of 1 frame world
p. 109 -- in itself & for itself others v.g. + Dialectics = study of opposites
p. 114 -- rt. after "Dark waters" on Being-for-self, goes "The
thought of ideal passing into real is profound, v. i. for his, against
vulgar mat.

p. 123 -- leaps Leaps Leaps

Essence pp. 129-164 -- 35pp.

p. 141 SELF MOVEMENT WHO WOULD HAVE THOUGHT?

2nd ref. to Cap. -- Induction & deduction

p. 153 -- Both essence & appearance are MOMENTS of man's knowledge

p. 159 -- on the one hand, knowledge must be deepened to concept of Substance
" " other " actual cognition of cause is deepening from
externality of phen. to Substance

Cause & effect, ergo, MOMENTS of universal reciprocal --
all-sidedness, all-embracing

p. 160 -- as late as last section of Essence, refers to Plekhanov on "inner
spirit, but then sees "a very profound indication of his causes
H understands causality a th. times better...

ref. is 50th
anniversary of H article by Pl.

But as he ends the Essence, and reads Hegel's definition of Notion as "the realm of
Subj-ity, or of Freedom..." he notes N3 Freedom = Subj-ity

End, Consciousness Endeavor, N3

Notion, pp. 167-228

71pp.

1st notation (p. 169) Notion not only self-conscious understanding but stage as well
of Nature, of Spirit of Life. -- I calls attention to
it being "veva" of transformation of obj-idealism into mat.

p. 171 From living perception to abstract thought & from this to practice
still reminds himself that "The materialist... consigning
God & phil. rubble that defends God, to the rubbish heap."
s.c. I, Subj-ity -- U P I -- calls it "a best means for getting a headache" (p. 176)

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12579

BUT HE HARDLY FINISHES THAT SENTENCE WHEN (1) "Hegel's analysis of
syllogism UPI recalls Mx's imitation of H in Ch. I."
(2) "One would have to return to H for step-by-step analysis of CURRENT
logic & theory of knowledge -- and while calling "true significance of H's Logic),
(3) makes true great leap -- Just as pp. 178-9

anding (4)with 2 Aphorisms (a)1st. against Pl.
not excluding himself not only because of plural (ii)but also notation that
this concerns criticism of modern Kantianism, Machism, etc.
then(5)p.180 Impossible to understand Cap.

Sec.2, Obj-ity, pp.185

Section 2 - Objectivity, pp. 185-191

The most important point here is the "translation of Hegel's analysis on the relationship of end and means to Mechanism and Chemism:

" The laws of the external world, of nature, which are divided into mechanical and chemical (this is very important) are the bases of man's purposive activity.

CHEMICAL TECHNIQUE serves human ends just because its character (essence) consists in its being determined by external conditions (the law of nature).

MECHANICAL AND

(TECHNIQUE and the OBJECTIVE world. TECHNIQUE and ENDS)

Concl

Two remarkable things occur at this stage: (1) that even though Lenin is following through the objective doctrine and is about to reach the Idea, he refers to it as the movement from the subjective ~~axiom~~ notion and subjective end to the o b j e c t i v e truth, i.e. his definition of Idea And (2) when Hegel endeavours - sometimes even huffs and puffs - to bring man's purposive activity under the categories of logic, saying that this activity is the "syllogism" (Schluss), that the subject (man) plays the role of a "member" in the logical "figure" of the "syllogism" and so on, - THEN THAT IS NOT MERELY STRETCHING A POINT, A MERE GAME, THIS HAS A VERY PROFOUND, PURELY MATERIALISTIC CONTENT. It has to be inverted; the practical activity of man had to lead his consciousness to the repetition of the various logical figures thousands of millions of times in order that these figures could obtain the significance of axioms. This nota bene."

perhaps
New
of an
DELA

Hegel, on Practice, and the objectivity of Cognition has great attraction for Lenin who notes to himself that "it is necessary to return to this".

It is precisely where Hegel deals with the relationship of the practical idea, its role in the theory of knowledge that Lenin notes his most famous expression.

Concl

Alias:
"Man's consciousness not only reflects the objective world, but creates it."

The same "translation" on the expression of Hegel on Practical Idea, at the point where Hegel says (p. 460) "But the self-certainty which the subject has in the fact of its determinedness in and for itself, is a certainty of its own actuality and of the non-actuality of the world..." Lenin ~~but~~ ^{1st notes that Hegel suddenly} used the word subject instead of notion (p. 213) and then concludes "i.e. that the world does not satisfy man and man decides to change it by his activity."

In a word, what Lenin is doing here, in grappling with the role of practice in Hegel's philosophy at the point of transition to the Absolute Idea, is (1) to make a new category of the creativity of consciousness.

(2) Notes the significance of Hegel using subject for notion.

(3) He explains the non-actuality of the world to mean that man doesn't like what faces him and changes it.

He, then, tries to see what the syllogism of action is: 1st, the external actuality vs. the subjective aim (and visa-versa). The 2nd premise confronts it with the objective situation. The external means the instrument and the 3rd or conclusion is the coincidence of subjective and objective, the test of subjective ideas. It is on this note that we approach the final chapter of Hegel and the most flowing chapter of Lenin: (1) It begins with the stress of practice "precisely in the theory of knowledge" (2) proceeds to call attention to the "equally synthetic and analytic moment which thereby becomes dialectic. And while he considers this "not clear", he proceeds to restate it for himself, (first) in 3 sections -- the determination, the thing itself; (2nd) the contradictory nature and (3) the unity of analysis and synthesis. Whereupon, he restates it to himself by expanding the 3 into 16 points of the dialectic:

- (1) Objectivity -- not examples -- not divergencies
- (2) Totality of relations
- (3) Development, its own movement
- (4) Internally contradictory tendencies
- (5) The thing as the sum and unity of opposites
- (6) So the first five points stress objectivity, relationship, development, tendencies, the totality and the unity of opposites in that totality)
- (6) Struggle of opposites
- (7) The union of analysis and synthesis -- the break-down of separate parts.
- (8) The relation and connection with every other
- (9) Not only unity of opposites but transition of every aspect into every other.

(10) We must know that this (9) will get extended into numbers 15 and 16 as struggle of content and form and visa-versa and transition of quantity and quality and visa-versa. In a word, the next 2 points -- 10 and 11 -- the stress is on it being an endless process of discovery of new sides and an endless of deepening knowledge.

(12) From co-existence to causality and from 1 connection to a deeper one

(13) *higher stage*

(14) *turn to*

12582

P constantly
refers to
Hume

M/S
① 226-
227-17
must check

P. 226 to hold fast to the positive in its negative.
On p. 229 as he comes to the 2nd negation as the turning point in the movement
and has his jokes with triplicity and quadruplicity "counting 2 negations, the
'simple' (or 'formal') and the absolute. Lenin notes x

"The difference is not clear to me, is not the absolute
equivalent to the more concrete?" (reference is to p. 478)

and immediately notes "NB: The 'triplicity' of dialectics is its external super-
ficial side ... Hegel savagely attacks formalism, hideous and idle play w/
with dialectics." (p. 230) Finally, as Hegel comes to absolute method "the notion
preserves itself in its otherness and the universal in its particularization, in
the judgment and in reality." Lenin concludes "this extract is not at all bad
as a kind of summing up of dialectics" After which Lenin along with Hegel stresses
that the highest is the concrete

leaf
M/S
226-17

226-17
M/S
② M/S
③ M/S
④ M/S
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⑦ M/S
⑧ M/S
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