

# **The Phenomenology of Mind (Essential Selections)**

**G. W. F. Hegel**

# Introduction

Hegel's writing style is of no help to the reader trying to understand his *magnum opus*. He seems to have lived by the maxim, "A great man lays the world under the obligation to understand him." Thus, he is in the habit of describing even the most commonplace events by employing the most abstract vocabulary imaginable. As Brand Blanshard in *On Philosophical Style* once remarked, Hegel would have described British Major André's execution by the Continental Army thus: "a finite determination of infinity had been further determined by its own negation." It was, no doubt, Hegel and his ilk that C. D. Broad had in mind in his essay "Critical and Speculative Philosophy," where he complained that "what can be said at all can be said simply and clearly in any civilized language."

In what follows, I have tried to bring to the fore what I take to be the overarching structure of the *Phenomenology of Mind*. This is how I read the work: *it is an imaginative reconstruction of the inner experience of humankind at various epochs in Western history*. Let me parse that description. First, I say it is about the "inner experience of humankind" (or "consciousness," in Hegel's parlance). That's why it's a work of phenomenology, for that's what phenomenology is—a description of inner experience. But it's also "an imaginative reconstruction" of such experience. Why? Because Hegel has no way of knowing, first hand, what those experiences were. All he can do is conjecture, given the cultural records, what their creators were feeling at the time. Finally, "at various epochs in Western history": Hegel's focus is decidedly Eurocentric. "The history of the world travels from East to West," as he puts it in his *Lectures on the Philosophy of History*. "The East knew and to the present day knows only that one is free; the Greek and Roman world, that some are free; the German world knows that all are free."

Hegel imposes a very elaborate structure on his work. Other than citing it here and there along with section titles, I'm going to ignore it. Instead, I will organize the *Phenomenology of Mind* in the way in which it has always struck me. I have been aided in this endeavor, incidentally, by Alexandre Kojève's *Introduction to the Reading of Hegel*, although I have not followed him exclusively.

The *Phenomenology of Mind*, as I read it, makes three passes through Western history, each from a different perspective. The first pass, comprising Chapters I - V, is from the point of view of science. The second pass, Chapter VI, is from the point of view of ethics. The third pass, comprising Chapters VII - VIII, is from the point of view of religion.

Each of the passes has the same overall structure, in three phases. The first phase describes the gradual progress in human thought from vapid abstraction to rich concretion, which then becomes the status quo, yet which contains the seeds of its own destruction. The second phase, cultivating those seeds, is in full reaction against the status quo: it reverts back to abstract thought, and ends in total collapse—alienation, anarchy, and "the death of God." The third and final phase describes a rebirth out of the ruins of the collapse. Not surprisingly, this end of history is the Europe, particularly the German, Christian Europe, of Hegel's own day—and, most pointedly, *The Phenomenology of Mind* itself! Not for nothing has Hegel been called the most self-confident philosopher who has ever lived.

Here is a tabular representation of the nine phases:

	Science	Ethics	Religion
Phase A	Consciousness (Pre-Classical World)	Ethical Order (Ancient World)	Natural Religion (Eastern Religions)
Phase B	Self-Consciousness (Classical and Medieval Europe)	Culture (Medieval and Modern Europe)	Art-Religion (Greek Religion)
Phase C	Reason (Modern Europe)	Morality (German World)	Revealed Religion (Christianity)

Now the first two phases are in turn divided into three stages apiece, but the third and culminating phase is its own stage. The three stages of the first phase recount the gradual building up of the serviceable status quo referred to above. The three stages of the second phase recount the gradual tearing down of that status quo, ending in complete collapse. And then, as I noted above, the third phase describes the birth of the end of history out of the ruins.

In some cases, identifying the historical epoch Hegel is discussing is relatively easy. In other cases, however, the object of Hegel's interest is extremely obscure. This is particularly true of the third and fourth stages under the first pass. Some minimal help can be gleaned from Hegel's *Lectures on the Philosophy of History* and his *Lectures on the History of Philosophy*.

I have conjectured that Hegel's chapter on "Force and Understanding," Chapter III, with its discussion of form and the supersensible world, is really about Plato; but the chapter quickly digresses into a critique of Newtonian mechanics. This chapter is followed by the only chapter in the *Phenomenology of Mind*, Chapter IV, that is not divided into the traditional Hegelian triad of thesis-antithesis-synthesis. Instead, it is divided into two sections, "Lordship and Bondage" and "Stoicism, Skepticism, and the Unhappy Consciousness." Since one could make the case (a gross misreading, in my view) that Aristotle's discussion of the relation between master and slave in *Politics* I 5 is a paradigm for his entire interpretation of the natural world, I have tentatively identified that section with Aristotle. I have split off the Unhappy Consciousness from Stoicism and Skepticism, and, in the section titled "The Spiritual Work of Art," Comedy from Epic and Tragedy, because, like "Absolute Freedom and Terror," on the French Revolution, they are about the complete collapse of the status quo at the end of the second phase. Finally, this has led me to combine the sections on "The Abstract Work of Art" and "The Living Work of Art" into a single stage covering the Olympian and Mystery Religions of ancient Greece.

The following is a tabular representation of the structure of the *Phenomenology of Mind* as explained in the preceding paragraphs:

	Science	Ethics	Religion
Phase A - Stage 1	Sense-Certainty (Primitive Consciousness)	Man and Woman (Primitive Society)	Light Essence (Zoroastrianism)
Phase A - Stage 2	Perception (Early Civilization)	Guilt and Destiny (Greece)	Plant and Animal (Hinduism)
Phase A - Stage 3	Force and Understanding (Plato)	Legal Status (Rome)	Artificer (Egyptian Religion and Islam)
Phase B - Stage 1	Lordship and Bondage (Aristotle)	Self-Estranged Spirit (Middle Ages)	Art-Religions (Olympian and Mystery Religions)
Phase B - Stage 2	Stoicism and Skepticism (Stoics and Skeptics)	Enlightenment (Enlightenment)	Epic and Tragedy (Epic and Tragedy)
Phase B - Stage 3	Unhappy Consciousness (Medievals)	Absolute Freedom and Terror (French Revolution)	Comedy (Comedy)
Phase C	Reason (Modern Europe)	Morality (German World)	Revealed Religion (Christianity)

Below, I use the Baillie translation of 1931. I have altered it in three minor respects. First, because there is a divergence in the exact wording of the divisions of the work between the table of contents and the actual division headings in the text, I have used the table of contents headings to label the divisions—anything to eliminate the possibility of confusion. Second, I have inserted paragraph numbers. Third, I have changed Baillie's British spelling and punctuation conventions to American ones.

By making the following selections, I have reduced *The Phenomenology of Mind* to about one-fourth of its original length. All selections are entire sections, with the exception of "Force and

Understanding" and "Morality." The former is the chapter I referred to above that begins with an account of the discovery of abstract thought, but then digresses into a critique of Newtonian mechanics. I have broken off the selection at that point, but have retained a five-paragraph digression later in the chapter. The latter is the climax of Hegel's account of the development of ethics—the German world. At the very end of the section—the climax of the climax—Hegel's own ethics appears, followed by a transition to the third pass through history, on religion. I have omitted all but the paragraphs on Hegel's ethics. All omissions are indicated by [. . .].

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(with Passes, Phases, and Stages Superimposed)

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**Stage 2 (Early Civilization)**

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**Stage 3 (Plato)**

III. FORCE AND THE UNDERSTANDING; APPEARANCE AND THE  
SUPERSENSIBLE WORLD

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# THE PHENOMENOLOGY OF MIND

PREFACE: ON SCIENTIFIC KNOWLEDGE IN GENERAL

[...]

INTRODUCTION

[...]

**Pass I (Science)**  
**Phase A (Pre-Classical World)**

A. CONSCIOUSNESS

**Stage 1 (Primitive Consciousness)**

I. SENSE CERTAINTY, THIS, AND MEANING

1. The knowledge, which is at the start or immediately our object, can be nothing else than just that which is immediate knowledge, knowledge of the immediate, of what is. We have, in dealing with it, to proceed, too, in an immediate way, to accept what is given, not altering anything in it as it is presented before us, and keeping mere apprehension (*Auffassen*) free from conceptual comprehension (*Begreifen*).

2. The concrete content, which sensuous certainty furnishes, makes this *prima facie* appear to be the richest kind of knowledge, to be even a knowledge of endless wealth—a wealth to which we can as little find any limit when we traverse its extent in space and time, where that content is presented before us, as when we take a fragment out of the abundance it offers us and by dividing and dividing seek to penetrate its intent. Besides that, it seems to be the truest, the most authentic knowledge: for it has not as yet dropped anything from the object; it has the object before itself in its entirety and completeness. This bare fact of certainty, however, is really and admittedly the abstractest and the poorest kind of truth. It merely says regarding what it knows: it is; and its truth contains solely the being of the fact it knows. Consciousness, on its part, in the case of this form of certainty, takes the shape merely of pure Ego. In other words, I in such a case am merely *qua* pure This, and the object likewise is merely *qua* pure This. I, this particular conscious I, am certain of this fact before me, not because I *qua* consciousness have developed myself in connection with it and in manifold ways set thought to work about it: and not, again, because the fact, the thing, of which I am certain, in virtue of its having a multitude of distinct qualities, was replete with possible modes of relation and a variety of connections with other things. Neither has anything to do with the truth sensuous certainty contains: neither the I nor the thing has here the meaning of a manifold relation with a variety of other things, of mediation in a variety of ways. The I does not contain or imply a manifold of ideas, the I here does not think: nor does the thing mean what has a multiplicity of qualities. Rather, the thing, the fact, is; and it is merely because it is. It is—that is the essential point for sense-knowledge, and that bare fact of being, that simple immediacy, constitutes its truth. In the same way the certainty *qua* relation, the certainty "of" something, is an immediate pure relation; consciousness is I—nothing more, a pure this; the individual consciousness knows a pure this, or knows what is individual.

3. But, when we look closely, there is a good deal more implied in that bare pure being, which constitutes the kernel of this form of certainty, and is given out by it as its truth. A concrete actual certainty of sense is not merely this pure immediacy, but an example, an instance, of that immediacy. Amongst the innumerable distinctions that here come to light, we find in all cases the fundamental difference—viz. that in sense-experience pure being at once breaks up into the two "thises", as we have called them, one this as I, and one as object. When we reflect on this distinction, it is seen that neither the one nor the other is merely immediate, merely is in sense-

certainty, but is at the same time mediated: I have the certainty through the other, viz. through the actual fact; and this, again, exists in that certainty through an other, viz. through the I.

4. It is not only we who make this distinction of essential truth and particular example, of essence and instance, immediacy and mediation; we find it in sense-certainty itself, and it has to be taken up in the form in which it exists there, not as we have just determined it. One of them is put forward in it as existing in simple immediacy, as the essential reality, the object. The other, however, is put forward as the non-essential, as mediated, something which is not *per se* in the certainty, but there through something else, ego, a state of knowledge which only knows the object because the object is, and which can as well be as not be. The object, however, is the real truth, is the essential reality; it is, quite indifferent to whether it is known or not; it remains and stands even though it is not known, while the knowledge does not exist if the object is not there.

5. We have thus to consider as to the object, whether in point of fact it does exist in sense-certainty itself as such an essential reality as that certainty gives it out to be; whether its meaning and notion, which is to be essential reality, corresponds to the way it is present in that certainty. We have for that purpose not to reflect about it and ponder what it might be in truth, but to deal with it merely as sense-certainty contains it.

6. Sense-certainty itself has thus to be asked: What is the This? If we take it in the two-fold form of its existence, as the Now and as the Here, the dialectic it has in it will take a form as intelligible as the This itself. To the question, What is the Now? we reply, for example, the Now is night-time. To test the truth of this certainty of sense, a simple experiment is all we need: write that truth down. A truth cannot lose anything by being written down, and just as little by our preserving and keeping it. If we look again at the truth we have written down, look at it now, at this noon-time, we shall have to say it has turned stale and become out of date.

7. The Now that is night is kept fixed, i.e. it is treated as what it is given out to be, as something which is; but it proves to be rather a something which is not. The Now itself no doubt maintains itself, but as what is not night; similarly in its relation to the day which the Now is at present, it maintains itself as something that is also not day, or as altogether something negative. This self-maintaining Now is therefore not something immediate but something mediated; for, *qua* something that remains and preserves itself, it is determined through and by means of the fact that something else, namely day and night, is not. Thereby it is just as much as ever it was before, Now, and in being this simple fact, it is indifferent to what is still associated with it; just as little as night or day is its being, it is just as truly also day and night; it is not in the least affected by this otherness through which it is what it is. A simple entity of this sort, which is by and through negation, which is neither this nor that, which is a not-this, and with equal indifference this as well as that—a thing of this kind we call a Universal. The Universal is therefore in point of fact the truth of sense-certainty, the true content of sense-experience.

8. It is as a universal, too, that we give utterance to sensuous fact. What we say is: "This", i.e. the universal this; or we say: "it is", i.e. being in general. Of course we do not present before our mind in saying, so the universal this, or being in general, but we utter what is universal; in other words, we do not actually and absolutely say what in this sense-certainty we really mean. Language, however, as we see, is the more truthful; in it we ourselves refute directly and at once our own "meaning"; and since universality is the real truth of sense-certainty, and language merely

expresses this truth, it is not possible at all for us even to express in words any sensuous existence which we "mean".

9. The same will be the case when we take the Here, the other form of the This. The Here is e.g. the tree. I turn about and this truth has disappeared and has changed round into its opposite: the Here, is not a tree, but a house. The Here itself does not disappear; it is and remains in the disappearance of the house, tree, and so on, and is indifferently house, tree. The This is shown thus again to be mediated simplicity, in other words, to be universality.

10. Pure being, then, remains as the essential element for this sense-certainty, since sense-certainty in its very nature proves the universal to be the truth of its object. But that pure being is not in the form of something immediate, but of something in which the process of negation and mediation is essential. Consequently it is not what we intend or "mean" by being, but being with the characteristic that it is an abstraction, the purely universal; and our intended "meaning", which takes the truth of sense-certainty to be not something universal, is alone left standing in contrast to this empty. indifferent Now and Here.

11. If we compare the relation in which knowledge and the object first stood with the relation they have come to assume in this result, it is found to be just the reverse of what first appeared. The object, which professed to be the essential reality, is now the non-essential element of sense-certainty; for the universal, which the object has come to be, is no longer such as the object essentially was to be for sense-certainty. The certainty is now found to lie in the opposite element, namely in knowledge, which formerly was the non-essential factor. Its truth lies in the object as my (*meinem*) object, or lies in the "meaning" (*Meinen*), in what I "mean"; it is, because I know it. Sense-certainty is thus indeed banished from the object, but it is not yet thereby done away with; it is merely forced back into the I. We have still to see what experience reveals regarding its reality in this sense.

12. The force of its truth thus lies now in the I, in the immediate fact of my seeing, hearing, and so on; the disappearance of the particular Now and Here that we "mean" is prevented by the fact that I keep hold on them. The Now is daytime, because I see it; the Here is a tree for a similar reason. Sense-certainty, however, goes through, in this connection, the same dialectic process as in the former case. I, this I, see the tree, and assert the tree to be the Here; another I, however, sees the house and maintains the Here is not a tree but a house. Both truths have the same authenticity—the immediacy of seeing and the certainty and assurance both have as to their specific way of knowing; but the one certainty disappears in the other.

13. In all this, what does not disappear is the I *qua* universal, whose seeing is neither the seeing of this tree nor of this house, but just seeing simpliciter, which is mediated through the negation of this house, etc., and, in being so, is all the same simple and indifferent to what is associated with it, the house, the tree, and so on. I is merely universal, like Now, Here, or This in general. No doubt I "mean" an individual I, but just something as little as I am able to say what I "mean" by Now, Here, so it is impossible in the case of the I too. By saying "this Here", "this Now", "an individual thing", I say all Thises, Heres, Nows, or Individuals. In the same way when I say "I", "this individual I", I say quite generally "all I's", every one is "I", this individual I. When philosophy is requested, by way of putting it to a crucial test—a test which it could not possibly sustain—to "deduce", to "construe", "to find a priori", or however it is put, a so-called this thing, or this



particular man, it is reasonable that the person making this demand should say what "this thing", or what "this I", he means: but to say this is quite impossible.

14. Sense-certainty discovers by experience, therefore, that its essential nature lies neither in the object nor in the I; and that the immediacy peculiar to it is neither an immediacy of the one nor of the other. For, in the case of both, what I "mean" is rather something non-essential; and the object and the I are universals, in which that Now and Here and I, which I "mean", do not hold out, do not exist. We arrive in this way at the result, that we have to put the whole, of sense-certainty as its essential reality, and no longer merely one of its moments, as happened in both cases, where first the object as against the I, and then the I, was to be its true reality. Thus it is only the whole sense-certainty itself which persists therein as immediacy, and in consequence excludes from itself all the opposition which in the foregoing had a place there.

15. This pure immediacy, then, has nothing more to do with the fact of otherness, with Here in the form of a tree passing into a Here that is not a tree, with Now in the sense of day-time changing into a Now that is night-time, or with there being an other I to which something else is object. Its truth stands fast as a self-identical relation making no distinction of essential and non-essential, between I and object, and into which, therefore, in general, no distinction can find its way. I, this I, assert, then, the Here as tree, and do not turn round so that for me Here might become not a tree, and I take no notice of the fact that another I finds the Here as not-tree, or that I myself at some other time take the Here as not-tree, the Now as not-day. I am directly conscious, I intuit and nothing more, I am pure intuition; I am—seeing, looking. For myself I stand by the fact, the Now is day-time, or, again, by the fact the Here is tree, and, again, do not compare Here and Now themselves with one another; I take my stand on one immediate relation: the Now is day.

16. Since, then, this certainty wholly refuses to come out if we direct its attention to a Now that is night or an I to whom it is night, we will go to it and let ourselves point out the Now that is asserted. We must let ourselves point it out for the truth of this immediate relation is the truth of this ego which restricts itself to a Now or a Here. Were we to examine this truth afterwards, or stand at a distance from it, it would have no meaning at all; for that would do away with the immediacy, which is of its essence. We have therefore to enter the same point of time or of space, indicate them, point them out to ourselves, i.e. we must let ourselves take the place of the very same I, the very same This, which is the subject knowing with certainty. Let us, then, see how that immediate is constituted, which is shown to us.

17. The Now is pointed out; this Now. "Now"; it has already ceased to be when it is pointed out. The Now that is, is other than the one indicated, and we see that the Now is just this—to be no longer the very time when it is. The Now as it is shown to us is one that has been, and that is its truth; it does not have the truth of being, of something that is. No doubt this is true, that it has been; but what has been is in point of fact not genuinely real, it is not, and the point in question concerned what is, concerned being.

18. In thus pointing out the Now we see then merely a process which takes the following course: First I point out the Now, and it is asserted to be the truth. I point it out, however, as something that has been, or as something cancelled and done away with. I thus annul and pass beyond that first truth and in the second place I now assert as the second truth that it has been, that it is superseded. But, thirdly, what has been is not; I then supersede, cancel, its having been, the fact of

its being annulled, the second truth, negate thereby the negation of the Now and return in so doing to the first position: that Now is. The Now and pointing out the Now are thus so constituted that neither the one nor the other is an immediate simple fact, but a process with diverse moments in it. A This is set up; it is, however, rather an other that is set up; the This is superseded: and this otherness, this cancelling of the former, is itself again annulled, and so turned back to the first. But this first, reflected thus into itself, is not exactly the same as it was to begin with, namely something immediate: rather it is a something reflected-into-self, a simple entity which remains in its otherness, what it is: a Now which is any number of Nows. And that is the Genuinely true Now; the Now is simple day-time which has many Nows within it—hours. A Now of that sort, again—an hour—is similarly many minutes; and this Now—a minute—in the same way many Nows and so on. Showing, indicating, pointing out [the Now] is thus itself the very process which expresses what the Now in truth really is: namely a result, or a plurality of Nows all taken together. And the pointing, out is the way of getting to know, of experiencing, that Now is a universal.

19. The Here pointed out, which I keep hold of, is likewise a this Here which, in fact, is not this Here, but a Before and Behind, an Above and Below, a Right and Left. The Above is itself likewise this manifold otherness—above, below, etc. The Here, which was to be pointed out, disappears in other Heres, and these disappear similarly. What is pointed out, held fast, and is permanent a negative This, which only is so when the Heres are taken as they should be, but therein cancel one another; it is a simple complex of many Heres. The Here that is "meant" would be the point. But it is not: rather, when it is pointed out as being, as having existence, that very act of pointing out proves to be not immediate knowledge, but a process, a movement from the Here "meant" through a plurality of Heres to the universal Here, which is a simple plurality of Heres, just as day is a simple plurality of Nows.

20. It is clear from all this that the dialectic process involved in sense-certainty is nothing else than the mere history of its process—of its experience; and sense-certainty itself is nothing else than simply this history. The naive consciousness, too, for that reason, is of itself always coming to this result, which is the real truth in this case, and is always having experience of it: but is always forgetting it again and beginning the process all over. It is therefore astonishing when, in defiance of this experience, it is announced as "universal experience"—nay, even as a philosophical doctrine, the outcome, in fact, of skepticism—that the reality or being of external things in the sense of "Theses", particular sense objects, has absolute validity and truth for consciousness. One who makes such an assertion really does not know what he is saying, does not know that he is stating the opposite of what he wants to say. The truth for consciousness of a "This" of sense is said to be universal experience; but the very opposite is universal experience. Every consciousness of itself cancels again, as soon as made, such a truth as e.g. the Here is a tree, or the Now is noon, and expresses the very opposite: the Here is not a tree but a house. And similarly it straightway cancels again the assertion which here annuls the first, and which is also just such an assertion of a sensuous This. And in all sense-certainty what we find by experience is in truth merely, as we have seen, that "This" is a universal, the very opposite of what that assertion maintained to be universal experience.

21. We may be permitted here, in this appeal to universal experience, to anticipate with a reference to the practical sphere. In this connection we may answer those who thus insist on the truth and certainty of the reality of objects of sense, by saying that they had better be sent back to the most elementary school of wisdom, the ancient Eleusinian mysteries of Ceres and Bacchus; they have

not yet learnt the inner secret of the eating of bread and the drinking of wine. For one who is initiated into these mysteries not only comes to doubt the being of things of sense, but gets into a state of despair about it altogether; and in dealing with them he partly himself brings about the nothingness of those things, partly he sees these bring about their own nothingness. Even animals are not shut off from this wisdom, but show they are deeply initiated into it. For they do not stand stock still before things of sense as if these were things *per se*, with being in themselves: they despair of this reality altogether, and in complete assurance of the nothingness of things they fall to without more ado and eat them up. And all nature proclaims, as animals do, these open secrets, these mysteries revealed to all, which teach what the truth of things of sense is.

22. Those who put forward such assertions really themselves say, if we bear in mind what we remarked before, the direct opposite of what they mean: a fact which is perhaps best able to bring them to reflect on the nature of the certainty of sense-experience. They speak of the "existence" of external objects, which can be more precisely characterized as actual, absolutely particular, wholly personal, individual things, each of them not like anything or anyone else; this is the existence which they say has absolute certainty and truth. They "mean" this bit of paper I am writing on, or rather have written on: but they do not say what they "mean". If they really wanted to say this bit of paper which they "mean", and they wanted to say so, that is impossible, because the This of sense, which is "meant", cannot be reached by language, which belongs to consciousness, i.e. to what is inherently universal. In the very attempt to say it, it would, therefore, crumble in their hands; those who have begun to describe it would not be able to finish doing so: they would have to hand it over to others, who would themselves in the last resort have to confess to speaking about a thing that has no being. They mean, then, doubtless this bit of paper here, which is quite different from that bit over there; but they speak of actual things, external or sensible objects, absolutely individual, real, and so on; that is, they say about them what is simply universal. Consequently what is called unspeakable is nothing else than what is untrue, irrational, something barely and simply meant.

23. If nothing is said of a thing except that it is an actual thing, an external object, this only makes it the most universal of all possible things, and thereby we express its likeness, its identity, with everything, rather than its difference from everything else. When I say "an individual thing", I at once state it to be really quite a universal, for everything is an individual thing: and in the same way "this thing" is everything and anything we like. More precisely, as this bit of paper, each and every paper is a "this bit of paper", and I have thus said all the while what is universal. If I want, however, to help out speech—which has the divine nature of directly turning the mere "meaning" right round about, making it into something else, and so not letting it ever come the length of words at all—by pointing out this bit of paper, then I get the experience of what is, in point of fact, the real truth of sense-certainty. I point it out as a Here, which is a Here of other Heres, or is in itself simply many Heres together, i.e. is a universal. I take it up then, as in truth it is; and instead of knowing something immediate, I "take" something "truly", I *per-ceive* (*wahrnehme*, *per-cipio*).

## Stage 2 (Early Civilization)

### II. PERCEPTION, THING, AND DECEPTIVENESS

1. Immediate certainty does not make the truth its own, for its truth is something universal, whereas certainty wants to deal with the This. Perception, on the other hand, takes what exists for it to be a universal. Universality being its principle in general, its moments immediately distinguished within it are also universal; I is a universal, and the object is a universal. That principle has arisen and come into being for us who are tracing the course of experience; and our process of apprehending what perception is, therefore, is no longer a contingent series of acts of apprehension, as is the case with the apprehension of sense-certainty; it is a logically necessitated process. With the origination of the principle, both the moments, which as they appear merely fall apart as happenings, have at once together come into being: the one, the process of pointing out and indicating, the other the same process, but as a simple fact—the former the process of perceiving, the latter the object perceived. The object is in its essential nature the same as the process; the latter is the unfolding and distinguishing of the elements involved; the object is these same elements taken and held together as a single totality. For us (tracing the process) or in itself, (2) the universal, *qua* principle, is the essence of perception; and as against this abstraction, both the moments distinguished—that which perceives and that which is perceived—are what is non-essential. But in point of fact, because both are themselves the universal, or the essence, they are both essential: but since they are related as opposites, only one can in the relation (constituting perception) be the essential moment; and the distinction of essential and non-essential has to be shared between them. The one characterized as the simple fact, the object, is the essence, quite indifferent as to whether it is perceived or not: perceiving, on the other hand, being the process, is the insubstantial, the inconstant factor, which can be as well as not be, is the non-essential moment.

2. This object we have now to determine more precisely, and to develop this determinate character from the result arrived at: the more detailed development does not fall in place here. Since its principle, the universal, is in its simplicity a mediated principle, the object must express this explicitly as its own inherent nature. The object shows itself by so doing to be the thing with many properties. The wealth of sense-knowledge belongs to perception, not to immediate certainty, where all that wealth was merely something alongside and by the way; for it is only perception that has negation, distinction, multiplicity in its very nature.

3. The This, then, is established as not This, or as superseded, and yet not nothing (*simpliciter*), but a determinate nothing, a nothing with a certain content, viz. the This. The sense-element is in this way itself still present, but not in the form of some particular that is "meant"—as had to be the case in immediate certainty—but as a universal, as that which will have the character of the property. Cancelling, superseding, brings out and lays bare its true twofold meaning which we found contained in the negative: to supersede (*aufheben*) is at once to negate and to preserve. The nothing being a negation of the This, preserves immediacy and is itself sensuous, but a universal immediacy. Being, however, is a universal by its having in it mediation or negation. When it brings this explicitly out as a factor in its immediacy, it is a specifically distinct determinate property. As a result, there are many such properties set up at once, one the negation of the other. Since they are expressed in the simple form of the universal, these determinate characters—which, strictly speaking, become properties only by a further additional characteristic—are self-related, are indifferent to each other, each is by itself, free from the rest. The simple self-identical universality,

however, is itself again distinct and detached from these determinate characteristics it has. It is pure self-relation, the "medium" wherein all these characteristics exist: in it, as in a bare, simple unity, they interpenetrate without affecting one another; for just by participating in this universality they are indifferent to each other, each by itself.

4. This abstract universal medium, which we can call "Thinghood" in general or pure essential reality, is nothing else than the Here and Now as this on analysis turned out to be, viz. a simple togetherness of many Heres and Nows. But the many (in the present case) are in their determinateness themselves simply universals. This salt is a simple Here and at the same time manifold: it is white, and also pungent, also cubical in shape, also of a specific weight, and so on. All these many properties exist in a simple Here, where they interpenetrate each other. None of these has a different Here from the others; each is everywhere in the same Here where the others are. And at the same time, without being divided by different Heres, they do not affect each other in their interpenetration; its being white does not affect or alter the cubical shape it has, and neither affects its tart taste, and so on: on the contrary, since each is simple relation to self, it leaves the others alone and is related to these merely by being also along with them, a relation of mere indifference. This "Also" is thus the pure universal itself, the "medium", the "Thinghood" keeping them together.

5. In this relation, which has emerged, it is merely the character of positive universality that is first noticed and developed. But there is still a side presented to view which must also be taken into account. It is this. If the many determinate properties were utterly indifferent to each other, and were entirely related to themselves alone, they would not be determinate; for they are so, merely in so far as they are distinguished and related to others as their opposites. In view of this opposition, however, they cannot exist together in the bare and simple unity of their "medium", which unity is just as essential to them as negation. The process of distinguishing them, so far as it does not leave them indifferent, but effectually excludes, negates one from another, thus falls outside this simple "medium". And this, consequently, is not merely an "also", an unity indifferent to what is in it, but a "one" as well, an excluding repelling unity.

6. The "One" is the moment of negation, as, in a direct and simple manner, relating itself to itself, and excluding an other: and is that by which "Thinghood" is determined *qua* Thing. In the property of a thing the negation takes the form of a specific determinateness, which is directly one with the immediacy of its being, an immediacy which, by this unity with negation, is universality. *Qua* "one", however, negation, the specific quality, takes a form in which it is freed from this unity with the object, and exists *per se* on its own account.

7. These moments taken together exhaust the nature of the Thing, the truth of perception, so far as it is necessary to develop it here. It is a universality, passive and indifferent, the "also" which forms the sole bond of connection between the qualities, or rather constituent elements, "matters", existing together; negation, likewise in a simple form, or the "one", which consists in excluding properties of an opposite character; and the many properties themselves, the relation of the two first moments—the negation, as it is related to that indifferent element, and in being so expands into a manifold of differences, the focal point of particularity radiating forth into plurality within the "medium" of subsistence. Taking the aspect that these differences belong to a "medium" indifferent to what is within it, they are themselves universal, they are related merely to themselves and do not affect each other. Taking, however, the other aspect, that they belong to the negative

unity, they at the same time mutually exclude one another; but do not necessarily in the shape of properties that have a separate existence apart from the "also" connecting them. The sensuous universality, the immediate unity of positive being and negative exclusion, is only then a property, when oneness and pure universality are evolved from it and distinguished from one another, and when that sensuous universality combines these with one another. Only after this relation of the unity to those pure essential moments is effected, is the "Thing" complete.

8. This, then, is the way the "Thing" in perception is constituted, and consciousness is perceptual in character so far as this "Thing" is its object: it has merely to "take" the object (*capio*—perception) and assume the attitude of pure apprehension, and what comes its way in so doing is truth (das *Wahre*). If it did something when taking the given, it would by such supplementation or elimination alter the truth. Since the object is the true and universal, the self-same, while consciousness is the variable and non-essential, it may happen that consciousness apprehends the object wrongly and deceives itself. The percipient is aware of the possibility of deception; for, in the universality forming the principle here, the percipient is directly aware of otherness, but aware of it as null and naught, as what is superseded. His criterion of truth is therefore self-sameness, and his procedure is that of apprehending what comes before him as self-same. Since, at the same time, diversity is a fact for him, his procedure is a way of relating the diverse moments of his apprehension to one another. If, however, in this comparison a want of sameness comes out, this is not an untruth on the part of the object (for the object is the self-same), but on the part of perception.

9. Let us now see what sort of experience consciousness forms in the course of its actual perception. We, who are analyzing the process, find this experience already contained in the development (just given) of the object and of the attitude of consciousness towards it. The experience will be merely the development of the contradictions that appear there.

10. The object which I apprehend presents itself as purely "one" and single: also, I am aware of the "property" (*Eigenschaft*) in it, a property which is universal, thereby transcending the particularity of the object. The first form of being, in which the objective reality has the sense of a "one", was thus not its true being; and since the object is the true fact here, the untruth falls on my side, and the apprehension was not correct. On account of the universality of the property (*Eigenschaft*) I must rather take the objective entity as a community (*Gemeinschaft*) in general. I further perceive now the property to be determinate, opposed to another and excluding this other. Thus, in point of fact, I did not apprehend the object rightly when I defined it as a "commonness" or community with others, or as continuity; and must rather, taking account of the determinateness of the property, isolate parts within the continuity and set down the object as a "one" that excludes. In the disintegrated "one" I find many such properties, which do not affect one another, but are indifferent to one another. Thus I did not apprehend the object correctly when I took it for something that excludes. The object, instead, just as formerly it was merely continuity in general, is not a universal common medium where many properties in the form of sense universals subsist, each for itself and on its own account, and, *qua* determinate, excluding the others. The simple and true fact, which I perceive, is, however, in virtue of this result, not a universal medium either, but the particular property by itself, which, again, in this form, is neither a property nor a determinate being, for it is now neither attached to a distinct "one" nor in relation to others. But the particular quality is a property only when attached to a "one", and determinate only in relation to others. By being this bare relation of self to self, it remains merely sensuous existence in general, since it no

longer contains the character of negativity; and the mode of consciousness, which is now aware of a being of sense, is merely a way of "meaning" (*Meinen*) or "intending", i.e. it has left the attitude of perception entirely and gone back into itself. But sense existence and "meaning" themselves pass over into perception: I am thrown back on the beginning, and once more dragged into the same circuit, that supersedes itself in every moment and as a whole.

11. Consciousness, then, has to go over this cycle again, but not in the same way as on the first occasion. For it has found out, regarding perception, that the truth and outcome of perception is its dissolution, is reflection out of and away from the truth into itself. In this way consciousness becomes definitely aware of how its perceptual process is essentially constituted, viz. that this is not a simple bare apprehension, but in its apprehension is at the same time reflected out of the true content back into itself. This return of consciousness into itself, which is immediately involved and implicated in that pure apprehension—for this return to self has proved to be essential to perception—alters the true content. Consciousness is aware that this aspect is at the same time its own, and takes it upon itself and by so doing consciousness will thus get the true object bare and naked.

12. In this way we have, now, in the case of perception, as happened in the case of sensuous certainty, the aspect of consciousness being forced back upon itself; but, in the first instance, not in the sense in which this took place in the former case—i.e. not as if the truth of perception fell within it. Rather consciousness is aware that the untruth, that comes out there, falls within it. By knowing this, however, consciousness is able to cancel and supersede this untruth. It distinguishes its apprehension of the truth from the untruth of its perception, corrects this untruth, and, so far as itself takes in hand to make this correction, the truth, *qua* truth of perception, certainly falls within its own consciousness. The procedure of consciousness, which we have now to consider, is thus so constituted that it no longer merely perceives, but is also conscious of its reflection into self, and keeps this apart from the simple apprehension proper.

13. To begin with, then, I am aware of the "thing" as a "one" and have to keep it fixed in this true character as "one". If in the course of perceiving something crops up contradicting that, then I must take it to be due to my reflection. Now, in perception various different properties also turn up, which seem to be properties of the thing. But the thing is a "one"; and we are aware in ourselves that this diversity, by which the thing ceases to be a unity, falls in us. This thing, then, is, in point of fact, merely white to our eyes, also tart to our tongue, and also cubical to our feeling, and so on. The entire diversity of these aspects comes not from the thing, but from us; and we find them falling apart thus from one another, because the organs they affect are quite distinct *inter se*, the eye is entirely distinct from the tongue, and so on. We are, consequently, the universal medium where such elements get dissociated, and exist each by itself. By the fact, then, that we regard the characteristic of being a universal medium as our reflection, we preserve and maintain the self-sameness and truth of the thing, its being a "one".

14. These diverse aspects, which consciousness puts to its side of the account, are, however, each by itself just as it appears in the universal medium, specifically determined. White is only in opposition to black, and so on, and the thing is a "one" just by the fact that it is opposed to other things. It does not, however, exclude others from itself, so far as it is "one"; for to be "one" is to be in a universal relation of self to self, and hence by the fact of its being "one" it is rather like all. It is through the determinate characteristic that the thing excludes other things. Things themselves

are thus determinate in and for themselves; they have properties by which they distinguish themselves from one another. Since the property is the special and peculiar property [the proper property] of the thing, or a specific characteristic in the thing itself, the thing has several properties. For, in the first place, the thing is true being, is a being inherently in itself; and what is in it is so as its own essential nature, and not on account of other things. Hence, in the second place, the determinate properties are not on account of other things and for other things, but inherent in that thing itself. They are, however, determinate properties in it only by the fact that they are several, and maintain their distinction from one another. And, in the third self-contained, each in and for itself, and are indifferent to one another. It is, then, in truth the thing itself which is white, and also cubical, and also tart,, and so on; in other words, the thing is the "also", the general medium, wherein the many properties subsist externally to one another, without touching or affecting one another, and without canceling one another; and, so taken, the thing is taken as what it truly is.

15. Now, on this mode of perception arising, consciousness is at the same time aware that it reflects itself also into itself, and that, in perceiving, the opposite moment to the "also" crops up. This moment, however, is the unity of the thing with itself, a unity which excludes distinction from itself. It is consequently this unity which consciousness has to take upon itself ; for the thing as such is the subsistence of many different and independent properties. Thus we say of the thing, "it is white, and also cubical, and also tart", and so on. But so far as it is white it is not cubical, and so far as it is cubical and also white it is not tart, and so on. Putting these properties into a "one" belongs solely to consciousness, which, therefore, has to avoid letting them coincide and be one (i.e. one and the same property) in the thing. For that purpose it introduces the idea of "in-so-far" to meet the difficulty; and by this means it keeps the qualities apart, and preserves the thing in the sense of the "also". Quite rightly consciousness at first makes itself responsible for the "oneness" in such a way that what was called a property is represented as being "free matter" (*materia libera*). In this way the thing is raised to the level of a true 'also' since it thus becomes a collection of component elements (materials or matters), and instead of being a "one" becomes a mere enclosure, a circumscribing surface.

16. If we look back on what consciousness formerly took upon itself, and now takes upon itself, what it previously ascribed to the thing, and now ascribes to it, we see that consciousness alternately makes itself, as well as the thing, into both a pure atomic many-less "one", and an "also" resolved into independent constituent elements (materials or matters). Consciousness thus finds through this comparison that not only its way of taking the truth contains the diverse moments of apprehension and return upon itself, but that the truth itself, the thing, manifests itself in this twofold manner. Here we find, as a result of experience, that the thing exhibits itself, in a determinate and specific manner, to the consciousness apprehending it, but at the same time is reflected back into itself out of that manner of presenting itself to consciousness; in other words, the thing contains within it opposite aspects of truth, a truth whose elements are in antithesis to one another.

17. Consciousness, then, gets away also from this second form of perceptual procedure, that, namely, which takes the thing as the true selfsame, and itself as the reverse, as the factor that leaves sameness behind and goes back into self. Its object is now the entire process which was previously shared between the object and consciousness. The thing is a "one", reflected into self; it is for itself; but it is also for an other; and, further, it is an other for itself as it is for another. The thing is, hence, for itself and also for another, a being that has difference of a twofold kind. But it is also



"one". Its being "one", however, contradicts the diversity it has. Consciousness would, consequently, have again to make itself answerable for putting the diversity into the "one", and would have to keep this apart from the thing. It would thus be compelled to say that the thing "in-so-far as" it is for itself is not for another. But the oneness belongs to the thing itself, too, as consciousness has found out; the thing is essentially reflected into self. The "also", the distinction of elements indifferent to one another, falls doubtless within the thing as well as the "oneness", but since both are different, they do not fall within the same thing, but in different things. The contradiction which is found in the case of the objective content as a whole is assigned to and shared by two objects. The thing is, thus, doubtless as it stands (*an und für sich*) selfsame, but this unity with itself is disturbed by other things. In this way the unity of the thing is preserved, and, at the same time, the otherness is preserved outside the thing, as well as outside consciousness.

18. Now, although the contradiction in the object is in this way allotted to different things, yet the isolated individual thing will still be affected with distinction. The different things have a subsistence on their own account (*für sich*); and the conflict between them takes place on both sides in such a way that each is not different from itself, but only from the other. Each, however, is thereby characterized as a something distinctive, and contains in it essential distinction from the others; but at the same time not in such a way that this is an opposition within its being; on the contrary, it is by itself a simple determinate characteristic which constitutes its essential character, distinguishing it from others. As a matter of fact, since the diversity lies in it, this diversity does indeed necessarily assume the form of a real distinction of manifold qualities within it. But because the determinate characteristic gives the essence of the thing, by which it is distinguished from others, and has a being all its own, this further manifold constitution is something indifferent. The thing thus no doubt contains in its unity the qualifying "in-so-far" in two ways, which have, however, unequal significance; and by that qualification this oppositeness becomes not a real opposition on the part of the thing itself, but—so far as the thing comes into a condition of opposition through its absolute distinction—this opposition belongs to the thing with reference to an other thing lying outside it. The further manifoldness is doubtless necessarily in the thing too, and cannot be left out; but it is unessential to the thing.

19. This determinate characteristic, which constitutes the essential character of the thing and distinguishes it from all others, is now so defined that thereby the thing, stands in opposition to others, but must therein preserve itself for itself (*für sich*). It is, however, a thing, a self-existent "one", only so far as it does not stand in relation to others. For in this relation, the connection with another is rather the point emphasized, and connection with another means giving up self-existence, means ceasing to have a being on its own account. It is precisely through the absolute character and its opposition that the thing relates itself to others, and is essentially this process of relation, and only this. The relation, however, is the negation of its independence, and the thing collapses through its own essential property.

20. The necessity of the experience which consciousness has to go through in finding that the thing is destroyed just by the very characteristic which constitutes its essential nature and its distinctive existence on its own account, may, as regards the bare principle it implies, be shortly stated thus. The thing is set up as having a being of its own, as existing for itself, or as an absolute negation of all otherness; hence it is absolute negation merely relating itself to itself. But this kind of negation is the cancelling and superseding of itself, or means that it has its essential reality in an other.

21. In point of fact the determination of the object, as it (the object) has turned out, contains nothing else. It aims at having an essential property, constituting its bare existence for itself, but with this bare self-existence it means also to embrace and contain diversity, which is to be necessary, but is at the same time not to constitute its essential characteristic. But this is a distinction that only exists in words; the nonessential, which has all the same to be necessary, cancels its own meaning, or is what we have just called the negation of itself.

22. With this the last qualifying "in-so-far", which separated self-existence and existence for another, drops away altogether. The object is really in one and the same respect the opposite of itself—for itself "so far as" it is for another, and for another "so far as" it is for itself. It is for itself, reflected into self, one; but all this is asserted along with its opposite, with its being for another, and for that reason is asserted merely to be superseded. In other words, this existence for itself is as much unessential as that which alone was meant to be unessential, viz. the relation to another.

23. By this process the object in its pure characteristics, in those features which were to constitute its essential nature, is superseded, just as the object in its sensible mode of existence became transcended. From being sensible it passed into being a universal; but this universal, because derived from sense, is essentially conditioned by it, and hence is, in general, not a genuine self-identical universality, but one affected with an opposition. For that reason this universality breaks up into the extremes of singleness and universality, of the one of the properties and the "also" of the free constituents or "matters". These pure determinations appear to express the essential nature itself; but they are merely a self-existence which is fettered at the same time with existence for another. Since, however, both essentially exist in a single unity, we have before us now unconditioned absolute universality; and it is here that consciousness first truly passes into the sphere of Understanding, of Intelligence.

24. Sensible singleness thus disappears in the dialectic process of immediate certainty, and becomes universality, but merely sensuous universality. The stage of "meaning" has vanished, and perceiving takes the object as it inherently is in itself, or, put generally, as a universal. Singleness, therefore, makes its appearance there as true singleness, as the inherent nature of the "one", or as reflectedness into self. This is still, however, a conditioned self-existence alongside which appears another self-existence, the universality opposed to singleness and conditioned by it. But these two contradictory extremes are not merely alongside one another, but within one unity; or, what is the same thing, the common element of both, self-existence, is entirely fettered to its opposite, i.e. is, at the same time, not an existence-for-self. The sophistry of perception seeks to save these moments from their contradiction, tries to keep them fixed by distinguishing between "aspects", by using terms like "also" and "so far as", and seeks in like manner to lay hold on the truth by distinguishing the unessential element from an essential nature opposed thereto. But these expedients, instead of keeping away deception from the process of apprehension, prove rather to be of no avail at all; and the real truth, which should be got at through the logic of the perceptual process, proves to be in one and the same "aspect" the opposite (of what those expedients imply), and consequently to have as its essential content undifferentiated and indeterminate universality.

25. These empty abstractions of "singleness" and antithetic "universality", as also of "essence", that is attended with a "non-essential" element, an element which is all the same "necessary", are powers the interplay of which constitutes perceptual understanding, often called "sound common sense" (*Menschenverstand*). This "healthy common sense", which takes itself to be the solid

substantial type of conscious life, is, in its process of perception, merely the sport of these abstractions; it is always poorest where it means to be richest. In that it is tossed about by these unreal entities, bandied from one to the other, and by its sophistry endeavors to affirm and bold fast alternately now one, then the exact opposite, it sets itself against the truth, and imagines philosophy has merely to do with "things of the intellect" (*Gedankendinge*), merely manipulates "ideas". As a matter of fact, philosophy does have to do with them, too, and knows them to be the pure essential entities, the, absolute powers and ultimate elements. But in doing so, philosophy knows them at the same time in their determinate and specific constitution, and is, therefore, master over them; while that perceptual understanding takes them for the real truth, and is led by them from one mistake to another. It does not get the length of being, aware that there are such simple essentialities operating within it and dominating its activity; it thinks it has always to do with quite solid material and content; just as sense-certainty is unaware that its essence is the empty abstraction of pure being. But in point of fact it is these essential elements in virtue of which perceptual understanding makes its way hither and thither through every kind of material and content; they are its principle of coherence and control over its varied material; they alone are what constitutes for consciousness the essence of sensuous things, what determines their relations to consciousness; and they are that in the medium of which the process of perceiving, with the truth it contains, runs its course. The course of this process, a perpetual alternate determining of the truth and superseding of this determination, constitutes, properly speaking, the constant everyday life and activity of perceptual intelligence, of the consciousness that thinks it lives and moves in the truth. In that process it advances, without halt or stay, till the final result is reached, when these essential ultimate elements or determinations are all alike superseded; but in each particular moment it is merely conscious of one given characteristic as the truth, and then, again, of the opposite. It no doubt suspects their unessentiality; and, to save them from the impending danger, it takes to the sophistry of now asserting to be true what it had itself just affirmed to be not true. What the nature of these untrue entities really wants to force this understanding to do—viz. to bring together and thereby cancel and transcend the ideas about that "universality" and "singleness", about that "essentiality" which is necessarily connected with an "unessentiality" and about an "unessential" that is yet "necessary"—understanding strives to resist by leaning for support on the so qualifying terms "in-so-far", "a difference of aspect", or by making itself answerable for one idea in order to keep the other separate and preserve it as the true one. But the very nature of these abstractions brings them together as they are and of their own accord. "Sound common sense" is the prey of these abstractions; they carry understanding round in their whirling circle. When understanding tries to give them truth by at one time taking their untruth upon itself, while at another it calls their deceptiveness a mere appearance due to the uncertainty and unreliability of things, and separates the essential from an element which is necessary to them, and yet is to be unessential, holding the former to be their truth as against the latter—when understanding takes this line, it does not secure them their truth, but convicts itself of untruth.

### Stage 3 (Plato)

#### III. FORCE AND THE UNDERSTANDING; APPEARANCE AND THE SUPERSENSIBLE WORLD

1. Consciousness has found "seeing" and "hearing", etc., pass away in the dialectic process of sense-experience, and has, at the stage of perception, arrived at thoughts which, however, it brings together in the first instance in the unconditioned universal. This unconditioned element, again, if it were taken as inert essence bare and simple, would itself be nothing else than the one-sided extreme of self-existence (*Fürsichseyn*); for the non-essential would then stand over against it. But if thus related to the latter, it would be itself unessential, and consciousness would not have got disentangled from the deceptions of perception; whereas this universal has proved to be one which has passed out of such conditioned separate existence and returned into itself.

2. This unconditioned universal, which henceforward is the true object of consciousness, is still object of consciousness; consciousness has not yet grasped its principle, or notion, *qua* notion. There is an essential distinction between the two which must be drawn. On the one hand, consciousness is aware that the object has passed from its relation to an other back into itself, and thereby become inherently and implicitly (*an sich*) notion; but, on the other hand, consciousness is not yet the notion explicitly or for itself, and consequently it does not know itself in that reflected object. We (who are analyzing experience) found this object arise through the process of consciousness in such a way that consciousness is implicated and involved in the development of the object, and the reflection is the same on both sides, i.e. there is only one reflection. But because in this movement consciousness had as its content merely the objective entity, and not consciousness as such, the result has to be given an objective significance for consciousness; consciousness, however, still withdrawing from what has arisen, so that the latter in objective form is the essential reality to consciousness.

3. Understanding has, indeed, *eo ipso*, done away with its own untruth and the untruth in its object. What has thereby come to view is the notion of the truth as implicit inherent truth, which is not yet notion, or lacks a consciously explicit existence for itself (*Fürsichseyn*), and is something which understanding allows to have its way without knowing itself in it. It pursues its own nature by itself, so that consciousness has no share in its process of free realization, but merely looks on and apprehends that realization as a naked fact. It is, consequently, our business in the first instance to step into its place and be the notion, which works up into shape what is contained in the result. With this complete formation of the object, which is presented to consciousness as a bare existent fact (*ein Seyendes*), mere implicit awareness then first becomes to itself conceptual consciousness, conscious comprehension.

4. The result arrived at was the unconditioned universal, in the first instance in the negative and abstract sense that consciousness negated its one-sided notions and abstracted them: it surrendered them. This result, however, has inherently a positive significance; it has established the unity of existence-for-self, and existence-for-another; in other words, absolute opposites are immediately posited as one and the same reality. At first this seems to affect merely the formal relation of the moments to one another. But to be for-self and to be for-another constitutes the content itself as well, because the opposition, looked at truly, can have no other nature than what has come about in the result—viz. that the content, taken in perception for truth, belongs, in point of fact, solely to

the form, and is dissipated into its unity. This content is at the same time universal; there can be no other content which by its peculiar constitution would refuse to return into this unconditioned universality. Such a content would be some specific way or other of being for-itself and taking up a relation to something else. But to be in general for-self and to stand in relation to something else constitutes the very nature and meaning of that whose truth lies in being unconditionally universal; and the result is through and through universal.

5. Since, however, this unconditioned universal is an object for consciousness, the distinction of form and content makes its appearance within it: and, in the shape of content, the moments have the aspect in which they were first presented—that of being on one side a universal medium of many substantial elements, and, on the other, a unit reflected into self, where their substantial independence is overthrown and done away with. The former dissolves the independence of the thing, is the condition of passivity which consists in being something for something else; the latter is its individual subsistence, its being something on its own account (*für sich*). We have to see what shape these moments take in the unconditioned universal which is their essential nature. It is obvious at the outset that by existing only in this universal they do not at all lie any longer apart from one another, but rather are in themselves essentially self-cancelling aspects, and what is established is only their transition into one another.

[. . .]

18. Within this inner truth, this absolute universal which has got rid of the opposition between universal and particular, and become the object of understanding, is a supersensible world which henceforth opens up as the true world, lying beyond the sensuous world which is the world of appearance. Away remote from the changing vanishing present (*Diesseits*) lies the permanent beyond (*Jenseits*): an immanent inherent reality (*ein Ansich*), which is the first and therefore imperfect manifestation of Reason, i.e. it is merely the pure element where the truth finds its abode and its essential being.

19. Our object henceforward has thus the form of a syllogistic inference (*Schluss*), whose extremes are the inner being of things and understanding, and its middle term the sphere of appearance. The course of this inferential process, however, furnishes the further characterization of what understanding detects in the inner world by the aid of the middle term; and gives rise to the experience understanding goes through regarding this relation of the terms when joined and united together.

20. The inner world is so far for consciousness a bare and simple beyond, because consciousness does not as yet find itself in it. It is empty, for it is the nothingness of appearance, and positively the naked universal. This type of inwardness suits those who say that the inner being of things cannot be known; but the reason for the position would have to be taken in some other sense. Certainly there is no knowledge to be had of this inner world, as we have it here; not, however, owing to reason being too short-sighted, or limited, or whatever you care to call it (on this point there is as yet nothing known at this stage; we have not gone deep enough for that yet), but on account simply of the nature of the case, because in the void there is nothing known, or, putting it from the point of view of the other side, because its very characteristic lies in being beyond consciousness.

21. The result is, of course, the same if you place a blind man amid the wealth of the supersensible world (if it has a wealth, whether this be a content peculiarly its own, or whether consciousness itself be this content), and if you place one with sight in absolute darkness, or, if you like, in pure light, supposing the supersensible world to be this. The seeing man sees in that pure light as little as in absolute darkness, and just as much as the blind man in the ample wealth which lay before him. If there were nothing more to be done with the inner sphere and with our being bound up along with it by means of the world of appearance, then there would be nothing left but to stop at the phenomenal world, i.e. take something for truth about which we know that it is not true. Or in order that there may be something in this empty void—which, while it originally came about as a state devoid of objective, things, has, however, since it is emptiness pure and simple, to be taken to be also devoid of all mental relations and distinctions of consciousness *qua* consciousness—in order that in this complete vacuity, which is even called the holy of holies, the inner sanctuary, there may yet be something, we should be driven to fill it up with dreamings, appearances, produced by consciousness itself. It would have to be content with being treated so badly, for it would not deserve anything better, since even dreams are something better than its own barren emptiness.

22. The inner world, or the supersensible beyond, has, however, arisen: it comes to us out of the sphere of appearance, and the latter is its mediating agency: in other words, appearance is its essential nature and, in point of fact, its filling. The supersensible is the established truth of the sensible and perceptual. The truth of the sensible and the perceptual lies, however, in being appearance. The supersensible is then appearance *qua* appearance. We distort the proper meaning of this, if we take it to mean that the supersensible is therefore the sensible world, or the world as it is for immediate sense-certainty, and perception. For, on the contrary, appearance is just not the world of sense-knowledge and perception as positively being, but this world as superseded or established in truth as an inner world. It is often said that the supersensible is not appearance; but by appearance is thereby meant not appearance, but rather the sensible world taken as itself real actuality.

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## Phase B (Classical and Medieval Europe)

### B. SELF-CONSCIOUSNESS

#### IV. THE TRUE NATURE OF SELF-CERTAINTY

[. . .]

### Stage 1 (Aristotle)

#### A. INDEPENDENCE AND DEPENDENCE OF SELF-CONSCIOUSNESS: LORDSHIP AND BONDAGE

1. Self-consciousness exists in itself and for itself, in that, and by the fact that it exists for another self-consciousness; that is to say, it is only by being acknowledged or "recognized". The conception of this its unity in its duplication, of infinitude realizing itself in self-consciousness, has many sides to it and encloses within it elements of varied significance. Thus its moments must on the one hand be strictly kept apart in detailed distinctiveness, and, on the other, in this distinction must, at the same time, also be taken as not distinguished, or must always be accepted and understood in their opposite sense. This double meaning of what is distinguished lies in the nature of self-consciousness—of its being infinite, or directly the opposite of the determinateness in which it is fixed. The detailed exposition of the notion of this spiritual unity in its duplication will bring before us the process of Recognition.

2. Self-consciousness has before it another self-consciousness; it has come outside itself. This has a double significance. First it has lost its own self, since it finds itself as an other being; secondly, it has thereby sublated that other, for it does not regard the other as essentially real, but sees its own self in the other.

3. It must cancel this its other. To do so is the sublation of that first double meaning, and is therefore a second double meaning. First, it must set itself to sublimate the other independent being, in order thereby to become certain of itself as true being, secondly, it thereupon proceeds to sublimate its own self, for this other is itself.

4. This sublation in a double sense of its otherness in a double sense is at the same time a return in a double sense into its self. For, firstly, through sublation, it gets back itself, because it becomes one with itself again through the cancelling of its otherness; but secondly, it likewise gives otherness back again to the other self-consciousness, for it was aware of being in the other, it cancels this its own being in the other and thus lets the other again go free.

5. This process of self-consciousness in relation to another self-consciousness has in this manner been represented as the action of one alone. But this action on the part of the one has itself the double significance of being at once its own action and the action of that other as well. For the other is likewise independent, shut up within itself, and there is nothing in it which is not there through itself. The first does not have the object before it only in the passive form characteristic primarily of the object of desire, but as an object existing independently for itself, over which therefore it has no power to do anything for its own behalf, if that object does not *per se* do what the first does to it. The process then is absolutely the double process of both self-consciousnesses.

Each sees the other do the same as itself; each itself does what it demands on the part of the other, and for that reason does what it does, only so far as the other does the same. Action from one side only would be useless, because what is to happen can only be brought about by means of both.

6. The action has then a double entente not only in the sense that it is an act done to itself as well as to the other, but also in the sense that the act simpliciter is the act of the one as well as of the other regardless of their distinction.

7. In this movement we see the process repeated which came before us as the play of forces; in the present case, however, it is found in consciousness. What in the former had effect only for us [contemplating experience], holds here for the terms themselves. The middle term is self-consciousness which breaks itself up into the extremes; and each extreme is this interchange of its own determinateness, and complete transition into the opposite. While *qua* consciousness, it no doubt comes outside itself, still, in being outside itself, it is at the same time restrained within itself, it exists for itself, and its self-externalization is for consciousness. Consciousness finds that it immediately is and is not another consciousness, as also that this other is for itself only when it cancels itself as existing for itself, and has self-existence only in the self-existence of the other. Each is the mediating term to the other, through which each mediates and unites itself with itself; and each is to itself and to the other an immediate self existing reality, which, at the same time, exists thus for itself only through this mediation. They recognize themselves as mutually recognizing one another.

8. This pure conception of recognition, of duplication of self-consciousness within its unity, we must now consider in the way its process appears for self-consciousness. It will, in the first place, present the aspect of the disparity of the two, or the break-up of the middle term into the extremes, which, *qua* extremes, are opposed to one another, and of which one is merely recognized, while the other only recognizes.

9. Self-consciousness is primarily simple existence for self, self-identity by exclusion of every other from itself. It takes its essential nature and absolute object to be Ego; and in this immediacy, in this bare fact of its self-existence, it is individual. That which for it is other stands as unessential object, as object with the impress and character of negation. But the other is also a self-consciousness; an individual makes its appearance in antithesis to an individual. Appearing thus in their immediacy, they are for each other in the manner of ordinary objects. They are independent individual forms, modes of Consciousness that have not risen above the bare level of life (for the existent object here has been determined as life). They are, moreover, forms of consciousness which have not yet accomplished for one another the process of absolute abstraction, of uprooting all immediate existence, and of being merely the bare, negative fact of self-identical consciousness; or, in other words, have not yet revealed themselves to each other as existing purely for themselves, i.e., as self-consciousness. Each is indeed certain of its own self, but not of the other, and hence its own certainty of itself is still without truth. For its truth would be merely that its own individual existence for itself would be shown to it to be an independent object, or, which is the same thing, that the object would be exhibited as this pure certainty of itself. By the notion of recognition, however, this is not possible, except in the form that as the other is for it, so it is for the other; each in its self through its own action and again through the action of the other achieves this pure abstraction of existence for self.



10. The presentation of itself, however, as pure abstraction of self-consciousness consists in showing itself as a pure negation of its objective form, or in showing that it is fettered to no determinate existence, that it is not bound at all by the particularity everywhere characteristic of existence as such, and is not tied up with life. The process of bringing all this out involves a twofold action—action on the part of the other and action on the part of itself. In so far as it is the other's action, each aims at the destruction and death of the other. But in this there is implicated also the second kind of action, self-activity; for the former implies that it risks its own life. The relation of both self-consciousnesses is in this way so constituted that they prove themselves and each other through a life-and-death struggle. They must enter into this struggle, for they must bring their certainty of themselves, the certainty of being for themselves, to the level of objective truth, and make this a fact both in the case of the other and in their own case as well. And it is solely by risking life that freedom is obtained; only thus is it tried and proved that the essential nature of self-consciousness is not bare existence, is not the merely immediate form in which it at first makes its appearance, is not its mere absorption in the expanse of life. Rather it is thereby guaranteed that there is nothing present but what might be taken as a vanishing moment—that self-consciousness is merely pure self-existence, being-for-self. The individual, who has not staked his life, may, no doubt, be recognized as a Person; but he has not attained the truth of this recognition as an independent self-consciousness. In the same way each must aim at the death of the other, as it risks its own life thereby; for that other is to it of no more worth than itself the other's reality is presented to the former as an external other, as outside itself ; it must cancel that externality. The other is a purely existent consciousness and entangled in manifold ways; it must view its otherness as pure existence for itself or as absolute negation.

11. This trial by death, however, cancels both the truth which was to result from it, and therewith the certainty of self altogether. For just as life is the natural "position" consciousness, independence without absolute negativity, so death is the natural "negation" of consciousness, negation without independence, which thus remains without the requisite significance of actual recognition. Through death, doubtless, there has arisen the certainty that both did stake their life, and held it lightly both in their own case and in the case of the other; but that is not for those who underwent this struggle. They cancel their consciousness which had its place in this alien element of natural existence; in other words, they cancel themselves and are sublated as terms or extremes seeking to have existence on their own account. But along with this there vanishes from the play of change the essential moment, viz. that of breaking up into extremes with opposite characteristics; and the middle term collapses into a lifeless unity which is broken up into lifeless extremes, merely existent and not opposed. And the two do not mutually give and receive one another back from each other through consciousness; they let one another go quite indifferently, like things. Their act is abstract negation, not the negation characteristic of consciousness, which cancels in such a way that it preserves and maintains what is sublated, and thereby survives its being sublated.

12. In this experience self-consciousness becomes aware that life is as essential to it as pure self-consciousness. In immediate self-consciousness the simple ego is absolute object, which, however, is for us or in itself absolute mediation, and has as its essential moment substantial and solid independence. The dissolution of that simple unity is the result of the first experience; through this there is posited a pure self-consciousness, and a consciousness which is not purely for itself, but for another, i.e. as an existent consciousness, consciousness in the form and shape of thinghood. Both moments are essential, since, in the first instance, they are unlike and opposed, and their reflection into unity has not yet come to light, they stand as two opposed forms or modes of

consciousness. The one is independent, and its essential nature is to be for itself; the other is dependent, and its essence is life or existence for another. The former is the Master, or Lord, the latter the Bondsman.

13. The master is the consciousness that exists for itself; but no longer merely the general notion of existence for self. Rather, it is a consciousness existing on its own account which is mediated with itself through an other consciousness, i.e. through an other whose very nature implies that it is bound up with an independent being or with thinghood in general. The master brings himself into relation to both these moments, to a thing as such, the object of desire, and to the consciousness whose essential character is thinghood. And since the master, is (a) *qua* notion of self-consciousness, an immediate relation of self-existence, but (b) is now moreover at the same time mediation, or a being-for-self which is for itself only through an other—he [the master] stands in relation (a) immediately to both (b) mediately to each through the other. The master relates himself to the bondsman mediately through independent existence, for that is precisely what keeps the bondsman in thrall; it is his chain, from which he could not in the struggle get away, and for that reason lie proved himself to be dependent, to have his independence in the shape of thinghood. The master, however, is the power controlling this state of existence, for he has shown in the struggle that lie holds it to be merely something negative. Since he is the power dominating existence, while this existence again is the power controlling the other [the bondsman], the master holds, *par consequence*, this other in subordination. In the same way the master relates himself to the thing mediately through the bondsman. The bondsman being a self-consciousness in the broad sense, also takes up a negative attitude to things and cancels them; but the thing is, at the same time, independent for him and, in consequence, he cannot, with all his negating, get so far as to annihilate it outright and be done with it; that is to say, lie merely works on it. To the master, on the other hand, by means of this mediating process, belongs the immediate relation, in the sense of the pure negation of it, in other words he gets the enjoyment. What mere desire did not attain, he now succeeds in attaining, viz. to have done with the thing, and find satisfaction in enjoyment. Desire alone did not get the length of this, because of the independence of the thing. The master, however, who has interposed the bondsman between it and himself, thereby relates himself merely to the dependence of the thing, and enjoys it without qualification and without reserve. The aspect of its independence he leaves to the bondsman, who labors upon it.

14. In these two moments, the master gets his recognition through an other consciousness, for in them the latter affirms itself as unessential, both by working upon the thing, and, on the other hand, by the fact of being dependent on a determinate existence; in neither case can this other get the mastery over existence, and succeed in absolutely negating it. We have thus here this moment of recognition, viz. that the other consciousness cancels itself as self-existent, and, ipso facto, itself does what the first does to it. In the same way we have the other moment, that this action on the part of the second is the action proper of the first; for what is done by the bondsman is properly an action on the part of the master. The latter exists only for himself, that is his essential nature; he is the negative power without qualification, a power to which the thing is naught. And he is thus the absolutely essential act in this situation, while the bondsman is not so, he is an unessential activity. But for recognition proper there is needed the moment that what the master does to the other he should also do to himself, and what the bondsman does to himself, he should do to the other also. On that account a form of recognition has arisen that is one sided and unequal.

15. In all this, the unessential consciousness is, for the master, the object which embodies the truth of his certainty of himself. But it is evident that this object does not correspond to its notion; for, just where the master has effectively achieved lordship, he really finds that something has come about quite different from an independent consciousness. It is not an independent, but rather a dependent consciousness that he has achieved. He is thus not assured of self-existence as his truth; he finds that his truth is rather the unessential consciousness, and the fortuitous unessential action of that consciousness.

16. The truth of the independent consciousness is accordingly the consciousness of the bondsman. This doubtless appears in the first instance outside itself, and not as the truth of self-consciousness. But just as lordship showed its essential nature to be the reverse of what it wants to be, so, too, bondage will, when completed, pass into the opposite of what it immediately is: being a consciousness repressed within itself, it will enter into itself, and change round into real and true independence.

17. We have seen what bondage is only in relation to lordship. But it is a self-consciousness, and we have now to consider what it is, in this regard, in and for itself. In the first instance, the master is taken to be the essential reality for the state of bondage; hence, for it, the truth is the independent consciousness existing for itself, although this truth is not taken yet as inherent in bondage itself. Still, it does in fact contain within itself this truth of pure negativity and self-existence, because it has experienced this reality within it. For this consciousness was not in peril and fear for this element or that, nor for this or that moment of time, it was afraid of its entire being; it felt the fear of death, the sovereign master. It has been in that experience melted to its inmost soul, has trembled throughout its every fiber, and all that was fixed and steadfast has quaked within it. This complete perturbation of its entire substance, this absolute dissolution of all its stability into fluent continuity, is, however, the simple, ultimate nature of self-consciousness, absolute negativity, pure self-referent existence, which consequently is involved in this type of consciousness. This moment of pure self-existence is moreover a fact for it; for in the master it finds this as its object. Further, this bondsman's consciousness is not only this total dissolution in a general way; in serving and toiling the bondsman actually carries this out. By serving he cancels in every particular aspect his dependence on and attachment to natural existence, and by his work removes this existence away.

18. The feeling of absolute power, however, realized both in general and in the particular form of service, is only dissolution implicitly; and albeit the fear of the lord is the beginning of wisdom, consciousness is not therein aware of being self-existent. Through work and labor, however, this consciousness of the bondsman comes to itself. In the moment which corresponds to desire in the case of the master's consciousness, the aspect of the non-essential relation to the thing seemed to fall to the lot of the servant, since the thing there retained its independence. Desire has reserved to itself the pure negating of the object and thereby unalloyed feeling of self. This satisfaction, however, just for that reason is itself only a state of evanescence, for it lacks objectivity or subsistence. Labor, on the other hand, is desire restrained and checked, evanescence delayed and postponed; in other words, labor shapes and fashions the thing. The negative relation to the object passes into the form of the object, into something that is permanent and remains; because it is just for the laborer that the object has independence. This negative mediating agency, this activity giving shape and form, is at the same time the individual existence, the pure self-existence of that consciousness, which now in the work it does is externalized and passes into the condition of

permanence. The consciousness that toils and serves accordingly attains by this means the direct apprehension of that independent being as its self.

19. But again, shaping or forming the object has not only the positive significance that the bondsman becomes thereby aware of himself as factually and objectively self-existent; this type of consciousness has also a negative import, in contrast with its moment, the element of fear. For in shaping the thing it only becomes aware of its own proper negativity, existence on its own account, as an object, through the fact that it cancels the actual form confronting it. But this objective negative element is precisely alien, external reality, before which it trembled. Now, however, it destroys this extraneous alien negative, affirms and sets itself up as a negative in the element of permanence, and thereby becomes for itself a self-existent being. In the master, the bondsman feels self-existence to be something external, an objective fact; in fear self-existence is present within himself; in fashioning the thing, self-existence comes to be felt explicitly as his own proper being, and he attains the consciousness that he himself exists in its own right and on its own account (*an und für sich*). By the fact that the form is objectified, it does not become something other than the consciousness molding the thing through work; for just that form is his pure self existence, which therein becomes truly realized. Thus precisely in labor where there seemed to be merely some outsider's mind and ideas involved, the bondsman becomes aware, through this re-discovery of himself by himself, of having and being a "mind of his own".

20. For this reflection of self into self the two moments, fear and service in general, as also that of formative activity, are necessary: and at the same time both must exist in a universal manner. Without the discipline of service and obedience, fear remains formal and does not spread over the whole known reality of existence. Without the formative activity shaping the thing, fear remains inward and mute, and consciousness does not become objective for itself. Should consciousness shape and form the thing without the initial state of absolute fear, then it has a merely vain and futile "mind of its own"; for its form or negativity is not negativity *per se*, and hence its formative activity cannot furnish the consciousness of itself as essentially real. If it has endured not absolute fear, but merely some slight anxiety, the negative reality has remained external to it, its substance has not been through and through infected thereby. Since the entire content of its natural consciousness has not tottered and shaken, it is still inherently a determinate mode of being; having a "mind of its own" (*der eigene Sinn*) is simply stubbornness (*Eigensinn*), a type of freedom which does not get beyond the attitude of bondage. As little as the pure form can become its essential nature, so little is that form, considered as extending over particulars, a universal formative activity, an absolute notion; it is rather a piece of cleverness which has mastery within a certain range, but not over the universal power nor over the entire objective reality.

## Stage 2 (Stoics and Skeptics)

### B. FREEDOM OF SELF-CONSCIOUSNESS: STOICISM, SKEPTICISM, AND THE UNHAPPY CONSCIOUSNESS

1. Independent self-consciousness partly finds its essential reality in the bare abstraction of Ego. On the other hand, when this abstract ego develops further and forms distinctions of its own, this differentiation does not become an objective inherently real content for that self-consciousness. Hence this self-consciousness does not become an ego which truly differentiates itself in its abstract simplicity, or one which remains identical with itself in this absolute differentiation. The repressed and subordinate type of consciousness, on the other hand, becomes, in the formative activity of work, an object to itself, in the sense that the form, given to the thing when shaped and molded, is his object; he sees in the master, at the same time, self-existence as a real mode of consciousness. But the subservient consciousness as such finds these two moments fall apart—the moment of itself as an independent object, and the moment of this object as a mode of consciousness, and so its own proper reality. Since, however, the form and the self-existence are for us, or objectively in themselves, one and the same, and since in the notion of independent consciousness the inherent reality is consciousness, the phase of inherent existence (*Ansichsein*) or thinghood, which received its shape and form through labor, is no other substance than consciousness. In this way we have a new attitude or mode of consciousness brought about: a type of consciousness which takes on the form of infinitude, or one whose essence consists in unimpeded movement of consciousness. It is one which thinks or is free self-consciousness. For thinking does not mean being an abstract ego, but an ego which has at the same time the significance of inherently existing in itself; it means being object to itself or relating itself to objective reality in such a way that this connotes the self-existence of that consciousness for which it is an object. The object does not for thinking proceed by way of presentations or figures, but of notions, conceptions, i.e. of a differentiated reality or essence, which, being an immediate content of consciousness, is nothing distinct from it. What is presented, shaped and constructed, and existent as such, has the form of being something other than consciousness. A notion, however, is at the same time an existent, and this distinction, so far as it falls in consciousness itself, is its determinate content. But in that this content is, at the same time, a conceptually constituted, a comprehended (*begriffener*) content, consciousness remains immediately aware within itself of its unity with this determinate existent so distinguished; not as in the case of a presentation, where consciousness from the first has to take special note that this is its idea; on the contrary, the notion is for me *eo ipso* and at once my notion. In thinking I am free, because I am not in an other, but remain simply and solely in touch with myself; and the object which for me is my essential reality, is in undivided unity my self-existence; and my procedure in dealing with notions is a process within myself.

2. It is essential, however, in this determination of the above attitude of self-consciousness to keep hold of the fact that this attitude is thinking consciousness in general, that its object is immediate unity of the self's implicit, inherent existence, and of its existence explicitly for self. The self-same consciousness which repels itself from itself, becomes aware of being an element existing in itself. But to itself it is this element to begin with only as universal reality in general, and not as this essential reality appears when developed in all the manifold details it contains, when the process of its being brings out all its fullness of content.

3. This freedom of self-consciousness, as is well known, has been called Stoicism, in so far as it has appeared as a phenomenon conscious of itself in the course of the history of man's spirit. Its principle is that consciousness is essentially that which thinks, is a thinking reality, and that anything is really essential for consciousness, or is true and good, only when consciousness in dealing with it adopts the attitude of a thinking being.

4. The manifold, self-differentiating expanse of life, with all its individualization and complication, is the object upon which desire and labor operate. This varied activity has now contracted itself into the simple distinction which is found in the pure process of thought. What has still essential reality is not a distinction in the sense of a determinate thing, or in the shape of a consciousness of a determinate kind of natural existence, in the shape of a feeling, or again in the form of desire and its specific purpose, whether that purpose be set up by the consciousness desiring or by an extraneous consciousness. What has still essential significance here is solely that distinction which is a thought-constituted distinction, or which, when made, is not distinguished from me. This consciousness in consequence takes a negative attitude towards the relation of lordship and bondage. Its action, in the case of the master, results in his not simply having his truth in and through the bondsman; and, in that of the bondsman, in not finding his truth in the will of his master and in service. The essence of this consciousness is to be free, on the throne as well as in fetters, throughout all the dependence that attaches to its individual existence, and to maintain that stolid lifeless unconcern which persistently withdraws from the movement of existence, from effective activity as well as from passive endurance, into the simple essentiality of thought. Stubbornness is that freedom which makes itself secure in a solid singleness, and keeps within the sphere of bondage. Stoicism, on the other hand, is the freedom which ever comes directly out of that spheres and returns back into the pure universality of thought. It is a freedom which can come on the scene as a general form of the world's spirit only in a time of universal fear and bondage, a time, too, when mental cultivation is universal, and has elevated culture to the level of thought.

5. Now while this self-consciousness finds its essential reality to be neither something other than itself, nor the pure abstraction of ego, but ego which has within it otherness—otherness in the sense of a thought-constituted distinction—so that this ego in its otherness is turned back directly into itself; yet this essential nature is, at the same time, only an abstract reality. The freedom of self-consciousness is indifferent towards natural existence, and has, therefore, let this latter go and remain free. The reflection is thus duplicated. Freedom of thought takes only pure thought as its truth, and this lacks the concrete filling of life. It is, therefore, merely the notion of freedom, not living freedom itself; for it is, to begin with, only thinking in general that is its essence, the form as such, which has turned away from the independence of things and gone back into itself. Since, however, individuality when acting should: show itself to be alive, or when thinking should grasp the living world as a system of thought, there ought to lie in thought itself a content to supply the sphere of the ego, in the former case with what is good, and, in the latter, true, in order that there should throughout be no other ingredient in what consciousness has to deal with, except the notion which is the real essence. But here, by the way in which the notion as an abstraction cuts itself off from the multiplicity of things, the notion has no content in itself; the content is a datum, is given. Consciousness, no doubt, abolishes the content as an external, a foreign existent, by the fact that it thinks it, but the notion is a determinate notion, and this determinateness of the notion is the alien element the notion contains within it. Stoicism, therefore, got embarrassed, when, as the expression went, it was asked for the criterion of truth in general, i.e. properly speaking, for a content of thought itself. To the question, what is good and true, it responded by giving again the abstract,

contentless thought; the true and good are to consist in reasonableness. But this self-identity of thought is simply once more pure form, in which nothing is determinate. The general terms true and good, wisdom and virtue, with which Stoicism has to stop short, are, therefore, in a general way, doubtless elevating; but seeing that they cannot actually and in fact reach any expanse of content, they soon begin to get wearisome.

6. This thinking consciousness, in the way in which it is thus constituted, as abstract freedom, is therefore only incomplete negation of otherness. Withdrawn from existence solely into itself, it has not there fully vindicated itself as the absolute negation of this existence. The content is held indeed to be only thought, but is thereby also taken to be determinate thought, and at the same time determinateness as such.

7. Skepticism is the realization of that of which Stoicism is merely the notion, and is the actual experience of what freedom of thought is; it is in itself and essentially the negative, and must so exhibit itself. With the reflection of self-consciousness into the simple, pure thought of itself, independent existence or permanent determinateness has, in contrast to that reflection, dropped as a matter of fact out of the infinitude of thought. In Skepticism, the entire unessentiality and unsubstantiality of this "other" becomes a reality for consciousness. Thought becomes thinking which wholly annihilates the being of the world with its manifold determinateness, and the negativity of free self-consciousness becomes aware of attaining, in these manifold forms which life assumes, real negativity.

8. It is clear from the foregoing that, just as Stoicism answers to the notion of independent consciousness, which appeared as a relation of lordship and bondage, Skepticism, on its side, corresponds to its realization, to the negative attitude towards otherness, to desire and labor. But if desire and work could not carry out for self-consciousness the process of negation, this polemical attitude towards the manifold substantiality of things will, on the other hand, be successful, because it turns against them as a free self-consciousness, and one complete within itself beforehand; or, expressed more definitely, because it has inherent in itself thought or the principle of infinitude where the independent elements in their distinction from one another are held to be merely vanishing quantities. The differences, which, in the pure thinking of self are only the abstraction of differences, become here the whole of the differences; and every differentiated existent becomes a difference of self-consciousness.

9. With this we get determined the action of Skepticism in general, as also its mode and nature. It shows the dialectic movement, which is sense-certainty, perception, and understanding. It shows, too, the unessentiality of that which holds good in the relation of master and servant, and which for abstract thought itself passes as determinate. That relation involves, at the same time, a determinate situation, in which there are found even moral laws, as commands of the sovereign lord. The determinations in abstract thought, however, are scientific notions, into which formal contentless thought expands itself, attaching the notion, as a matter of fact in merely an external fashion, to the existence independent of it, and holding as valid only determinate notions, albeit they are still pure abstractions.

10. Dialectic as a negative process, taken immediately as it stands, appears to consciousness, in the first instance, as something at the mercy of which it is, and which does not exist through consciousness itself. In Skepticism, on the other hand, this negative process is a moment of self-

consciousness, which does not simply find its truth and its reality vanish, without self-consciousness knowing how, but rather which, in the certainty of its own freedom, itself makes this other, so claiming to be real, vanish. Self-consciousness here not only makes the objective as such to disappear before the negations of Skepticism but also its own function in relation to the object, where the object is held to be objective and made good—i.e. its function of perceiving as also its process of securing what is in danger of being lost, viz. sophistry and its self-constituted and self-established truth. By means of this self-conscious negation, self-consciousness procures for itself the certainty of its own freedom, brings about the experience of that freedom, and thereby raises it into the truth. What vanishes is what is determinate, the difference which, no matter what its nature or whence it comes, sets up to be fixed and unchangeable. The difference has nothing permanent in it, and must vanish before thought because to be differentiated just means not to have being in itself, but to have its essential nature solely in an other. Thinking, however, is the insight into this character of what is differentiated; it is the negative function in its simple, ultimate form.

11. Skeptical self-consciousness thus discovers, in the flux and alternation of all that would stand secure in its presence, its own freedom, as given by and received from its own self. It is aware of being this *ataraxia* of self-thinking thought, the unalterable and genuine certainty of its self. This certainty does not arise as a result out of something extraneous and foreign which stowed away inside itself its whole complex development; a result which would thus leave behind the process by which it came to be. Rather consciousness itself is thoroughgoing dialectical restlessness, this *mêlée* of presentations derived from sense and thought, whose differences collapse into oneness, and whose identity is similarly again resolved and dissolved—for this identity is itself determinateness as contrasted with non-identity. This consciousness, however, as a matter of fact, instead of being a self-same consciousness, is here neither more nor less than an absolutely fortuitous imbroglio, the giddy whirl of a perpetually self-creating disorder. This is what it takes itself to be; for itself maintains and produces this self-impelling confusion. Hence it even confesses the fact; it owns to being, an entirely fortuitous individual consciousness—a consciousness which is empirical, which is directed upon what admittedly has no reality for it, which obeys what, in its regard, has no essential being, which realizes and does what it knows to have no truth. But while it passes in this manner for an individual, isolated, contingent, in fact animal life, and a lost self-consciousness, it also, on the contrary, again turns itself into universal self-sameness; for it is the negativity of all singleness and all difference. From this self-identity, or rather within its very self, it falls back once more into that contingency and confusion, for this very self-directed process of negation has to do solely with what is single and individual, and is occupied with what is fortuitous. This form of consciousness is, therefore, the aimless fickleness and instability of going to and fro, hither and thither, from one extreme of self-same self-consciousness, to the other contingent, confused and confusing consciousness. It does not itself bring these two thoughts of itself together. It finds its freedom, at one time, in the form of elevation above all the whirling complexity and all the contingency of mere existence, and again, at another time, likewise confesses to falling back upon what is unessential, and to being taken up with that. It lets the unessential content in its thought vanish; but in that very act it is the consciousness of something unessential. It announces absolute disappearance but the announcement is, and this consciousness is the evanescence expressly announced. It announces the nullity of seeing, hearing, and so on, yet itself sees and hears. It proclaims the nothingness of essential ethical principles, and makes those very truths the sinews of its own conduct. Its deeds and its words belie each other continually; and itself, too, has the doubled contradictory consciousness of immutability and sameness, and of utter contingency and non-identity with itself. But it keeps asunder the poles of this contradiction within itself; and



bears itself towards the contradiction as it does in its purely negative process in general. If sameness is shown to it, it points out unlikeness, non-identity; and when the latter, which it has expressly mentioned the moment before, is held up to it, it passes on to indicate sameness and identity. Its talk, in fact, is like a squabble among self-willed children, one of whom says A when the other says B, and again B, when the other says A, and who, through being in contradiction with themselves, procure the joy of remaining in contradiction with one another.

### Stage 3 (Medievals)

12. In Skepticism consciousness gets, in truth, to know itself as a consciousness containing contradiction within itself. From the experience of this proceeds a new attitude which brings together the two thoughts which Skepticism holds apart. The want of intelligence which Skepticism manifests regarding itself is bound to vanish, because it is in fact one consciousness which possesses these two modes within it. This new attitude consequently is one which is aware of being the double consciousness of itself as self-liberating, unalterable, self-identical, and as utterly self-confounding, self-perverting; and this new attitude is the consciousness of this contradiction within itself.

13. In Stoicism, self-consciousness is the bare and simple freedom of itself. In Skepticism, it realizes itself, negates the other side of determinate existence, but, in so doing, really doubles itself, and is itself now a duality. In this way the duplication, which previously was divided between two individuals, the lord and the bondsman, is concentrated into one. Thus we have here that dualizing of self-consciousness within itself, which lies essentially in the notion of mind; but the unity of the two elements is not yet present. Hence the Unhappy Consciousness(1) the Alienated Soul which is the consciousness of self as a divided nature, a doubled and merely contradictory being.

14. This unhappy consciousness, divided and at variance within itself, must, because this contradiction of its essential nature is felt to be a single consciousness, always have in the one consciousness the other also; and thus must be straightway driven out of each in turn, when it thinks it has therein attained to the victory and rest of unity. Its true return into itself, or reconciliation with itself, will, however, display the notion of mind endowed with a life and existence of its own, because it implicitly involves the fact that, while being an undivided consciousness, it is a double-consciousness. It is itself the gazing of one self-consciousness into another, and itself is both, and the unity of both is also its own essence; but objectively and consciously it is not yet this essence itself—is not yet the unity of both.

15. Since, in the first instance, it is the immediate, the implicit unity of both, while for it they are not one and the same, but opposed, it takes one, namely, the simple unalterable, as essential, the other, the manifold and changeable as the unessential. For it, both are realities foreign to each other. Itself, because consciousness of this contradiction, assumes the aspect of changeable consciousness and is to itself the unessential; but as consciousness of unchangeableness, of the ultimate essence, it must, at the same time, proceed to free itself from the unessential, i.e. to liberate itself from itself. For though in its own view it is indeed only the changeable, and the unchangeable is foreign and extraneous to it, yet itself is simple, and therefore unchangeable consciousness, of which consequently it is conscious as its essence, but still in such wise that itself is again in its own regard not this essence. The position, which it assigns to both, cannot, therefore, be an indifference of one to the other, i.e. cannot be an indifference of itself towards the unchangeable. Rather it is immediately both itself; and the relation of both assumes for it the form of a relation of essence to the non-essential, so that this latter has to be cancelled; but since both are to it equally essential and are contradictory, it is only the conflicting contradictory process in which opposite does not come to rest in its own opposite, but produces itself therein afresh merely as an opposite.

16. Here then, there is a struggle against an enemy, victory over whom really means being worsted, where to have attained one result is really to lose it in the opposite. Consciousness of life, of its

existence and action, is merely pain and sorrow over this existence and activity; for therein consciousness finds only consciousness of its opposite as its essence—and of its own nothingness. Elevating itself beyond this, it passes to the unchangeable. But this elevation is itself this same consciousness. It is, therefore, immediately consciousness of the opposite, viz. of itself as single, individual, particular. The unchangeable, which comes to consciousness, is in that very fact at the same time affected by particularity, and is only present with this latter. Instead of particularity having been abolished in the consciousness of immutability, it only continues to appear there still.

17. In this process, however, consciousness experiences just this appearance of particularity in the unchangeable, and of the unchangeable in particularity. Consciousness becomes aware of particularity in general in the immutable essence, and at the same time it there finds its own particularity. For the truth of this process is precisely that the double consciousness is one and single. This unity becomes a fact to it, but in the first instance the unity is one in which the diversity of both factors is still the dominant feature. Owing to this, consciousness has before it the threefold way in which particularity is connected with unchangeableness. In one form it comes before itself as opposed to the unchangeable essence, and is thrown back to the beginning of that struggle, which is, from first to last, the principle constituting the entire situation. At another time it finds the unchangeable appearing in the form of particularity; so that the latter is an embodiment of unchangeableness, into which, in consequence, the entire form of existence passes. In the third case, it discovers itself to be this particular fact in the unchangeable. The first unchangeable is taken to be merely the alien, external Being, which passes sentence on particular existence; since the second unchangeable is a form or mode of particularity like itself, it, i.e. the consciousness, becomes in the third place spirit (*Geist*), has the joy of finding itself therein, and becomes aware within itself that its particularity has been reconciled with the universals.

18. What is set forth here as a mode and relation of the unchangeable, came to light as the experience through which self-consciousness passes in its unhappy state of diremption. This experience is now doubtless not its own one-sided process; for it is itself unchangeable consciousness; and this latter consequently, is a particular consciousness as well; and the process is as much a process of that unchangeable consciousness, which makes its appearance there as certainly as the other. For that movement is carried on in these moments: an unchangeable now opposed to the particular in general, then, being itself particular, opposed to the other particular, and finally at one with it. But this consideration, so far as it is our affair, is here out of place, for thus far we have only had to do with unchangeableness as unchangeableness of consciousness, which, for that reason, is not true immutability, but is still affected with an opposite; we have not had before us the unchangeable *per se* and by itself; we do not, therefore, know how this latter will conduct itself. What has here so far come to light is merely this that to consciousness, which is our object here, the determinations above indicated appear in the unchangeable.

19. For this reason, then, the unchangeable consciousness also preserves, in its very form and bearing, the character and fundamental features of diremption and separate self-existence, as against the particular consciousness. For the latter it is thus altogether a contingency, a mere chance event, that the unchangeable receives the form of particularity; just as the particular consciousness merely happens to find itself opposed to the unchangeable, and therefore has this relation *per naturam*. Finally that it finds itself in the unchangeable appears to the particular consciousness to be brought about partly, no doubt, by itself, or to take place for the reason that itself is particular; but this union, both as regards its origin as well as in its being, appears partly also due to the

unchangeable; and the opposition remains within. this unity itself. In point of fact, through the unchangeable assuming a definite form, the "beyond", as a moment, has not only remained, but really is more securely established. For if the remote "beyond" seems indeed brought closer to the individual by this particular form of realization, on the other hand, it is henceforward fixedly opposed to the individual, a sensuous, impervious unit, with all the hard resistance of what is actual. The hope of becoming one therewith must remain a hope, i.e. without fulfilment, without present fruition; for between the hope and fulfilment there stands precisely the absolute contingency, or immovable indifference, which is involved in the very assumption of determinate shape and form, the basis and foundation of the hope. By the nature of this existent unit, through the particular reality it has assumed and adopted, it comes about of necessity that it becomes a thing of the past, something that has been somewhere far away, and absolutely remote it remains.

20. If, at the beginning, the bare notion of the sundered consciousness involved the characteristic of seeking to cancel it, *qua* particular consciousness, and become the unchangeable consciousness, the direction its effort henceforth takes is rather that of cancelling its relation to the pure unchangeable, without shape or embodied form, and of adopting only the relation to the unchangeable which has form and shape. For the oneness of the particular consciousness with the unchangeable is henceforth its object and the essential reality for it, just as in the mere notion of it the essential object was merely the formless abstract unchangeable: and the relation found in this absolute disruption, characteristic of its notion, is now what it has to turn away from. The external relation, however, primarily adopted to the formed and embodied unchangeable, as being an alien extraneous reality, must be transmuted and raised to that of complete and thoroughgoing fusion and identification.

21. The process through which the unessential consciousness strives to attain this oneness, is itself a triple process, in accordance with the threefold character of the relation which this consciousness takes up to its transcendent and remote reality embodied in specific form. In one it is a pure consciousness; at another time a particular individual who takes up towards actuality the attitude characteristic of desire and labor; and in the third place it is a consciousness of its self-existence, its existence for itself. We have now to see how these three modes of its being are found and are constituted in that general relation.

22. In the first place, then, regarded as pure consciousness, the unchangeable embodied in definite historical form seems, since it is an object for pure consciousness, to be established as it is in its self-subsistent reality. But this, its reality in and for itself, has not yet come to light, as we already remarked. Were it to be in consciousness as it is in itself and for itself, this would certainly have to come about not from the side of consciousness, but from the unchangeable. But, this being so, its presence here is brought about through consciousness only in a one-sided way to begin with, and just for that reason is not found in a perfect and genuine form, but constantly weighted and encumbered with imperfection, with an opposite.

23. But although the "unhappy consciousness" does not possess this actual presence, it has, at the same time, transcended pure thought, so far as this is the abstract thought of Stoicism, which turns away from particulars altogether, and again the merely restless thought of Skepticism—so far, in fact, as this is merely particularity in the sense of aimless contradiction and the restless process of contradictory thought. It has gone beyond both of these; it brings and keeps together pure thought and particular existence, but has not yet risen to that level of thinking where the particularity of

consciousness is harmoniously reconciled with pure thought itself. It rather stands midway, at the point where abstract thought comes in contact with the particularity of consciousness *qua* particularity. Itself is this act of contact; it is the union of pure thought and individuality; and this thinking individuality or pure thought also exists as object for it, and the unchangeable is essentially itself an individual existence. But that this its object, the unchangeable, which assumes essentially the form of particularity, is its own self, the self which is particularity of consciousness—this is not established for it.

24. In this first condition, consequently, in which we treat it as pure consciousness, it takes up towards its object an attitude which is not that of thought; but rather (since it is indeed in itself pure thinking particularity and its object is just this pure thought, but pure thought is not their relation to one another as such), it, so to say, merely gives itself up to thought, devotes itself to thinking (*geht an das Denken hin*), and is the state of Devotion (*Andacht*). Its thinking as such is no more than the discordant clang of ringing bells, or a cloud of warm incense, a kind of thinking in terms of music, that does not get the length of notions, which would be the sole, immanent, objective mode of thought. This boundless pure inward feeling comes to have indeed its object; but this object does not make its appearance in conceptual form, and therefore comes on the scene as something external and foreign. Hence we have here the inward movement of pure emotion (*Gemeth*) which feels itself, but feels itself in the bitterness of soul-diremption. It is the movement of an infinite Yearning, which is assured that its nature is a pure emotion of this kind, a pure thought which thinks itself as particularity—a yearning that is certain of being known and recognized by this object, for the very reason that this object thinks itself as particularity. At the same time, however, this nature is the unattainable "beyond" which, in being seized, escapes or rather has already escaped. The "beyond" has already escaped. for it is in part the unchangeable, thinking itself as particularity, and consciousness, therefore, attains itself therein immediately—attains itself, but as something opposed to the unchangeable; instead of grasping, the real nature consciousness merely feels, and has fallen back upon itself. Since, in thus attaining itself, consciousness cannot keep itself at a distance as this opposite, it has merely laid hold of what is un. essential instead of having seized true reality. Thus, just as. on one side, when striving to find itself in the essentially real, it only lays hold of its own divided state of existence, so, too, on the other side, it cannot grasp that other [the essence] as particular or as concrete. That "other" cannot be found where it is sought; for it is meant to be just a "beyond", that which can not be found. When looked for as a particular it is not universal, a thought-constituted particularity, not notion, but particular in the sense of an object, or a concrete actual, an object of immediate sense-consciousness, of sense certainty; and just for that reason it is only one which has disappeared. Consciousness, therefore, can only come upon the grave of its life. But because this is itself an actuality, and since it is contrary to the nature of actuality to afford a lasting possession, the presence even of that tomb is merely the source of trouble, toil, and struggle, a fight which must be lost. But since consciousness has found out by experience that the grave of its actual unchangeable Being has no concrete actuality, that the vanished particularity *qua* vanished is not true particularity, it will give up looking for the unchangeable particular existence as something actual, or will cease trying to hold on to what has thus vanished. Only so is it capable of finding particularity in a true form, a form that is universal.

25. In the first instance, however, the withdrawal of the emotional life into itself is to be taken in such a way that this life of feeling, in its own regard, has actuality *qua* particular existence. It is pure emotion which, for us *per se*, has found itself and satiated itself, for although it is, no doubt,

aware in feeling that the ultimate reality is cut off from it, yet in itself this feeling is self-feeling; it has felt the object of its own pure feeling, and this object is its own self. It thus comes forward here as self-feeling, or as something actual on its own account. In this return into self, we find appearing its second attitude, the condition of desire and labor, which ensures for consciousness the inner certainty of its own self (which, as we saw, it has obtained) by the process of cancelling and enjoying the alien external reality, existence in the form of independent things. The unhappy consciousness, however, finds itself merely desiring and toiling; it is not consciously and directly aware that so to find itself rests upon the inner certainty of its self, and that its feeling of real being is this self-feeling. Since it does not in its own view have that certainty, its inner life really remains still a shattered certainty of itself; that confirmation of its own existence which it would receive through work and enjoyment, is, therefore, just as tottering and insecure; in other words, it must consciously nullify this certification of its own being, so as to find therein confirmation indeed, but confirmation only of what it is for itself, viz. of its disunion.

26. The actual reality, on which desire and work are directed, is, from the point of view of this consciousness, no longer something in itself null and void, something merely to be destroyed and consumed; but rather something like that consciousness itself, a reality broken in sunder, which is only in one respect essentially null, but in another sense also a consecrated world. This reality is a form and embodiment of the unchangeable, for the latter has in itself preserved particularity; and because, *qua* unchangeable, it is a universal, its particularity as a whole has the significance of all actuality.

27. If consciousness were, for itself, an independent consciousness, and reality were taken to be in and for itself of no account, then consciousness would attain, in work and enjoyment, the feeling of its own independence, by the fact that its consciousness would be that which cancels reality. But since this reality is taken to be the form and shape of the unchangeable, consciousness is unable of itself to cancel that reality. On the contrary, seeing that, consciousness manages to nullify reality and to obtain enjoyment, this must come about through the unchangeable itself when it disposes of its own form and shape and delivers this up for consciousness to enjoy.

28. Consciousness, on its part, appears here likewise as actual, though, at the same time, as internally shattered; and this diremption shows itself in the course of toil and enjoyment, to break up into a relation to reality, or existence for itself, and into an existence in itself. That relation to actuality is the process of alteration, or acting, the existence for itself, which belongs to the particular consciousness as such. But therein it is also in itself; this aspect belongs to the unchangeable "beyond". This aspect consists in faculties and powers: an external gift, which the unchangeable here hands over for the consciousness to make use of.

29. In its action, accordingly, consciousness, in the first instance, has its being in the relation of two extremes. On one side it takes its stand as the active present (*Diesseits*), and opposed to it stands passive reality: both in relation to each other, but also both withdrawn into the unchangeable, and firmly established in themselves. From both sides, therefore, there is detached merely a superficial element to constitute their opposition; they are only opposed at the surface, and the play of opposition, the one to the other, takes place there.

30. The extreme of passive reality is sublated by the active extreme. Actuality can, however, on its own side, be sublated only because its own changeless essence sublates it, repels itself from

itself, and hands over to the mercy of the active extreme what is thus repelled. Active force appears as the power wherein actual reality is dissolved. For that reason, however, this consciousness, to which the inherent reality, or ultimate essence, is an "other", regards this power (which is the way it appears when active), as "the beyond", that which lies remote from its self. Instead, therefore, of returning out of its activity into itself, and instead of having confirmed itself as a fact for its self, consciousness reflects back this process of action into the other extreme, which is thereby represented as purely universal, as absolute might, from which the movement in every direction started, and which is the essential life of the self-disintegrating extremes, as they at first appeared, and of the process of change as well.

31. In that the unchangeable consciousness contemns, its specific shape and form, and abandons it entirely, while, on the other hand, the individual consciousness "gives thanks", i.e. denies itself the satisfaction of being conscious of its independence, and refers the essential substance of its action to the "beyond" and not to itself: by these two moments, in which both parts give themselves up the one to the other, there certainly arises in consciousness a sense of its own unity with the unchangeable. But, at the same time, this unity is affected with division, is again broken within itself and out of this unity there once more comes the opposition of universal and particular. For consciousness, no doubt, in appearance renounces the satisfaction of its self-feeling, but it gets the actual satisfaction of that feeling, for it has been desire, work, and enjoyment; *qua* consciousness it has willed, has acted, has enjoyed. Its thanks similarly, in which it recognizes the other extreme as its true reality, and cancels itself, is itself its own act, which counterbalances the action of the other extreme, and meets with a like act the benefit handed over. If the former yields to consciousness merely its superficial content, yet consciousness still expresses thanks; and since it gives up its own action, i.e. its very essence, it, properly speaking, does more thereby than the other, which only renounces an outer surface. The entire process, therefore, is reflected into the extreme of particularity, not merely in actual desire, labor, and enjoyment, but even in the expression of thanks, where the reverse seems to take place. Consciousness feels itself therein as this particular individual, and does not let itself be deceived by the semblance of its renunciation; for the real truth of that procedure is that it has not given itself up. What has come about is merely the double reflection into both extremes; and the result is to repeat the cleavage into the opposed consciousness of the unchangeable and the consciousness of a contrasted opposite in the shape of willing, performing, enjoying, and of self-renunciation itself, or, in general, of self-existent particularity.

32. With this has come to light the third stage in the movement of this consciousness, a situation which follows from the second and one which in truth has, by its will and by its performance, proved itself independent. In the first situation we had only a "notion" of actual consciousness, the inward emotion, which is not yet real in action and enjoyment. The second is this actualization, as an external express action and enjoyment. With the return out of this stage, however, it is that which has got to know itself as a real and effective consciousness, or that whose truth consists in being in and for itself. But herein the enemy is discovered in its special and most peculiar form. In the battle of emotion this individual consciousness has the sense of being merely a tune, an abstract moment. In work and enjoyment, which are the realization of this unsubstantial existence, it can readily forget itself, and the consciousness of its own proper life found in this realization is overborne by grateful recognition, But this overthrow of its proper distinctiveness is in truth a return of consciousness into itself, and moreover into itself as the general reality.

33. This third attitude, wherein this genuine reality is one term, consists in so relating this reality to absolute universal Being, as to show it to be mere nothingness. The course of this relation we have still to consider.

34. To begin with, as regards the contrasted relation of consciousness, in which its reality is taken to be immediately naught, its actual performance thus becomes a doing of nothing at all; its enjoyment becomes a feeling of its own unhappiness. In consequence, activity and enjoyment lose all universal content and significance; for in that case they would have a substantiality of their own: and both withdraw into the state of particularity, to which consciousness is directed in order to cancel them. Consciousness discovers itself as this concrete particular in the functions of animal life. These latter, instead of being performed unconsciously and naturally as something which, *per se*, is of no significance, and can acquire no importance and essential value for spirit—these latter, since it is in them that the enemy is seen in his proper and peculiar shape, are rather an object of strenuous concern and serious occupation, and become precisely the most important consideration. Since, however this enemy creates itself in its very defeat, consciousness, by giving the enemy a fixedness of being and of meaning, instead of getting rid of him, really never gets away from him and finds itself constantly defiled. And since, at the same time, this object of its exertions, instead of being something essential, is the very meanest, instead of being a universal, is the merest particular—we have here before us merely a personality confined within its narrow self and its petty activity, a personality brooding over itself, as unfortunate as it is pitifully destitute.

35. But all the same both of these, both the feeling of its misfortune and the poverty of its own action, are points of connection to which to attach the consciousness of its unity with the unchangeable. For the attempted immediate destruction of its actual existence is affected through the thought of the unchangeable and takes place in this relation to the unchangeable. The mediate relation constitutes the essence of the negative process, in which this consciousness directs itself against its particularity of being, which, however, *qua* relation, is at the same time in itself positive, and will bring this its unity to light as an objective fact for this consciousness itself.

36. This mediate relation is consequently a connected inferential process (*Schluss*), in which particularity, establishing itself at first in opposition to the inherent essence, is bound together and united with this other term only through a third term. Through this middle term the one extreme, unchangeable consciousness, has a being for the unessential consciousness, in which, at the same time, is also involved that the latter likewise has a being for the former, solely through that middle term; and this middle term is thus one which presents both extremes to one another, and acts as the minister of each in turn in dealing with the other. This medium is itself a conscious being, for it is an action mediating consciousness as such; the content of this action is the destruction and annihilation, which consciousness has in view in dealing with its particularity.

37. In the middle term, then, this consciousness gets freed from action and enjoyment, in the sense of its own action and enjoyment. It puts away from itself, *qua* self-existent extreme, the substance of its will, and throws on to the mediating term, or the ministering agency, its own proper freedom of decision, and herewith the guilt of its own act. This mediator, being in direct communication with the unchangeable Being, renders service by advising what is just and right. The act, since this follows upon obedience to a deliverance enunciated by another, ceases, as regards the performance or the willing of the act, to be the agent's own proper deed. There is still left, however, to the subordinate consciousness, its objective aspect, namely, the fruit of its labor, and enjoyment.



These, therefore, it casts away as well, and just as it disclaimed its own will, so it contemns such reality as it received in work and in enjoyment. It renounces these, partly as being the accomplished truth of its self-conscious independence, when it seeks to do something quite foreign to itself, thinking and speaking what, for it, has no sense or meaning; partly, too, as being external property—when it demits somewhat of the possession acquired through its toil. It also gives up the enjoyment it had—when with its fastings and its mortifications it once more absolutely denies itself that enjoyment.

38. Through these moments—the negative abandonment first of its own right and power of decision, then of its property and enjoyment, and finally the positive moment of carrying on what it does not understand—it deprives itself, completely and in truth, of the consciousness of inner and outer freedom, or reality in the sense of its own existence for itself. It has the certainty of having in truth stripped itself of its Ego, and of having turned its immediate self-consciousness into a "thing", into an objective external existence.

39. It could ensure its self-renunciation and self-abandonment solely by this real and vital sacrifice [of its self]. For only thereby is the deception got rid of, which lies in inner acknowledgment of gratitude through heart, sentiment, and tongue—an acknowledgment which indeed disclaims all power of independent self-existence, and ascribes this power to a gift from above, but in this very disclaimer retains for itself its own proper and peculiar life, outwardly in the possession it does not resign, inwardly in the consciousness of the decision which itself has resolved upon and in the consciousness of its own self-constituted content, which it has not exchanged for a content coming from without and filling it with meaningless ideas and phrases.

40. But in the sacrifice actually accomplished. while consciousness has cancelled the action as its own act, it has also implicitly demitted and put off its unhappy condition. Yet that this demission(12) has implicitly taken place, is effected by the other term of the logical process (*Schluss*) here involved, the term which is the inherent and ultimate reality, That sacrifice of the subordinate term, however, was at the same time not a one-sided action; it involves the action of the other. For giving up one's own will is only in one aspect negative; in principle, or in itself, it is at the same time positive, positing and affirming the will as an other, and, specifically, affirming the will as not a particular but universal. This consciousness takes this positive significance of the negatively affirmed particular will to be the will of the other extreme, the will, which, because it is simply an "other" for consciousness, assumes the form of advice, or counsel, not through itself, but through the third term, the mediator. Hence its will certainly becomes, for consciousness, universal will, inherent and essential will, but is not itself in its own view this inherent reality. The giving up of its own will as particular is not taken by it to be in principle the positive element of universal will. Similarly its surrender of possession and enjoyment has merely the same negative significance, and the universal which it thereby comes to find is, in its view, not its own doing proper. This unity of objectivity and independent self-existence which lies in the notion of action, and which therefore comes for consciousness to be the essential reality and object—as this is not taken by consciousness to be the principle of its action, neither does it become an object for consciousness directly and through itself. Rather, it makes the mediating minister express this still halting certainty, that its unhappy state is only implicitly the reverse, i.e. is only implicitly action bringing self-satisfaction in its act or blessed enjoyment; that its pitiable action too is only implicitly the reverse, namely, absolute action; that in principle action is only really action when it is the action of some particular individual. But for its self, action and its own concrete action

remain something miserable and insignificant, its enjoyment pain, and the sublation of these, positively considered, remains a mere "beyond". But in this object, where it finds its own action and existence, *qua* this particular consciousness, to be inherently existence and action as such, there has arisen the idea of Reason, of the certainty that consciousness is, in its particularity, inherently and essentially absolute, or is all reality.

## Phase C (Modern Europe)

- C. [FREE CONCRETE MIND]
- V. CERTAINTY AND TRUTH OF REASON

[...]

- A. OBSERVATION AS A FUNCTION OF REASON

[...]

- a. OBSERVATION OF NATURE

[...]

- b. OBSERVATION OF SELF-CONSCIOUSNESS PURELY AS SELF-CONSCIOUSNESS AND AS STANDING IN RELATION TO EXTERNAL REALITY. LOGICAL AND PSYCHOLOGICAL LAWS

[...]

- c. OBSERVATION OF THE RELATION OF SELF-CONSCIOUSNESS TO ITS IMMEDIATE ACTUALITY. PHYSIOGNOMY AND PHRENOLOGY.

[...]

- B. REALIZATION OF RATIONAL SELF-CONSCIOUSNESS THROUGH ITSELF

[...]

- a. PLEASURE AND NECESSITY

[...]

- b. THE LAW OF THE HEART, AND THE FRENZY OF SELF-CONCEIT

[...]

- c. VIRTUE AND THE COURSE OF THE WORLD

[...]

- C. INDIVIDUALITY, WHICH TAKES ITSELF TO BE REAL IN AND FOR ITSELF

1. Self-consciousness has now grasped its own principle, which at first was only our notion of it, viz. the notion that, when consciously certain of itself, it is all reality. Its purpose and nature

henceforward consist in the interpenetration of the universal (its "gifts" and "capacities") and individuality. The individual moments of this process of complete concrete permeation preceding the unity into which they have now coalesced, were found in the purposes hitherto considered. These have now vanished—as being mere abstractions and chimeras, which belong to those first shallow modes of mind's self-consciousness, and which have their truth merely in the illusory "being" of the "heart", fancy and rhetoric, and not in reason. This reason is now sure of its own reality as it stands (*an und für sich*), and no longer views itself as an ideal purpose which it seeks to realize from the outset in opposition to immediately existent (sensible) reality, but, on the contrary, has the category as such as the object of its consciousness.

2. This means that the character of being for itself on its own account (*für sich*), or of negative self-consciousness, with which reason started, is cancelled. This self-consciousness at that stage fell in with a reality which was supposed to be its own negative, and by cancelling which it was to realize its purpose. Now that purpose and inherent nature (*Ansichseyn*) have proved to be the same as objective existence for another and the given reality, [objective] truth is no longer divided from [subjective] certainty—no matter whether the proposed purpose is taken as certainty of self and the realization of that purpose as the truth, or whether the purpose is taken for the truth and reality for certainty. The essential nature and purpose as it stands (*an und für sich*) constitute the certainty of immediate reality itself, the interpenetration of the inherent implicit nature (*ansich*), and the explicit distinctive nature (*fürsich*), of the universal and individuality. Action is *per se* its truth and reality, and the manifestation or expression of individuality is its purpose taken just as it stands.

3. With the attainment of such a conception, therefore, self-consciousness has returned into itself and passed from those opposite characteristics which the category presented, and which its relation to the category had, when it was "observing" and when it was "active". Its object is now the category pure and simple; in other words, it is itself the category become conscious of itself. Its account with its previous forms is now closed; they lie behind it in the forgotten past; they do not come forward against it as its world found ready to hand, but are developed solely within itself as transparent moments. Yet they still fall apart within its consciousness at this stage as a movement of distinct moments, which has not yet got combined into its own substantial unity. But throughout all these moments self-consciousness holds firmly to that simple unity of self with objective existence which is its constitutive generic nature.

4. Consciousness has in this way cast away all opposition and every condition limiting its activity. It starts anew from itself, and is occupied not with something external, but with itself. Since individuality is in itself actuality, the material of operation and the purpose of action lie in the action itself. Action consequently has the appearance of the movement of a circle, which moves itself within itself freely in vacuo, which, unimpeded, now enlarges and then contracts, and is quite content to play simply within itself and with itself. The element in which individuality manifests and displays its form and shape, is simply the day, in whose light consciousness wants to display itself. This element—the daylight—means nothing but the simple assuming of the form of individuality. Action alters nothing, opposes nothing; it is the mere form of translation from a condition of being invisible to one of being visible, and the content, brought thus to daylight, and laid bare, is nothing else than what this action already is implicitly (*an sich*). It is implicit—that is its form as unity in thought: and it is actual—that is its form as unity in existence: while it is itself content merely in virtue of maintaining this character of simplicity in spite of its aspect of process and transition.

a. SELF-CONTAINED INDIVIDUALS ASSOCIATED AS A COMMUNITY OF ANIMALS AND THE DECEPTION THENCE ARISING: THE REAL FACT

[...]

b. REASON AS LAWGIVER

[...]

c. REASON AS TEST OF LAWS

[...]

## Pass II (Ethics)

### VI. SPIRIT

#### Phase A (Ancient World)

##### A. OBJECTIVE SPIRIT: THE ETHICAL ORDER

[. . .]

#### Stage 1 (Primitive Society)

##### a. THE ETHICAL WORLD: LAW DIVINE AND HUMAN: MAN AND WOMAN

1. The simple substance of spirit, being consciousness, divides itself into parts. In other words, just as consciousness of abstract sensuous existence passes over into perception, so does immediate certainty of real ethical existence; and just as for sense-perception bare "being" becomes a "thing" with many properties, so for ethical perception a given act becomes a reality involving many ethical relations. For the former, again, the unnecessary plurality of properties concentrates itself into the form of an essential opposition between individual and universal; and still more for the latter, which is consciousness purified and substantial, the plurality of ethical moments is reduced to and assumes a twofold form, that of a law of individuality and a law of universality. Each of these areas or "masses" of the substance remains, however, spirit in its entirety. If in sense-perception "things" have no other substantial reality than the two determinations of individual and universal, these determinations express, in the present instance, merely the superficial opposition of both sides to one another.

2. Individuality, in the case of the subject (*Wesen*) we are here considering, has the significance of self-consciousness in general, not of any particular consciousness we care to take. The ethical substance is, thus, in this determination actual concrete substance, Absolute Spirit realized in the plurality of distinct consciousnesses definitely existing. It [this spirit] is the community (*Gemeinwesen*) which, as we entered the stage of the practical embodiment of reason in general, came before us as the absolute and ultimate reality, and which here comes objectively before itself in its true nature as a conscious ethical reality (*Wesen*), and as the essential reality for that mode of consciousness we are now dealing with. It is spirit which is for itself, since it maintains itself by being reflected in the minds of the component individuals; and which is in itself or substance, since it preserves them within itself. *Qua* actual substance, that spirit is a Nation (*Volk*); *qua* concrete consciousness, it is the Citizens of the nation. This consciousness has its essential being in simple spirit, and is certain of itself in the actual realization of this spirit, in the entire nation; it has its truth there directly, not therefore in something unreal, but in a spirit which exists and makes itself felt.

3. This spirit can be named Human Law, because it has its being essentially in the form of self-conscious actuality. In the form of universality, that spirit is the law known to everybody, familiar and recognized, and is the everyday Customary Convention (*Sitte*); in the form of particularity it is the concrete certainty of itself in any and every individual; and the certainty of itself as a single

individuality is that spirit in the form of Government. Its true and complete nature is seen in its authoritative validity openly and unmistakably manifested, an existence which takes the form of unconstrained independent objective fact, and is immediately apprehended with conscious certainty in this form.

4. Over against this power and publicity of the ethical secular human order there appears, however, another power, the Divine Law. For the ethical power of the state, being the movement of self-conscious action, finds its opposition in the simple immediate essential being of the ethical order; *qua* actual concrete universality, it is a force exerted against the independence of the individual; and, *qua* actuality in general, it finds inherent in that essential being something other than the power of the state.

5. We mentioned before that each of the opposite ways in which the ethical substance exists contains that substance in its entirety, and contains all moments of its contents. If, then, the community is that substance in the form of self-consciously realized action, the other side has the form of immediate or directly existent substance. The latter is thus, on the one hand, the inner principle (*Begriff*) or universal possibility of the ethical order in general, but, on the other hand, contains within it also the moment of self-consciousness. This moment which expresses the ethical order in this element of immediacy or mere being, which, in other words, is an immediate consciousness of self (both as regards its essence and its particular thisness) in an "other"—and hence, is a natural ethical community—this is the Family. The family, as the inner indwelling principle of sociality operating in an unconscious way, stands opposed to its own actuality when explicitly conscious; as the basis of the actuality of a nation, it stands in contrast to the nation itself; as the immediate ethical existence, it stands over against the ethical order which shapes and preserves itself by work for universal ends; the Penates of the family stand in contrast to the universal spirit.

6. Although the ethical existence of the family has the character of immediacy, it is within itself an ethical entity, but not so far as it is the natural relation of its component members, or so far as their connection is one immediately holding between individual concrete beings. For the ethical element is intrinsically universal and this relation established by nature is essentially just as much a spiritual fact, and is only ethical by being spiritual. Let us see wherein its peculiar ethical character consists.

7. In the first place, because the ethical element is the intrinsically universal element, the ethical relation between the members of the family is not that of sentiment or the relationship of love. The ethical element in this case seems bound to be placed in the relation of the individual member of the family to the entire family as the real substance, so that the purpose of his action and the content of his actuality are taken from this substance, are derived solely from the family life. But the conscious purpose which dominates the action of this whole, so far as that purpose concerns that whole, is itself the individual member. The procuring and maintaining of power and wealth turn, in part, merely on needs and wants, and are a matter that has to do with desire; in part, they become in their higher object something which is merely of mediate significance. This object does not fall within the family itself, but concerns what is truly universal, the community; it acts rather in a negative way on the family, and consists in setting the individual outside the family, in subduing his merely natural existence and his mere particularity and so drawing him on towards virtue, towards living in and for the universal. The positive purpose peculiar to the family is the individual

as such. Now in order that this relationship may be ethical, neither the individual who does an act, nor he to whom the act refers must show any trace of contingency such as obtains in rendering some particular help or service. The content of the ethical act must be substantial in character, or must be entire and universal; hence it can only stand in relation to the entire individual, to the individual *qua* universal. And this, again, must not be taken as if it were merely in idea that an act of service furthered his entire happiness, whereas the service, taken as an immediate or concrete act, only does something particular in regard to him. Nor must we think that the ethical act, like a process of education, really takes him as its object, and, dealing with him as a whole, in a series of efforts, produces him as a kind of work; for there, apart from the purpose, which operates in a negative way on the family, the real act has merely a limited content. Finally, just as little should we take it that the service rendered is a help in time of need, by which in truth the entire individual is saved; for such help is itself an entirely casual act, the occasion of which is an ordinary actuality which can as well be as not be. The act, then, which embraces the entire existence of the blood relation does not concern the citizen, for he does not belong to the family, nor does it deal with one who is going to be a citizen and so will cease to have the significance of a mere particular individual: it has as its object and content this specific individual belonging to the family, takes him as a universal being, divested of his sensuous, or particular reality. The act no longer concerns the living but the dead, one who has passed through the long sequence of his broken and diversified existence and gathered up his being into its one completed embodiment, who has lifted himself out of the unrest of a life of chance and change into the peace of simple universality. Because it is only as citizen that he is real and substantial, the individual, when not a citizen, and belonging to the family, is merely unreal insubstantial shadow.

8. This condition of universality, which the individual as such reaches, is mere being, death; it is the immediate issue of the process of nature, and is not the action of a conscious mind. The duty of the member of a family is on that account to attach this aspect too, in order that this last phase of being also (this universal being), may not belong to nature alone, and remain something irrational, but may be something actually done, and the right of consciousness be asserted in it. Or rather the significance of the act is that, because in truth the peace and universality of a self-conscious being does not belong to nature, the apparent claim which nature has made to act in this way may be given up and the truth reinstated.

9. What nature did in the individual's case concerns the aspect in which his process of becoming universal is manifested as the movement of an existent. It takes effect no doubt within the ethical community, and has this in view as its purpose: death is the fulfilment and highest task which the individual as such undertakes on its behalf. But so far as he is essentially a particular individual, it is an accident that his death was connected directly with his labor for the universal whole, and was the outcome of his toil; partly because, if it was so, it is the natural course of the negativity of the individual *qua* existent, in which consciousness does not return into itself and become self-conscious; or, again, because, since the process of the existent consists in becoming cancelled and transcended and attaining the stage of independent self-existence, death is the aspect of diremption, where the self-existence, which is obtained, is something other than that being which entered on the process.

10. Because the ethical order is spirit in its immediate truth, those aspects into which its conscious life breaks up fall also into this form of immediacy; and the individual's particularity passes over



into this abstract negativity, which, being in itself without consolation or reconciliation, must receive them essentially through a concrete and external act.

11. Blood-relationship therefore supplements the abstract natural process by adding to it the process of consciousness, by interrupting the work of nature, and rescuing the blood-relation from destruction; or better, because destruction, the passing into mere being, is necessary, it takes upon itself the act of destruction.

12. Through this it comes about that the universal being, the sphere of death, is also something which has returned into itself, something self-existent; the powerless bare particular unity is raised to universal individuality. The dead individual, by his having detached and liberated his being from his action or his negative unity, is an empty particular, merely existing passively for some other, at the mercy of every lower irrational organic agency, and the [chemical, physical] forces of abstract material elements, both of which are now stronger than himself, the former on account of the life which they have, the latter on account of their negative nature. The family keeps away from the dead this dishonoring of him by the desires of unconscious organic agencies and by abstract elements, puts its own action in place of theirs, and weds the relative to the bosom of the earth, the elemental individuality that passes not away. Thereby the family makes the dead a member of a community which prevails over and holds under control the powers of the particular material elements and the lower living creatures, which sought to have their way with the dead and destroy him.

13. This last duty thus accomplishes the complete divine law, or constitutes the positive ethical act towards the given individual. Every other relation towards him which does not remain at the level of love, but is ethical, belongs to human law, and has the negative significance of lifting the individual above the confinement within the natural community to which he belongs as a concrete individual. But, now, though human right has for its content and power the actual ethical substance consciously aware of itself, the entire nation, while divine right and law derive theirs from the particular individual who is beyond the actual, yet he is still not without power. His power lies in the abstract pure universal, the elemental individual, which seizes upon the individuality that cuts itself loose from the element and constitutes the self-conscious reality of the nation, and draws it back into the pure abstraction which is its essential nature: draws it back just as that essence is its ultimate ground and source. How this power is made explicit in the nation itself will come out more fully as we proceed.

14. Now in the one law as in the other there are differences and stages. For since these laws involve the element of consciousness in both cases, distinction is developed within themselves: and this is just what constitutes the peculiar process of their life. The consideration of these differences brings out the way they operate, and the kind of self-consciousness at work in both the universal essential principles (*Wesen*) of the ethical world, as also their connection and transition into one another.

15. The community, the upper law whose validity is open to the light of day, has its concrete vitality in government; for in government it is an individual whole. Government is concrete actual spirit reflected into itself, the self pure and simple of the entire ethical substance. This simple force allows, indeed, the community to unfold and expand into its component members, and to give each part subsistence and self-existence of its own (*Fürsichseyn*). Spirit finds in this way its realization or its objective existence, and the family is the medium in which this realization takes effect. But

spirit is at the same time the force of the whole, combining these parts again within the unity which negates them, giving them the feeling of their want of independence, and keeping them aware that their life only lies in the whole. The community may thus, on the one hand, organize itself into the systems of property and of personal independence, of personal right and right in things; and, on the other hand, articulate the various ways of working for what in the first instance are particular ends—those of gain and enjoyment—into their own special guilds and associations, and may thus make them independent. The spirit of universal assemblage and association is the single and simple principle, and the negative essential factor at work in the segregation and isolation of these systems. In order not to let them get rooted and settled in this isolation and thus break up the whole into fragments and let the common spirit evaporate, government has from time to time to shake them to the very center by War. By this means it confounds the order that has been established and arranged, and violates their right to independence, while the individuals (who, being absorbed therein, get adrift from the whole, striving after inviolable self-existence (*Fürsichseyn*) and personal security), are made, by the task thus imposed on them by government, to feel the power of their lord and master, death. By thus breaking up the form of fixed stability, spirit guards the ethical order from sinking into merely natural existence, preserves the self of which it is conscious, and raises that self to the level of freedom and its own powers. The negative essential being shows itself to be the might proper of the community and the force it has for self-maintenance. The community therefore finds the true principle and corroboration of its power in the inner nature of divine law, and in the kingdom of the nether world.

16. The divine law which holds sway in the family has also on its side distinctions within itself, the relations among which make up the living process of its realization. Amongst the three relationships, however, of husband and wife, parents and children, brothers and sisters, the relationship of husband and wife is to begin with the primary and immediate form in which one consciousness recognizes itself in another, and in which each knows that reciprocal recognition. Being natural self-knowledge, knowledge of self on the basis of nature and not on that of ethical life, it merely represents and typifies in a figure the life of spirit, and is not spirit itself actually realized. Figurative representation, however, has its reality in an other than it is. This relationship, therefore, finds itself realized not in itself as such, but in the child—an other, in whose coming into being that relationship consists, and with which it passes away. And this change from one generation onwards to another is permanent in and as the life of a nation.

17. The reverent devotion (*Pietät*) of husband and wife towards one another is thus mixed up with a natural relation and with feeling, and their relationship is not inherently self-complete; similarly, too, the second relationship, the reverent devotion of parents and children to one another. The devotion of parents towards their children is affected with emotion just by their being consciously realized in what is external to themselves (viz. the children), and by their seeing them become something on their own account without this returning to the parents; independent existence on the part of the children remains a foreign reality, a reality all their own. The devotion of children, again, towards their parents is conversely affected by their coming into being from, or having their essential nature in, what is external to themselves (viz. the parents) and passes away; and by their attaining independent existence and a self-consciousness of their own solely through separation from the source whence they came—a separation in which the spring gets exhausted.

18. Both these relationships are constituted by and hold within the transience and the dissimilarity of the two sides, which are assigned to them.

19. An unmixed intransitive form of relationship, however, holds between brother and sister. They are the same blood, which, however, in them has entered into a condition of stable equilibrium. They therefore stand in no such natural relation as husband and wife, they do not desire one another; nor have they given to one another, nor received from one another, this independence of individual being; they are free individualities with respect to each other. The feminine element, therefore, in the form of the sister, premonizes and foreshadows most completely the nature of ethical life (*sittliches Wesen*). She does not become conscious of it, and does not actualize it, because the law of the family is her inherent implicit inward nature, which does not lie open to the daylight of consciousness, but remains inner feeling and the divine element exempt from actuality. The feminine life is attached to these household divinities (Penates), and sees in them both her universal substance, and her particular individuality, yet so views them that this relation of her individuality to them is at the same time not the natural one of pleasure.

20. As a daughter, the woman must now see her parents pass away with natural emotion and yet with ethical resignation, for it is only at the cost of this condition that she can come to that individual existence of which she is capable. She thus cannot see her independent existence positively attained in her relation to her parents. The relationships of mother and wife, however, are individualized partly in the form of something natural, which brings pleasure; partly in the form of something negative, which finds simply its own evanescence in those relationships; partly again the individualization is just on that account something contingent which can be replaced by an other particular individuality. In a household of the ethical kind, a woman's relationships are not based on a reference to this particular husband, this particular child but to a husband, to children in general—not to feeling, but to the universal. The distinction between her ethical life (*Sittlichkeit*) (while it determines her particular existence and brings her pleasure) and that of her husband consists just in this, that it has always a directly universal significance for her, and is quite alien to the impulsive condition of mere particular desire. On the other hand, in the husband these two aspects get separated; and since he possesses, as a citizen, the self-conscious power belonging to the universal life, the life of the social whole, he acquires thereby the rights of desire, and keeps himself at the same time in detachment from it. So far, then, as particularity is implicated in this relationship in the case of the wife, her ethical life is not purely ethical; so far, however, as it is ethical, the particularity is a matter of indifference, and the wife is without the moment of knowing herself as this particular self in and through an other.

21. The brother, however, is in the eyes of the sister a being whose nature is unperturbed by desire and is ethically like her own; her recognition in him is pure and unmixed with any sexual relation. The indifference characteristic of particular existence and the ethical contingency thence arising are, therefore, not present in this relationship; instead, the moment of individual selfhood, recognizing and being recognized, can here assert its right, because it is bound up with the balance and equilibrium resulting from their being of the same blood, and from their being related in a way that involves no mutual desire. The loss of a brother is thus irreparable to the sister, and her duty towards him is the highest.

22. This relationship at the same time is the limit, at which the circumscribed life of the family is broken up, and passes beyond itself. The brother is the member of the family in whom its spirit becomes individualized, and enabled thereby to turn towards another sphere, towards what is other than and external to itself, and pass over into consciousness of universality. The brother leaves this

immediate, rudimentary, and, therefore, strictly speaking, negative ethical life of the family, in order to acquire and produce the concrete ethical order which is conscious of itself.

23. He passes from the divine law, within whose realm he lived, over to the human law. The sister, however, becomes, or the wife remains, director of the home and the preserver of the divine law. In this way both the sexes overcome their merely natural being, and become ethically significant, as diverse forms dividing between them the different aspects which the ethical substance assumes. Both these universal factors of the ethical world have their specific individuality in naturally distinct self-consciousnesses, for the reason that the spirit at work in the ethical order is the immediate unity of the substance [of ethical life] with self-consciousness—an immediacy which thus appears as the existence of a natural difference, at once as regards its aspect of reality and of difference. It is that aspect which, in the notion of spiritual reality, came to light as "original determinate nature", when we were dealing with the stage of "Individuality which is real to itself". This moment loses the indeterminateness which it still has there, and the contingent diversity of "constitution" and "capacities". It is now the specific opposition of the two sexes, whose natural character acquires at the same time the significance of their respective ethical determinations.

24. The distinction of the sexes and of their ethical content remains all the same within the unity of the ethical substance, and its process is just the constant development of that substance. The husband is sent forth by the spirit of the family into the life of the community, and finds there his self-conscious reality. Just as the family thereby finds in the community its universal substance and subsistence, conversely the community finds in the family the formal element of its own realization, and in the divine law its power and confirmation. Neither of the two is alone self-complete. Human law as a living and active principle proceeds from the divine, the law holding on earth from that of the nether world, the conscious from the unconscious, mediation from immediacy; and returns too whence it came. The power of the nether world, on the other hand, finds its realization upon earth; it comes through consciousness to have existence and efficacy.

25. The universal elements of the ethical life are thus the (ethical) substance *qua* universal, and that substance *qua* particular consciousness. Their universal actuality is the nation and the family; while they get their natural self, and their operative individuality, in man and woman. Here in this content of the ethical world we see attained those purposes which the previous insubstantial modes of conscious life set before them. What Reason apprehended only as an object has become Self-consciousness, and what self-consciousness merely contained within it is here explicit true reality. What Observation knew—an object given externally and picked up, and one in the constitution of which the subject knowing had no share—is here a given ethical condition, a custom found lying ready at hand, but a reality which is at the same time the deed and product of the subject finding it. The individual who seeks the "pleasure" of enjoying his particular individuality finds it in the family life, and the "necessity" in which that pleasure passes away is his own self-consciousness as a citizen of his nation. Or, again, it is knowing the "law of his own heart" as the law of all hearts, knowing the, consciousness of self to be the recognized and universal ordinance of society: it is "virtue", which enjoys the fruits of its own sacrifice, which brings about what it sets out to do, viz. to bring the essential nature into the light of the actual present—and its enjoyment is this universal life. Finally, consciousness of "fact as such" (*der Sache selbst*) gets satisfaction in the real substance, which contains and maintains in positive form the abstract aspects of that empty category. That substance finds a genuine content in the powers of the ethical order, a content that takes the place of those insubstantial commands which the "healthy human reason" wanted to give

and to know: and in consequence thus gets a concrete inherently determinate standard for "testing", not the laws, but what is done.

26. The whole is a stable equilibrium of all the parts, and each part a spirit in its native element, a spirit which does not seek its satisfaction beyond itself, but has the satisfaction within itself for the reason that itself is in this balanced equipoise with the whole. This condition of stable equilibrium can, doubtless, only be living by inequality arising within it, and being brought back again to equipoise by Righteousness and Justice. Justice, however, is neither an alien principle (*Wesen*) holding somewhere remote from the present, nor the realization (unworthy of the name of justice) of mutual malice, treachery, ingratitude, etc., which, in the unintelligent way of chance and accident, would fulfil the law by a kind of irrational connection without any controlling idea, action by commission and omission, without any consciousness of what was involved. On the contrary, being justice in human law, it brings back to the whole, to the universal life of society, what has broken away separately from the harmony and equilibrium of the whole—the independent classes and individuals. In this way justice is the government of the nation, and is its all-pervading essential life in a consciously present individual form, and is the personal self-conscious will of all.

27. That justice, however, which restores to equilibrium the universal when getting the mastery over the particular individual, is similarly the simple single spirit of the individual who has suffered wrong; it is not broken up into the two elements, one who has suffered wrong and a far-away remote reality (*Wesen*). The individual himself is the power of the "nether" world, and that reality is his "fury", wreaking vengeance upon him. For his individuality, his blood still lives in the house, his substance has a lasting actuality. The wrong, which can be brought upon the individual in the realm of the ethical world, consists merely in this, that a bare something by chance happens to him. The power which perpetrates on the conscious individual this wrong of making him into a mere thing is "nature" it is the universality not of the community, but the abstract universality of mere existence. And the particular individual, in wiping out the wrong suffered, turns not against the community—for he has not suffered at its hands—but against the latter. As we saw, the consciousness of those who share the blood of the individual removes this wrong in such a way that what has happened becomes rather a work of their own doing, and hence bare existence, the last state, gets also to be something willed, and thus an object of gratification.

28. The ethical realm remains in this way permanently a world without blot or stain, a world untainted by any internal dissension. So, too, its process is an untroubled transition from one of its powers to the other, in such a way that each preserves and produces the other. We see it no doubt divided into two ultimate elements and their realization: but their opposition is rather the confirming and substantiation of one through the other; and where they directly come in contact with each other as actual factors, their mediating common element is the immediate permeation of the one with the other. The one extreme, universal spirit conscious of itself, becomes, through the individuality of man, linked together with its other extreme, its force and its element, with unconscious spirit. On the other hand, divine law is individualized, the unconscious spirit of the particular individual finds its existence, in woman, through the mediation of whom the unconscious spirit comes out of its unrealizedness into actuality, and rises out of the state of unknowing and unknown, into the conscious realm of universal spirit. The union of man with woman constitutes the operative mediating agency for the whole, and constitutes the element which, while separated into the extremes of divine and human law, is, at the same time, their immediate union. This union, again, turns both those first mediate connections (*Schlusse*) into one

and the same synthesis, and unites into one process the twofold movement in opposite directions—one from reality to unreality, the downward movement of human law, organized into independent members, to the danger and trial of death—the other, from unreality to reality, the upward movement of the law of the nether world to the daylight of conscious existence. Of these movements the former falls to man, the latter to woman.

## Stage 2 (Greece)

### b. ETHICAL ACTION: KNOWLEDGE HUMAN AND DIVINE: GUILT AND DESTINY

1. In the form presented by the opposition of elements in the realm just dealt with, self-consciousness has not yet come to its rights as a single individuality. Individuality there has, on one side, the sense of merely universal will, on the other, of consanguinity of the family. This particular individual has merely the significance of shadowy unreality. There is as yet no performance of an act. The act, however, is the realized self. It breaks in upon the untroubled stable organization and movement of the ethical world. What there appears as ordinance and harmony between both its constituent elements, each of which confirms and complements the other, becomes through the performing of an act a transition of opposites into one another, by which each proves to be the annihilation rather than the confirmation of its self and its opposite. It becomes the process of negation or destruction, the eternal necessity of awful destiny, which engulfs in the abyss of its bare identity divine and human law alike, as well as both the self-conscious factors in which these powers subsist; and, to our view, passes over into the absolute self-existence of mere single self-consciousness.

2. The basis from which this movement proceeds, and on which it takes effect, is the kingdom of the ethical order. But the activity at work in this process is self-consciousness. Being ethical consciousness, it is the pure and simple direction of activity towards the essential principle of the ethical life—it is Duty. There is no caprice, and likewise no struggle, no indecision in it, since it has given up legislating and testing laws: the essential ethical principle is, for it, something immediate, unwavering, without contradiction. There is therefore neither the painful spectacle of finding itself in a collision between passion and duty, nor the comic spectacle of a collision between duty and duty—a collision, which so far as content goes is the same as that between passion and duty; for passion can also be presented as a duty, because duty, when consciousness withdraws into itself and leaves its immediate essential, substance (*Wesenheit*), comes to be the formal universal, into which one content fits equally well with another, as we found before. The collision of duties is, however, comical, because it brings out the contradiction inherent in the idea of an absolute standing opposed to another absolute, expresses something absolute and then directly the annihilation of this so-called absolute or duty. The ethical consciousness, however, knows what it has to do; and is decided, whether it is to belong to divine or human law. This directness which characterizes its decision is something immanent and inherent (*Ansichseyn*), and hence has at the same time the significance of a natural condition of being, as we saw. Nature, not the accident of circumstances or choice, assigns one sex to one law the other to the other law; or conversely both the ethical powers themselves establish their individual existence and actualization in the two sexes.

3. Thus, then, because on the one side the ethical order consists essentially in this immediate directness of decision, and therefore only the one law is for consciousness the essential reality; while, on the other side, the powers of the ethical order are actual in the self of conscious life—in this way these forces acquire the significance of excluding one another and of being opposed to one another. They are explicit in self-consciousness just as they were merely implicit in the realm of the ethical order. The ethical consciousness, because it is decisively on the side of one of them, is essentially Character. There is not for it equal essentiality in both. The opposition therefore appears as an unfortunate collision of duty merely with reality, on which right has no hold. The

ethical consciousness is *qua* self-consciousness in this opposition, and being so, it at once proceeds either to subdue by force this reality opposed to the law which it accepts, or to get round this reality by craft. Since it sees right only on its own side, and wrong on the other, so, of these two, that which belongs to divine law detects, on the other side, mere arbitrary fortuitous human violence, while what appertains to human law finds in the other the obstinacy and disobedience of subjective self-sufficiency. For the commands of government have a universal sense and meaning open to the light of day; the will of the other law, however, is the inner concealed meaning of the realm of darkness (*unterirdisch*), a meaning which appears expressed as the will of a particular being, and in contradicting the first is malicious offence.

4. There arises in this way in consciousness the opposition between what is known and what is not known, just as, in the case of substance, there was an opposition between the conscious and the unconscious; and the absolute right of ethical self-consciousness comes into conflict with the divine right of the essential reality. Self-consciousness, *qua* consciousness, takes the objective actuality, as such, to have essential being. Looking at its substance, however, it is the unity of itself and this opposite, and the ethical self-consciousness is consciousness of that substance: the object, *qua* opposed to self-consciousness, has, therefore, entirely lost the characteristic of having essential being by itself. Just as the spheres [of conscious life] where the object is merely a "thing" are long past and gone, so, too, are these spheres, where consciousness sets up and establishes something from out itself, and turns a particular moment into the essential reality (*Wesen*). Against such one-sidedness actual concrete reality has a power of its own; it takes the side of truth against consciousness and shows consciousness itself what the truth is. The ethical consciousness, however, has drunk from the cup of the absolute substance, forgotten all the one-sidedness of isolating self-existence, all its purposes and peculiar notions, and has, therefore, at the same time drowned in this Stygian stream all essentiality of nature and all the independence claimed by the objective reality. Its absolute right, therefore, when it acts in accordance with ethical law, is to find in this actualization nothing else than the fulfilment and performance of this law itself: and that the deed should manifest nothing but ethical action.

5. The ethical, being absolute essence and absolute power at once, cannot endure any perversion of its content. If it were merely absolute essence without power, it might undergo perversion at the hands of individuality. But this latter, being ethical consciousness, has renounced all perverting when it gave up its one-sided subjectivity (*Fürsichseyn*). Conversely, again, mere power might be perverted by the essential reality, if power were still a subjectivity of that kind. On account of this unity, individuality is a pure form of the substance which is the content, and action consists in transition from thought over into reality, merely as the process of an unreal opposition, whose moments have no special and particular content distinct from one another, and no essential nature of their own. The absolute right of ethical consciousness is, therefore, that the deed, the mode and form of its realization, should be nothing else than it knows.

6. But the essential ethical reality has split asunder into two laws, and consciousness, taking up an undivided single attitude towards law, is assigned only to one. Just as this simple consciousness takes its stand on the absolute right that the essential reality has appeared to it *qua* ethical as that reality inherently is, so, too, this essence insists on the right belonging to its reality, i.e. the right of having a double form. This right of the essential reality does not, however, at the same time stand over against and opposed to self-consciousness, as if it were to be found anywhere else; rather it is the essential nature of self-consciousness. Only there has it its existence and its power;



and its opposition is the act of self-consciousness itself. For the latter, just in that it is a self to itself, and proceeds to act, lifts itself out of the state of simple immediacy, and itself sets up the division into two. By the act it gives up the specific character of the ethical life, that of being pure and simple certainty of immediate truth, and sets up the division of itself into self as active and reality over against it, and for it, therefore, negative. By the act it thus becomes Guilt. For the deed is its doing, and doing is its inmost nature. And the guilt acquires also the meaning of Crime; for as simple ethical consciousness it has turned to and conformed itself to the one law, but turned away from the other and thus violates the latter by its deed.

7. Guilt is not an external indifferent entity (*Wesen*) with the double meaning, that the deed, as actually manifested to the light of day, may be an action of the guilty self, or may not be so, as if with the doing of, it there could be connected something external and accidental that did not belong to it, from which point of view, therefore, the action would be innocent. Rather the act is itself this diremption, this affirming itself for itself, and establishing over against this an. alien external reality. That such a reality exists is due to the deed itself, and is the outcome of it. Hence, innocence is an attribute merely of the want of action (*Nicht-thun*), a state like the mere being of a stone, and one which is not even true of a child.

8. Looking at the content, however, the ethical act contains the element of wrongdoing, because it does not cancel and transcend the natural allotment of the two laws to the two sexes; but rather, being an undivided attitude towards the law, keeps within the sphere of natural immediacy, and, *qua* acting, turns this one-sidedness into guilt, by merely laying hold of one side of the essential reality and taking up a negative relation towards the other, i.e. violating it. Where, in the general ethical life, guilt and crime, deeds and actions, come in, will be more definitely brought out later. Meantime, so much is at once clear, that it is not this particular individual who acts and becomes guilty. For he, *qua* this particular self, is merely a shadowy unreality; he is merely *qua* universal self, and individuality is purely the formal aspect of doing anything at all, while its content is the laws and customs, which, for the individual, are, specifically, the laws and customs of his class or station. He is the substance *qua* genus, which by its determinateness becomes, no doubt, a species, but the specific form remains at the same time the generic universal. Self-consciousness within the life of a nation descends from the universal only down as far as specific particularity, but not as far as the single individuality, which sets up an exclusive self, establishes in its action a reality negative to itself. On the contrary, the action of that self-consciousness rests on secure confidence in the whole, into which there enters nothing alien or foreign, neither fear nor hostility.

9. Ethical self-consciousness now comes to find in its deed the full explicit meaning of concrete real action as much when it followed divine law as when it followed human. The law manifest to it is, in the essential reality, bound up with its opposite; the essential reality is the unity of both; but the deed has merely carried out one as against the other. But being bound up with this other in the inner reality, the fulfilment of the one calls forth the other, in the shape of something which, having been violated and now become hostile, demands revenge—an attitude which the deed has made it take up. In the case of action, only one phase of the decision is in general in evidence. The decision, however, is inherently something negative, which plants an "other" in opposition to it, something foreign to the decision, which is clear knowledge. Actual reality, therefore, keeps concealed within itself this other aspect alien to clear knowledge, and does not show itself to consciousness as it fully and truly is (*an und für sich*). In the story of Oedipus the son does not see his own father in the person of the man who has insulted him and whom he strikes to death, nor

his mother in the queen whom he makes his wife. In this way a hidden power shunning the light of day, waylays the ethical self-consciousness, a power which bursts forth only after the deed is done, and seizes the doer in the act. For the completed deed is the removal of the opposition between the knowing self and the reality over against it. The ethical consciousness cannot disclaim the crime and its guilt. The deed consists in setting in motion what was unmoved, and in bringing out what in the first instance lay shut up as a mere possibility, and thereby linking on the unconscious to the conscious, the non-existent to the existent. In this truth, therefore, the deed comes to the light—it is something in which a conscious element is bound up with what is unconscious, what is peculiarly one's own with what is alien and external—it is an essential reality divided in sunder, whose other aspect consciousness experiences and also finds to be its own aspect, but as a power violated by its doing, and roused to hostility against it.

10. It may well be that the right, which kept itself in reserve, is not in its peculiar form present to the consciousness of the doer, but is merely implicit, present in the subjective inward guilt of the decision and the action. But the ethical consciousness is more complete, its guilt purer, if it knows beforehand the law and the power which it opposes, if it takes them to be sheer violence and wrong, to be a contingency in the ethical life, and wittingly, like Antigone, commits the crime. The deed when accomplished transforms its point of view; the very performance of it *eo ipso* expresses that what is ethical has to be actual; for the realization of the purpose is the very purpose of acting. Acting expresses precisely the unity of reality and the substance; it expresses the fact that actuality is not an accident for the essential element, but that, in union with that element, it is given to no right which is not true right. On account of this actuality and on account of its deed ethical consciousness must acknowledge its opposite as its own actuality; it must acknowledge its guilt.

Because of our sufferings we acknowledge we have erred.<sup>1</sup>

To acknowledge this is expressly to indicate that the severance between ethical purpose and actuality has been done away; it means the return to the ethical frame of mind, which knows that nothing counts but right. Thereby, however, the agent surrenders his character and the reality of his self, and has utterly collapsed. His being lies in belonging to his ethical law, as his substance; in acknowledging the opposite law, however, he has ceased to find his substance in this law; and instead of reality this has become an unreality, a mere sentiment, a frame of mind. The substance no doubt appears as the "pathic" element in the individuality, and the individuality appears as the factor which animates the substance, and hence stands above it. But the substance is a "pathic" element which is at the same time his character; the ethical individuality is directly and inherently one with this its universal, exists in it alone, and is incapable of surviving the destruction which this ethical power suffers at the hands of its opposite.

11. This individuality, however, has all the same the certainty that that individuality, whose "pathic" element is this opposite power [the opposed law], suffers no more harm than it has inflicted. The opposition of the ethical powers to one another, and the process of the individualities setting up these powers in life and action, have reached their true end only in so far as both sides undergo the same destruction. For neither of the powers has any advantage over the other that it should be a more essential moment of the substance common to both. The fact of their being equally and to the same degree essential, and subsisting independently beside each other, means

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<sup>1</sup> Sophocles, *Antigone* 926.

their having no separate self; in the act they have a self-nature, but a different self—which contradicts the unity of the self and cancels their claim to independent right, and thus brings about their necessary destruction. Character too, in part, looking at its "pathic" element, the substance, belongs to one alone; in part, when we look at the aspect of knowledge, the one character like the other is divided into a conscious element and an unconscious: and since each itself calls forth this opposition, and the want of knowledge is by the act also its doing, each falls into the guilt which consumes it. The victory of one power and its character, and the defeat of the other side, would thus be merely the part and the incomplete work, which steadily advances till the equilibrium between the two is attained. It is in the equal subjection of both sides that absolute right is first accomplished, and the ethical substance, as the negative force devouring both sides, in other words omnipotent and righteous Destiny, makes its appearance.

12. If both powers are taken according to their specific content and its individualization, we have the scene presented of a contest between them as individuated. On its formal side, this is the struggle of the ethical order and of self-consciousness with unconscious nature and a contingency due to this nature. The latter has a right as against the former, because this is only objective spirit, merely in immediate unity with its substance. On the side of content, the struggle is the rupture of divine and human law. The youth goes forth from the unconscious life of the family and becomes the individuality of the community [i.e. Ruler]. But that he still shares the natural life from which he has torn himself away is seen in the fact that he emerges there—from only to find his claim affected by the contingency that there are two brothers who with equal right take possession of the community; the inequality due to the one having been born earlier and the other later, an inequality which is a natural difference, has no importance for them when they enter the ethical life of society. But government, as the single soul, the self of the national spirit, does not admit of a duality of individuality; and in contrast to the ethical necessity of this unity, nature appears as by accident providing more than one. These two [brothers], therefore, become disunited; and their equal right in regard to the power of the state is destructive to both, for they are equally wrong. Humanly considered, he has committed the crime who, not being in actual possession, attacks the community, at the head of which the other stood. While again he has right on his side who knew how to seize the other merely *qua* particular individual, detached from the community, and who banished him, while thus powerless, out of the community; he has merely laid hands on the individual as such, not the community, not the essential nature of human right. The community, attacked and defended from a point of view which is merely particular, maintains itself; and both brothers find their destruction reciprocally through one another. For individuality, which involves peril to the whole in the maintenance of its own self-existence (*Fürsichseyn*), has thrust its own self out of the community, and is disintegrated in its own nature. The community, however, will do honor to the one who is found on its side; the government, the reestablished singleness of the self of the community, will punish by depriving of the last honor him who already proclaimed its devastation on the walls of the city. He who came to affront the highest spiritual form of conscious life, the spirit of the community, must be stripped of the honor of his entire and complete nature, the honor due to the spirit of the departed.

13. But if the universal thus lightly knocks off the highest point of its pyramid, and doubtless triumphs victoriously over the family, the rebellious principle of individuation, it has thereby merely put itself into conflict with divine law, the self-conscious with the unconscious spirit. For the latter, this unconscious spirit, is the other essential power, and therefore the power undestroyed, and only insulted by the former. It finds, however, only a bloodless shade to lend it help towards

actually carrying itself out in the face of that masterful and openly enunciated law. Being the law of weakness and of darkness, it therefore gives way, to begin with, before law which has force and publicity; for the strength of the former is effective in the nether realm, not on earth and in the light of day. But the actual and concrete, which has taken away from what is inward its honor and its power, has thereby consumed its own real nature. The spirit which is manifest to the light of day has the roots of its power in the lower world: the certainty felt by a nation, a certainty which is sure of itself and which makes itself assured, finds the truth of its oath binding all its members into one, solely in the mute unconscious substance of all, in the waters of forgetfulness. In consequence, the fulfilment of the public spirit turns round into its opposite, and learns that its supreme right is supreme wrong, its victory rather its own defeat. The slain, whose right is injured, knows, therefore, how to find means of vengeance which are equally as real and strong as the power at whose hands it has suffered. These powers are other communities, whose altars the dogs or birds defiled with the corpse of the dead, which is not raised into unconscious universality by being restored, as is its due, to the ultimate individuum, the elemental earth, but instead has remained above ground in the sphere of reality, and has now received, as the force of divine law, a self-conscious actual universality. They rise up in hostility, and destroy the community which has dishonored and destroyed its own power, the sacred claims, the "piety" of the family.

14. Represented in this way, the movement of human and divine law finds the expression of its necessity in individuals, in whom the universal appears as a "pathic" element, and the activity of the movement as action of individuals, which gives the appearance of contingency to the necessity of the process. But individuality and action constitute the principle of individuation in general, a principle which in its pure universality was called inner divine law. As a moment of the visible community it does not merely exhibit that unconscious activity of the nether world, its operation is not simply external in its existence; it has an equally manifest visible existence and process, actual in the actual nation. Taken in this form, what was represented as a simple process of the "pathic" element as embodied in individuals, assumes another look, and crime and the resulting ruin of the community assume the proper form of their existence.

15. Human law, then, in its universal mode of existence is the community, in its efficient operation in general is the manhood of the community, in its actual efficient operation is the government. It has its being, its process, and its subsistence by consuming and absorbing into itself the separatist action of the household gods (Penates), the individualization into insular independent families which are under the management of womankind, and by keeping them dissolved in the fluent continuum of its own nature. The family at the same time, however, is in general its element, the individual consciousness its universal operative basis. Since the community gets itself subsistence only by breaking in upon family happiness, and dissolving [individual] self-consciousness into the universal, it creates its enemy for itself within its own gates, creates it in what it suppresses, and what is at the same time essential to it—womankind in general. Womankind the everlasting irony in the life of the community changes by intrigue the universal purpose of government into a private end, transforms its universal activity into a work of this or that specific individual, and perverts the universal property of the state into a possession and ornament for the family. Woman in this way turns to ridicule the grave wisdom of maturity, which, being dead to all particular aims, to private pleasure, personal satisfaction, and actual activity as well, thinks of, and is concerned for, merely what is universal; she makes this wisdom the laughing-stock of raw and wanton youth, an object of derision and scorn, unworthy of their enthusiasm. She asserts that it is everywhere the force of youth that really counts; she upholds this as of primary significance; extols a son as one

who is the lord and master of the mother who has borne him; a brother as one in whom the sister finds man on a level with herself; a youth as one through whom the daughter, freed from her dependence (on the family unity), acquires the satisfaction and the dignity of wifehood.

16. The community, however, can preserve itself only by suppressing this spirit of individualism; and because the latter is an essential element, the community likewise creates it as well, and creates it, too, by taking up the attitude of seeking to suppress it as a hostile principle. Nevertheless, since, by cutting itself off from the universal purpose, this hostile element is merely evil, and in itself of no account, it would be quite ineffective if the community itself did not recognize the force of youth, (manhood, which, while immature, still remains in the condition of particularity), as the force of the whole. For the community, the whole, is a nation, it is itself individuality, and really only is something for itself by other individualities being for it, by its excluding these from itself and knowing itself independent of them. The negative side of the community, suppressing the isolation of individuals within its own bounds, but originating activity directed beyond those bounds, finds the weapons of its warfare in individuals. War is the spirit and form in which the essential moment of ethical substance, the absolute freedom of ethical self-consciousness from all and every kind of existence, is manifestly confirmed and realized. While, on the one hand, war makes the particular spheres of property and personal independence, as well as the personality of the individual himself, feel the force of negation and destruction, on the other hand this engine of negation and destruction stands out as that which preserves the whole in security. The individual who provides pleasure to woman, the brave youth, the suppressed principle of ruin and destruction, comes now into prominence, and is the factor of primary significance and worth. It is now physical strength and what seems like the chance of fortune, that decide as to the existence of ethical life and spiritual necessity. Because the existence of the ethical life thus rests on physical strength and the chances of fortune, it is *eo ipso* settled that its overthrow has come. While only household gods, in the former case, gave way before and were absorbed in the national spirit, here the living individual embodiments of the national spirit fall by their own individuality and disappear in one universal community, whose bare universality is soulless and dead, and whose living activity is found in the particular individual *qua* particular. The ethical form and embodiment of the life of spirit has passed away, and another mode appears in its place.

17. This disappearance of the ethical substance, and its transition into another mode are thus determined by the ethical consciousness being directed upon the law essentially in an immediate way. It lies in this character of immediacy that nature at all enters into the acts which constitute the ethical life. Its realization simply reveals the contradiction and the germ of destruction, which lie hid within that very peace and beauty belonging to the gracious harmony and peaceful equilibrium of the ethical spirit. For the essence and meaning of this immediacy contains a contradiction: it is at once the unconscious peace of nature and the self-conscious unresting peace of spirit. On account of this "naturalness", this ethical nation is, in general, an individuality determined by nature, and therefore limited, and thus finds its dissolution in, and gives place to, another individuality. This determinateness being given a positive existence, is a limitation, but at the same time is the negative element in general and the self of individuality. In so far, however, as this determinateness passes away, the life of spirit and this substance, conscious of itself in all its component in duals, are lost. The substance comes forth and stands apart as a formal universality of all the component individuals, and no longer dwells within them as living spirit; instead, the uniform solidarity of their individuality has burst into a plurality of separate points.

## Stage 3 (Rome)

### c. LEGAL STATUS

1. The general comprehensive unity, into which the living immediate unity of individuality and the ethical substance falls back, is the soulless (*geistlos*) community, which has ceased to be the unselfconscious(1) substance of individuals, and in which they now, each in his separate individual existence, count as selves and substances with a being of their own. The universal being thus split up into the atomic units of a sheer plurality of individuals, this inoperative, lifeless spirit is a principle of equality in which all count for as much as each, i.e. have the significance of Persons. What in the realm of the ethical life was called the hidden divine law has in fact come out of concealment to the light of actuality. In the former the individual was, and was counted, actual merely as a blood relation, merely as sharing in the general life of the family. *Qua* particular individual, he was the selfless departed spirit; now, however, he has come out of his unreality. Because the ethical substance is only objective, "true", spirit, the individual on that account turns back to the immediate certainty of his own self; he is that substance *qua* positive universal, but his actuality consists in being a negative universal self.

2. We saw the powers and forms of the ethical world sink in the bare necessity of mere Destiny. This power of the ethical world is the substance turning itself back into its ultimate and simple nature. But that absolute being turning back into itself, that very necessity of characterless Destiny, is nothing else than the Ego of self-consciousness.

3. This, therefore, is taken henceforth as the absolutely real, as the ultimate self-contained reality. To be so acknowledged is its substantiality; but this is abstract universality, because its content is this rigid self, not the self dissolved in the substance.

4. Personality, then, has here risen out of the life and activity of the ethical substance. It is the condition in which the independence of consciousness has actual concrete validity. The unrealized abstract thought of such independence, which arises through renouncing actuality, was at an earlier stage before our notice in the form of "Stoical self-consciousness". Just as the latter was the outcome of "Lordship and Bondage", the mode in which self-consciousness exists immediately—so personality is the outgrowth of the immediate life of spirit which is the universal controlling will of all, as well as their dutiful obedience and submissive service. What in Stoicism was implicit merely in an abstract way, is now an explicit concrete world. Stoicism is nothing else than the mood of consciousness which reduces to its abstract form the principle of legal status, the principle of the sphere of right—an independence devoid of the qualities of spirit (*geistlos*). By its flight from actuality it attained merely the idea of independence: it is absolutely subjective, exists solely for itself, in that it does not link its being to anything that exists, but is prepared to give up every kind of existence, and places its essential meaning in the unity of mere thinking. In the same manner, the "right" of a "person" is not linked on to a richer or more powerful existence of the individual *qua* individual, nor again connected with a universal living spirit, but, rather, is attached to the mere unit of its abstract reality, or to that unit *qua* self-consciousness in general.

5. Now just as the abstract independence of Stoicism set forth the stages of its actualization, so, too, this last form of independence [Personality] will recapitulate the process of the former mode. The former [Stoicism] passes over into the state of skeptical confusion, into a broken gibber of

negation, which without adopting any permanent form strays from one contingent mode of being and thinking to another, dissipates them indeed in absolute independence, but just as readily creates them again once more. In fact, it is simply the contradiction of consciousness claiming to be at once independent and yet devoid of independence. In like manner, the personal independence characteristic of the sphere of right is really a similar universal confusion and reciprocal dissolution of this kind. For what passes for the absolute essential reality is self-consciousness in the sense of the bare empty unit of the person. As against this empty universality, the substance has the form of what supplies the filling and the content; and this content is now left completely detached and disconnected; for the spirit, which kept it in subjection and held it together in its unity, is no longer present. The empty unit of the person is, therefore, as regards its reality, an accidental existence, a contingent insubstantial process and activity that comes to no durable subsistence. Just as was the case in Skepticism, the formalism of "right" is, thus, by its very conception, without special content; it finds at its hand the fact of "possession", a fact subsisting in multiplicity, and imprints thereon the abstract universality, by which it is called "property"—the same sort of abstraction as Skepticism made use of. But while the reality so determined is in Skepticism called a mere appearance, "mere semblance", and has merely a negative value, in the case of right it has a positive significance. The negative value in the former case consists in the real having the meaning of self *qua* thought, *qua* inherent universal; the positive significance in the latter case, however, consists in its being mine in the sense of the category, as something whose validity is admitted, recognized, and actual. Both are the same abstract universal, The actual content, the proper value of what is "mine"—whether it be an external possession, or again inner riches or poverty of mind and character—is not contained in this empty form and does not concern it. The content belongs, therefore, to a peculiar specific power, which is something different from the formal universal, is chance and caprice. Consciousness of right, therefore, even in the very process of making its claim good, experiences the loss of its own reality, discovers its complete lack of inherent substantiality; and to describe an individual as a "person" is to use—an expression of contempt.

6. The free and unchecked power possessed by the content takes determinate shape in this way. The absolute plurality of dispersed atomic personalities is, by the nature of this characteristic feature, gathered at the same time into a single center, alien to them and just as devoid of the life of spirit (*geistlos*). That central point is, in one respect, like the atomic rigidity of their personality, a merely single reality; but in contrast to their empty singleness, it has the significance of the entire content, and hence is taken to be the essential element; while again, in contrast to their pretended absolute, but inherently insubstantial, reality it is the universal power, and absolute actuality. This "lord and master of the world" takes himself in this way to be the absolute person, comprising at the same time all existence within himself, for whom there exists no higher type of spirit. He is a person: but the solitary single person who has taken his stand confronting all. These all constitute and establish the triumphant universality of the one person; for the single being, as such, is truly what it is only *qua* universal plurality of single units: cut off from this plurality, the solitary and single self is, in fact, a powerless and unreal self. At the same time, it is the consciousness of the content which is antithetically opposed to that universal personality. This content, however, when liberated from its negative power, means chaos of spiritual powers,, which, when let loose, become elemental independent agencies, break out into wild extravagances and excesses, and fall on one another in mad destruction. Their helpless self-consciousness is the powerless inoperative enclosure and the arena of their chaotic tumult. But this master and lord of the world, aware of his being the sum and substance of all actual powers, is the titanic self-consciousness, which takes

itself to be the living God. Since, however, he exists merely *qua* formal self, which is unable to tame and subdue those powers, his procedure and his self-enjoyment are equally titanic excess.

7. The lord of the world becomes really conscious of what he is—viz. the universal might of actuality—by that power of destruction which he exercises against the contrasted selfhood of his subjects. For his power is not the spiritual union and concord in which the various persons might get to know their own self-consciousness. Rather they exist as persons separately for themselves, and all continuity with others is excluded from the absolute punctual atomicity of their nature. They are, therefore, in a merely negative relation, a relation of exclusion both to one another and to him, who is their principle of connection or continuity. *Qua* this continuity, he is the essential being and content of their formal nature—a content, however, foreign to them, and a being hostile in character, which abolishes just what they take, to be their very essence, viz. bare self-existence without any content, mere empty independent existence each on its own account. And, again, *qua* the continuity of their personality, he destroys this very personality itself. Juridical personality thus finds itself, rather, without any substance of its own, since content alien to it is imposed on it and holds good within it—and does so there, because such content is the reality of that type of personality. On the other hand the passion for destroying and turning over everything on this unreal field gains for itself the consciousness of its complete supremacy. But this self is sheer devastation, and hence is merely beside itself, and is indeed the very abandonment and rejection of its own self-consciousness.

8. Such, then, is the constitution of that aspect in which self-consciousness *qua* absolute being is actual. The consciousness, however, that is driven back into itself out of this actuality, thinks this its insubstantiality, makes it an object of thought. Formerly we saw the stoical independence of pure thought pass through Skepticism and find its true issue in the "unhappy consciousness"—the truth about what constitutes its inherent and explicit nature, its final meaning. If this knowledge appeared at that stage merely as the one-sided view of a consciousness *qua* consciousness, here the actual truth of that view has made its appearance. The truth consists in the fact that this universal accepted objectivity of self-consciousness is reality estranged from it. This objectivity is the universal actuality of the self; but this actuality is directly the perversion of the self as well—it is the loss of its essential being. The reality of the self that was not found in the ethical world, has been gained by its reverting into the "person". What in the case of the former was all harmony and union, comes now on the scene, no doubt in developed form, but self-estranged.



## Phase B (Medieval and Modern Europe) Stage 1 (Middle Ages)

### B. SPIRIT IN SELF-ESTRANGEMENT: THE DISCIPLINE OF CULTURE AND CIVILIZATION

[. . .]

#### I. THE WORLD OF SPIRIT IN SELF-ESTRANGEMENT

[. . .]

##### a. CULTURE AND ITS REALM OF ACTUAL REALITY

[. . .]

##### b. BELIEF AND PURE INSIGHT

1. The spiritual condition of self-estrangement exists in the sphere of culture as a fact. But since this whole has become estranged from itself, there lies beyond this sphere the nonactual realm of pure consciousness, of thought. Its content consists of what has been reduced purely to thought, its absolute element is thinking. Since, however, thinking is in the first instance the element of this world, consciousness has merely these thoughts, but it does not as yet think them or does not know that they are thoughts: to consciousness they appear in the form of presentations, they are objects in the form of ideas. For it comes out of the sphere of actuality into that of pure consciousness, but is itself still to all intents and purposes in the sphere of actuality with the determinateness that implies. The conscious state of contrition and abasement is still essentially and inherently the self-identity of pure consciousness, not as a fact that itself is aware of but only as presented to us who are considering its condition. It has thus not as yet completed within itself the process of spiritual exaltation, it is simply there; and it still has within itself the opposite principle by which it is conditioned, without as yet having become master of that principle through the mediating process. Hence the essential content of its thought is not taken to be an essential object merely in the form of abstract immanence (*Ansich*), but in the form of a common object, an object that has merely been elevated into another element, without having lost the character of an object that is not constituted by thought.

2. It is essentially distinct from the immanent nature which constitutes the essential being of the stoic type of consciousness. The significant factor for Stoicism was merely the form of thought as such, which has any content foreign to it that is drawn from actuality. In the case of the consciousness just described, however, it is not the form of thought which counts. Similarly it is essentially distinct from the inherent principle of the virtuous type of conscious life; here the essential fact stands, no doubt, in a relation to reality; it is the essence of reality itself: but it is no more than an unrealized essence of it. In the above type of consciousness the essence, although no doubt beyond reality, stands all the same for an actual real essence. In the same way, the inherently right and good which reason as lawgiver establishes, and the universal operating—when consciousness tests and examines laws—neither of these has the character of actual reality.

3. Hence while pure thought fell within the sphere of spiritual culture as an aspect of the estrangement characteristic of this sphere, as the standard, in fact, for judging abstract good and abstract bad, it has become enriched, by having gone through the process of the whole, with the element of reality and thereby with content. This reality of its essential being, however, is at the same time merely a reality of pure consciousness, not of concrete actual consciousness: it is no doubt lifted into the element of thought, but this concrete consciousness does not yet take it for a thought; it is beyond the reality peculiar to this consciousness, for it means flight from the latter.

4. In the form in which Religion here appears—for it is religion obviously that we are speaking about—as the belief which belongs to the realm of culture, religion does not yet appear as it is truly and completely (*an und für sich*). It has already come before us in other phases, viz. as the unhappy consciousness, as a form of conscious process with no substantial content in it. So, too, in the case of the ethical substance, it appeared as a belief in the nether-world. But a consciousness of the departed spirit is, strictly speaking, not belief, not the inner essence subsisting in the element of pure consciousness away beyond the actual: there the belief its has itself an immediate existence in the present; its element is the family.

5. But at the stage we are now considering, religion is in part the outcome of the substance, and is the pure consciousness of that substance; in part this pure consciousness is alienated from its concrete actual consciousness, the essence from its existence. It is thus doubtless no longer the insubstantial process of consciousness; but it has still the characteristic of opposition to actuality *qua* this actuality in general, and of opposition to the actuality of self-consciousness in particular. It is essentially, therefore, merely a belief.

6. This pure consciousness of Absolute Being is a consciousness in estrangement. Let us see more closely what is the characteristic of that whose other it is; we can only consider it in connection with this other. In the first instance this pure consciousness seems to have over against it merely the world of actuality. But since its nature is to flee from this actuality, and thereby is characterized by opposition, it has this actuality inherent within its own being; pure consciousness is, therefore, essentially in its very being self alienated, and belief constitutes merely one side of it. The other side has already arisen too. For pure consciousness is reflection out of the world of culture in such a way that the substantial content of this sphere, as also the separate areas into which it falls, are shown to be what they inherently are—essential modes of spiritual life, absolutely restless processes or determinate moments which are at once cancelled in their opposite. Their essential nature bare consciousness, is thus the bare simplicity of absolute distinction, distinction which as it stands is no distinction. Consequently it is pure self-existence not of this single self, but essentially universal self, whose being consists in a restless process invading and pervading the stable existence of actual fact. In it is thus found the certainty that knows itself at once as the truth: there we have pure thought in the sense of absolute notion with all its power of negativity, which annihilates every objective existence that would claim to stand over against consciousness, and turns it into a form of conscious existence.

7. This pure consciousness is at the same time simple and undifferentiated as well, just because its distinction is no distinction. Being this form of bare and simple reflection into self, however, it is the element of belief, in which spirit has the character of positive universality, of what is inherent and essential in contrast with that self-existence of self-consciousness.

8. Forced back upon itself away from this unsubstantial world whose being is mere dissolution, spirit when we consider its true meaning is, in undivided unity, at once the absolute movement, the ceaseless process of negating its appearance, as well as the essential substance thereof satisfied within itself, and the positive stability of that process. But, bearing as they inherently do the characteristic of alienation, these two moments fall apart in the shape of a twofold consciousness. The former is pure Insight, the spiritual process concentrated and focused in self-consciousness, a process which has over against it the consciousness of something positive, the form of objectivity or presentation, and which directs itself against this presented object. The proper and peculiar object of this insight is, however, merely pure ego. The bare consciousness of the positive element, of unbroken self-identity, finds its object, on the other hand, in the inner reality as such.

9. Pure insight has, therefore, in the first instance, no content within it, because it exists for itself by negating everything in it; to belief, on the other hand, belongs the content, but without insight. While the former does not get away from self-consciousness, the latter to be sure has its content as well in the element of pure self-consciousness, but only in thought, not in conceptions—in pure consciousness, not in pure self-consciousness. Belief is, as a fact, in this way pure consciousness of the essential reality, i.e. of the bare and simple inner nature, and is thus thought—the primary factor in the nature of belief, which is generally overlooked. The immediateness which characterizes the presence of the essential reality within it is due to the fact that its object is essence, inner nature, i.e. pure thought. This immediateness, however, so far as thinking enters consciousness, or pure consciousness enters into self-consciousness, acquires the significance of an objective being that lies beyond consciousness of self. It is because of the significance which immediacy and simplicity of pure thought thus acquire in consciousness that the essential reality, the object of belief, drops into being an imaginatively presented idea (*Vorstellung*), instead of being the content of thought, and comes to be looked at as a supersensible world, which is essentially an "other" than self-consciousness.

10. In the case of pure insight, on the other hand, the passage of pure thought into consciousness has the opposite character: objectivity has the significance of a content that is merely negative, that cancels itself and returns into the self; that is to say, only the self is properly object to self, or, to put it otherwise, the object only has truth so far as it has the form of self.

11. As belief and pure insight fall in common within pure consciousness, they also in common involve the mind's return out of the concrete sphere of spiritual culture. There are three aspects, therefore, from which they show what they are. In one aspect each is outside every relation, and has a being all its own; in another each takes up an attitude towards the concrete actual world standing in antithesis to pure consciousness; while in the third form each is related to the other inside pure consciousness.

12. In the case of belief the aspect of complete being, of being in-and-for-itself, is its absolute object, whose content and character we have already come to know. For it lies in the very notion of belief that this object is nothing else than the real world lifted into the universality of pure consciousness. The articulation of this world, therefore, constitutes the organization belonging to pure universality also, except that the parts in the latter case do not alienate one another when spiritualized, but are complete realities all by themselves, are spirits returned into themselves and self-contained.

13. The process of their transition from one into the other is, therefore, only for us [who are analyzing the process] an alienation of the characteristic nature in which their distinction lies, and only for us, the observers, does it constitute a necessary series; for belief, however, their distinction is a static diversity, and their movement simply a historical fact.

14. To deal shortly with the external character of their form: as in the world of culture state-power or the good was primary, so here the first and foremost moment is Absolute Being, spirit absolutely self-contained, so far as it is simple eternal substances. But in the process of realizing its constitutive notion which consists in being spirit, that substance passes over into a form where it exists for an other; its self-identity becomes actual Absolute Being, actualized in self-sacrifice; it becomes a self, but a self that is transitory and passes away. Hence the third stage is the return of self thus alienated, the substance thus abased, into its first primal simplicity. Only when this is done is spirit presented and manifested as spirit.

15. These distinct ultimate Realities, when brought back by thought into themselves out of the flux of the actual world, are changeless, eternal spirits, whose being lies in thinking the unity which they constitute. While thus torn away from self-consciousness, these Realities all the same lay hold on it; for if the Ultimate Reality were to be fixed and unmoved in the form of the first bare and simple substance, it would remain alien to self-consciousness. But the laying aside, the "emptying" of this substance, and afterwards its spirit, involves the element of concrete actuality, and thereby participates in the believing self-consciousness, or the believing attitude of consciousness belongs to the real world.

16. According to this second condition, the believing type of consciousness partly finds its actuality in the real world of culture, and constitutes its spirit and its existence, which have been described; partly, however, belief takes up an attitude of opposition to this its own actuality, looks on this as something vain, and is the process of cancelling and transcending it. This process does not consist in the believing consciousness making witty remarks about the perverted condition of that reality; for it is the naive simple consciousness, which reckons esprit and wit as emptiness and vanity, because this still has the real world for its purpose. On the contrary, in opposition to its placid realm of thought stands concrete actuality as a soulless form of existence, which on that account has to be overcome in external fashion. This obedience through service and praise, by cancelling sense-knowledge and action, produces the consciousness of unity with the self-complete and self-existing Being, though not in the sense of an actual perceived unity. This service is merely the incessant process of producing the sense of unity, a process that never completely reaches its goal in the actual present. The religious communion no doubt does so, for it is universal self-consciousness. But for the individual self-consciousness the realm of pure thought necessarily remains something away beyond its actuality; or, again, since this remote region by the emptying, the "kenosis", of the eternal Being, has entered the sphere of actuality, its actuality is sensuous, uncomprehended. But one sensuous actuality is ever indifferent and external to another, and what lies beyond has thus only received the further character of remoteness in space and time. The essential notion, however—the concrete actuality of spirit directly present to itself—remains for belief an inner principle, which is all and effects all, but never itself comes to the light.

17. In the case of pure insight, however, the concept, the essential notion (*Begriff*), is alone the real; and this third aspect of belief—that of being an object for pure insight—is the specific relation in which belief here appears. Pure insight itself has like belief to be considered partly by itself (*an*

*und für sich*), partly in relation to the real world—so far as the real world is still present in positive shape, viz. in the form of a vain consciousness—and lastly in that relation to belief just mentioned.

18. We have already seen what pure insight by itself is. Belief is unperturbed pure consciousness of spirit as the essentially real; pure insight is the self-consciousness of spirit as the essentially real; it knows the essentially real, therefore, not *qua* essence but *qua* Absolute Self. Its aim thus is to cancel every kind of independence which falls without self-consciousness, whether that be the independence of the actually objective or of the inherently real, and to mold it into conceptual form. It not merely is the certainty of self-conscious reason assured of being all truth; it knows that it is so.

19. In the form, however, in which the notion of pure insight meets us first, it is not yet realized. As a phase of consciousness it appears in consequence as something contingent, as something isolated and particular, and its inmost constitutive nature appears as some purpose that it has to carry out and realize. It has to begin with the intention of making pure insight universal, i.e. of making everything that is actual into a notion, and one and the same notion for every self-consciousness. The intention is pure, for its content is pure insight; and this insight is similarly pure, for its content is solely the absolute notion, which finds no opposition in an object, and is not restricted in itself. In the unrestricted notion there are found at once both the aspects—that everything objective is to signify only the self-existent, self-consciousness, and that this is to signify something universal, that pure insight is to be the property of all self-consciousnesses. This second feature of the intention is so far a result of culture, in that in culture both the distinctions of objective spirit, the parts, and express determinations of its world, have come to naught, as well as the distinctions which appeared as originally determinate natures. Genius, talent, special capacities one and all, belong to the world of actuality, in so far as this world contains still the aspect of being a herd of self-conscious individuals, where, in confusion and mutual violence, individuals cheat and struggle with one another over the contents of the real world.

20. The above distinctions doubtless have no place in it as genuine *espèces*. Individuality neither is contented with unreal "fact", nor has special content and purposes of its own. It counts merely as something universally acknowledged and accepted, viz. *qua* cultivated and developed; and the fact of distinction is reduced to a matter of less or more energy, a distinction of quantity, i.e. a non-essential distinction. This last difference, however, has come to nothing, by the fact that the distinction in the state where consciousness was completely torn asunder, turned round into an absolutely qualitative distinction. What is there the other for the ego is merely the ego itself. In this infinite judgment all the one-sidedness and peculiarity of the original self-existing self is extinguished; the self knows itself *qua* pure self to be its own object; and this absolute identity of both sides is the element of pure insight.

21. Pure insight, therefore, is the simple ultimate being undifferentiated within itself, and at the same time the universal achievement and result and a universal possession of all. In this simple spiritual substance self-consciousness gives itself and maintains for itself in every object the sense of this its own individual being or of action, just as conversely the individuality of self-consciousness is there identical with itself and universal.

22. This pure insight is, then, the spirit that calls to every consciousness: be for yourselves what you are all essentially in yourselves—rational.

## Stage 2 (Enlightenment)

### II. ENLIGHTENMENT

[. . .]

#### a. THE STRUGGLE OF ENLIGHTENMENT WITH SUPERSTITION

1. The various negative forms which consciousness adopts, the attitude of skepticism, and that of theoretical and practical idealism, are inferior attitudes compared with that of pure insight and the expansion of pure insight—enlightenment; for pure insight is born of the substance of spirit, it knows the pure self of consciousness to be absolute, and enters into conflict with the pure consciousness of the Absolute Being of all reality.

2. Since belief and insight are the same pure consciousness, but in form are opposed—the reality in the case of belief being a thought, not a notion, and hence something absolutely opposed to self-consciousness, while the reality in the case of pure insight is the self—they are such that inter se the one is the absolute negative of the other.

3. As appearing the one against the other, all content falls to belief; for in its unperturbed element of thought every moment obtains definite subsistence. Pure insight, however, is in the first instance without any content; it is rather the sheer disappearance of content; but by its negative attitude towards what it excludes it will make itself real and give itself a content.

4. It knows belief to be opposed to insight, opposed to reason and truth. Just as, for it, belief is in general a tissue of superstitious prejudices and errors; so it further sees the consciousness embracing this content organized into a realm of error, in which false insight is the general sphere of consciousness, immediate, naively unperturbed, and inherently unreflective. Yet all the while this false insight does have within it the moment of self-reflection, the moment of self-consciousness, separated from its simple naivete, and keeps this reflection in the background as an insight remaining by itself, and as an evil intention by which that former conscious state is befooled. That mental sphere is the victim of the deception of a Priesthood, which carries out its envious vain conceit of being alone in possession of insight, and carries out its other selfish ends as well. At the same time this priesthood conspires with Despotism, which takes up the attitude of being the synthetic crude (*begrifflos*) unity of the real and this ideal kingdom—a singularly amorphous and inconsistent type of being—and stands above the bad insight of the multitude and the bad intention of the priests, and even combines both of these within itself. As the result of the stupidity and confusion produced amongst the people by the agency of priestly deception, despotism despises both and draws for itself the advantage of undisturbed control and the fulfilment of its lusts, its humors, and its whims. Yet at the same time it is itself in this same state of murky insight, is equally superstition and error.

5. Enlightenment does not attack these three forms of the enemy without distinction. For since its essential nature is pure insight, which is *per se* universal, its true relation to the other extreme is that in which it is concerned with the common and identical element in both. The aspect of individual existence isolating itself from the universal naive consciousness is the antithesis of it, and cannot be directly affected by it. The will of the deceiving priesthood and the oppressive despot

is, therefore, not primarily the object on which it directs its activity; its object is the insight that is without will and without individualized isolated self-existence, the notion (*Begriff*) of rational self-consciousness, which has its existence in the total conscious area, but is not yet there in the fullness of its true meaning (*Begriff*). Since, however, pure insight rescues this genuinely honest form of insight, with its naive simplicity of nature, from prejudices and errors, it wrests from the hands of bad intention the effective realization of its powers of deception, for whose realm the incoherent and undeveloped (*begrifflos*) consciousness of the general area provides the basis and raw material, while the self-existence of each power finds its substance in the simple consciousness.

6. The relation of pure insight to the naive consciousness of absolute Being has now a double aspect. On one side pure insight is inherently one and the same with it. On the other side, however, this naive consciousness lets absolute Being as well as its parts dispose themselves at will in the simple element of its thought, and subsist there, and lets them bold only as its inherent nature and hence hold good in objective form. In accepting this inherent nature it disowns, however, its own independent existence. In so far as, according to the first aspect, this belief is for pure insight inherently and essentially pure self-consciousness, and has merely to become so expressly for itself, pure insight finds in this constitutive notion of belief the element in which, in place of false insight, it realizes itself.

7. Since, from this point of view, both are essentially the same, and the relation of pure insight takes effect through and in the same element, the communication between them is direct and immediate, and their give and take an unbroken interfusion. Whatever pins and bolts may be otherwise driven into consciousness, it is in itself this simplicity of nature in which everything is resolved, forgotten, and unconstrained, and which, therefore, is absolutely receptive to the activity of the notion. The communication of pure insight is on that account comparable to a silent extension or the expansion, say, of a scent in the unresisting atmosphere. It is a penetrating infection, which did not previously make itself noticeable as something distinct from and opposed to the indifferent medium into which it insinuates its way, and hence cannot be averted. Only when the infection has become widespread is that consciousness alive to it, which unconcernedly yielded to its influence. For what this consciousness received into itself was doubtless something simple, homogeneous, and uniform throughout it, but was at the same time the simplicity of self-reflected negativity, which later on also develops by its nature into something opposed, and thereby reminds consciousness of its previous state. This simple uniformity is the notion, which is simple knowledge that knows both itself and its opposite, this opposite being, however, cancelled as opposite within the self-knowledge of the notion. In the condition, therefore, in which consciousness becomes aware of pure insight, this insight is already widespread. The struggle with it betrays the fact that the infection has done its work. The struggle is too late; and every means taken merely makes the disease worse; for the disease has seized the very marrow of spiritual life, viz. consciousness in its ultimate principle (*Begriff*), or its pure inmost nature itself. There is therefore no power left in conscious life to surmount the disease. Because it affects the very inmost being, its manifestations, so long as they remain isolated, are repressed and subside and its superficial symptoms are smothered. This is immensely to its advantage; for it does not now squander its power in useless fashion, nor does it show itself unworthy of its true nature—which is the case when it breaks out into symptoms and isolated eruptions antithetic to the content of belief and to the connection of its external reality. Rather, being now an invisible and unperceived spirit, it insinuates its way through and through the noble parts, and soon has got complete bold over all the vitals and members of the unconscious idol; and then "some fine morning it gives its

comrade a shove with the elbow, when, bash! crash!—and the idol is lying on the floor".<sup>2</sup> On some "fine morning", whose noon is not red with blood, if the infection has penetrated to every organ of spiritual life. It is then the memory alone that still preserves the dead form of the spirit's previous state, as a vanished history, vanished men know not how. And the new serpent of wisdom, raised on high before bending worshippers, has in this manner painlessly sloughed merely a shriveled skin.

8. But this silent steady working of the loom of spirit in the inner region of its substance, spirit's own action being hidden from itself, is merely one side of the realizing of pure insight. Its expansion does not only consist in like combining with like; and its realization is not merely an unresisted expansion. The action of the principle of negation is just as essentially a developed process of self-distinction, which, being a conscious action, must set forth its moments in a definitely manifested expression, and must make its appearance in the form of a great noise, and a violent struggle with an opposite as such.

9. We have, therefore, to see how pure insight and pure intention manifests its negative attitude towards that other which it finds standing opposed to it.

10. Pure insight and intention, operating negatively, can only be—since its very principle is all essentiality and there is nothing outside it—the negative of itself. As insight, therefore, it passes into the negative of pure insight, it becomes untruth and unreason; and as intention it passes into the negative of pure intention, becomes a lie and sordid impurity of purpose.

11. It involves itself in this contradiction by the fact that it engages in a strife and thinks to do battle with some alien external other. It merely imagines this, for its nature as absolute negativity lies in having that otherness within its own self. The absolute notion is the category; it is the principle that knowledge and the object of knowledge are the same. In consequence, what pure insight expresses as its other, what it pronounces to be an error or a lie, can be nothing else than its own self; it can only condemn what itself is. What is not rational has no truth, or what is not comprehended through a notion, conceptually determined, is not. When reason thus speaks of some other than itself is, it in fact speaks merely of itself; it does not therein go beyond itself.

12. This struggle with the opposite, therefore, combines in its meaning the significance of being insight's own actualization. This consists just in the process of unfolding its moments and taking them back into itself. One part of this process is the making of the distinction in which the insight of reason opposes itself as object to itself; so long as it remains in this condition, it is at variance with itself. *Qua* pure insight it is without any content; the process of its realization consists in itself becoming content to itself; for no other can be made its content, because it is the category become self-conscious. But since this insight in the first instance thinks of the content as in its opposite, and knows the content merely as a content, and does not as yet think of it as its own self, pure insight misconceives itself in it. The complete attainment of insight, therefore, has the sense of a process of coming to know that content as its own, which was to begin with opposite to itself. Its result, however, will be thereby neither the reestablishment of the errors it fights with, nor merely

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<sup>2</sup> Diderot, *Rameau's Neffe*



its original notion, but an insight which knows the absolute negation of itself to be its own proper reality to be its self, or an insight which is its self-understanding notion.

13. This feature of the struggle of enlightenment with errors—that of fighting itself in them, and of condemning that in them which it asserts—this is something for us who observe the process, or is what enlightenment and its struggle are in themselves implicitly. The first aspect of this struggle, however—the contamination and defilement of enlightenment through its pure self-identity accepting the attitude and function of destructive negation—this belief looks upon it; belief finds it simply lying unreason and malicious intent, just as enlightenment in the same way regards belief as error and prejudice.

14. As regards its content, it is in the first instance empty insight, whose content appears an external other to it. It meets this content, consequently, in the shape of something not yet its own, as something that exists quite independent of it, and is found in belief.

15. Enlightenment, then, conceives its object in the first instance and generally in such a way as to take it as pure insight, and failing to recognize itself there, interprets it as error. In insight as such consciousness apprehends an object in such a manner that it becomes the inner being of conscious life, or becomes an object which consciousness permeates, in which consciousness maintains itself, keeps within itself, and is present to itself, and, by its thus being the process of that object, brings the object into being. It is precisely this which enlightenment rightly declares belief to be, when enlightenment says that the Absolute Reality professed by belief is a being that comes from belief's own consciousness, is its own thought, something produced from and by consciousness. Enlightenment, consequently, explains and declares it to be error, to be a made-up invention about the very same thing as enlightenment itself is.

16. Enlightenment that seeks to teach belief this new wisdom does not, in doing so, tell it anything new. For the object of belief itself is just this too, viz. a pure essential reality of its own peculiar consciousness; so that this consciousness does not put itself down for lost and negated in that object, but rather puts trust in it; and this just means that it finds itself there as this particular consciousness, finds itself therein to be self-consciousness. If I put my trust in anyone, his certitude of himself is for me the certitude of myself; I know my self-existence in him, I know that he acknowledges it, and that it is for him both his purpose and his real nature. Belief, however, is trust, because the believing consciousness has a direct relation to its object, and thus sees at once that it is one with the object, and in the object.

17. Further, since what is object for me is something in which I know myself, I am at the same time in that object really in the form of another self-consciousness, i.e. one which has become in that object alienated from its own particular individuation, from its natural and contingent existence, but which partly continues therein to be self-consciousness, and partly is there an essential consciousness just like pure insight.

18. In the notion of insight there lies not merely this, that consciousness knows itself in the object it looks at, and finds itself directly there, without first quitting the thought element and then returning into itself; the notion implies as well that consciousness is aware of itself as being also the mediating process, aware of itself as active, as the agency of production. Through this it gets the thought of this unity of self as self and object.

19. Belief also is this very consciousness. Obedience and action make a necessary moment, through which the certainty of existence in Absolute Being comes about. This action of belief does not indeed make it appear as if Absolute Being is itself produced thereby. But the Absolute Being for belief is essentially not the abstract being that lies beyond the believing consciousness; it is the spirit of the religious communion, it is the unity of that abstract being and self-consciousness. The action of the communion is an essential moment in bringing about that it is this spirit of the communion. That spirit is what it is by the productive activity of consciousness, or rather it does not exist without being produced by consciousness. For essential as this process of production is, it is as truly not the only basis of Absolute Being; it is merely a moment. The Absolute Being is at the same time self-complete and self-contained (*an und für sich selbst*).

20. On the other side the notion of pure insight is seen to be something else than its own object; for just this negative character constitutes the object. Thus from the other side it also expresses the ultimate Being of belief as something foreign to self-consciousness, something that is not a bone of its bone, but is surreptitiously foisted on it like a changeling child. But here enlightenment is entirely foolish; belief experiences it as a way of speaking which does not know what it is saying, and does not understand the facts of the case when it talks about priestly deception, and deluding the people. It speaks about this as if by means of some hocus-pocus of conjuring priestcraft there were foisted on consciousness as true Reality something that is absolutely foreign, and absolutely alien to it; and yet says all the while that this is an essential reality for consciousness, that consciousness believes in it, trusts in it, and seeks to make it favorably disposed towards itself, i.e. that consciousness therein sees its pure ultimate Being just as much as its own single and universal individuality, and creates by its own action this unity of itself with its essential reality. In other words, it directly declares that to be the very inmost nature of consciousness which it declares to be something alien to consciousness.

21. How, then, can it possibly speak about deception and delusion? By the fact that it directly expresses about belief the very opposite of what it asserts of belief, it ipso facto really reveals itself to belief as the conscious lie. How are deception and delusion to take place, where consciousness in its very truth has directly and immediately the certitude of itself, where it possesses itself in its object, since it just as much finds as produces itself there? The distinction no longer exists, even in words.

22. When the general question has been raised, whether it is permissible to delude a people, the answer, as a fact, was bound to be that the question is pointless, because it is impossible to deceive a people in this matter. Brass in place of gold, counterfeit instead of genuine coin may doubtless have swindled individuals many a time; lots of people have stuck to it that a battle lost was a battle won; and lies of all sorts about things of sense and particular events have been plausible for a time; but in the knowledge of that inmost reality where consciousness finds the direct certainty of its own self, the idea of delusion is entirely baseless.

23. Let us see further how belief undergoes enlightenment in the case of the different moments of its own conscious experience, to which the view just noted referred in the first instance only in a general way. These moments are pure thought, or, *qua* object, absolute Being *per se* (*an und für sich*); then its relation, as a form of knowledge, to absolute Being, the ultimate basis of its belief; and finally its relation to absolute Being in its acts, i.e. its "worship" and service. Just as pure

insight has failed to recognize itself in belief as a whole and denied its own nature, we shall find it taking up in these moments, too, an attitude similarly perverted and distorted.

24. Pure insight assumes towards the absolute Being of the believing mind a negative attitude. This Being is pure thought, and pure thought established within itself as object or as the true Being; in the believing consciousness this immanent and essential reality of thought acquires at the same time for the self-existent consciousness the form of objectivity, but merely the empty form; it exists in the character of something "presented" to consciousness. To pure insight, however, since it is pure consciousness in its aspect of self existing for itself, this other appears as something negative of self-consciousness. This might still be taken either as the pure essential reality of thought, or also as the being found in sense-experience, the object of sense-certainty. But since it is at the same time for the self, and this self, *qua* self which has an object, is an actual consciousness, for insight the peculiar object as such is an ordinary existing thing of sense. This its object appears before it in the picture-presentation found in belief. It condemns this idea and in doing so condemns its own proper object. It really commits a wrong, however, against belief in so apprehending the object of belief as if it were its own object. Accordingly it states regarding belief that its absolute Being is a piece of stone, a block of wood, having eyes and seeing not, or again a bit of bread-dough, which is obtained from grain grown on the field and transformed by men and is returned to earth again; or in whatever other ways belief may be said to anthropomorphize absolute Being, making it objective and representable.

25. Enlightenment, proclaiming itself as the pure and true, here turns what is held to be eternal life and holy spirit into a concrete passing thing of sense, and contaminates it with what belongs to sense-certainty—with an aspect inherently worthless and one which is not to be found at all in the worshiping attitude of belief, so that enlightenment simply calumniates it by introducing such an aspect. What belief reveres is for belief assuredly neither stone nor wood, nor bread-dough, nor any other sort of thing of time and sense. If enlightenment thinks it worth while to say its object all the same is this as well, or even that it is this in its inherent nature and in truth, then belief also knows that something which it is "as well", but for it this something lies outside; its worship; on the other hand, however, belief does not look on such things as stones, etc., as having an inherent and essential being at all, the essential nature as grasped by pure thought is alone for it something inherently real.

26. The second moment is the relation of belief as a form of knowing consciousness to this ultimate Being. As pure thinking consciousness belief has this Being immediately before it. But pure consciousness is just as much a mediate relation of conscious certainty to truth, a relation constituting the ground of belief. For enlightenment this ground comes similarly to be regarded as a chance knowledge of chance occurrences. The ground of knowledge, however, is the conscious universal, and in its ultimate meaning is absolute spirit, which in abstract pure consciousness, or thought as such, is merely absolute Being, but *qua* self-consciousness is the knowledge of itself. Pure insight treats this conscious universal, self-knowing spirit pure and simple, likewise as an element negative of self-consciousness. Doubtless this insight is itself pure mediate thought,, i.e. thought mediating itself with itself, it is pure knowledge; but since it is pure insight, or pure knowledge, which does not yet know itself, i.e. for which as yet there is no awareness that it is this pure process of mediation, this process seems to insight, like everything else constituting it, to be something external, an other. When realizing its inherent principle, then, it develops this moment essential to it; but that moment seems to it to belong to belief, and to be, in its character of an

external other, a fortuitous knowledge of stories of "real" events in this ordinary sense of "real". It thus here charges religious belief with basing its certainty on some particular historical evidences, which, considered as historical evidences, would assuredly not even warrant that degree of certainty about the matter which we get regarding any event mentioned in the newspapers. It further makes the imputation that the certainty in the case of religious belief rests on the accidental fact of the preservation of all this evidence: on the preservation of this evidence partly by means of paper, and partly through the skill and honesty in transferring what is written from one paper to another, and lastly rests upon the accurate interpretation of the sense of dead words and letters. As a matter of fact, however, it never occurs to belief to make its certainty depend on such evidences and such fortuitous circumstances. Belief in its conscious assurance occupies a naive unsophisticated attitude towards its absolute object, knows it with a purity, which never mixes up letters, paper, or copyists with its consciousness of the Absolute Being, and does not make use of things of that sort to affect its union with the Absolute. On the contrary, this consciousness is the self-mediating, self-relating ground of its knowledge; it is spirit itself which bears witness of itself both in the inner heart of the individual consciousness, as well as through the presence everywhere and in all men of belief in it. If belief wants to appeal to historical evidences in order to get also that kind of foundation, or at least confirmation, for its content which enlightenment speaks of, and is really serious in thinking and acting as if that were an important matter, then it has *eo ipso* allowed itself to be corrupted and led astray by the insinuations of enlightenment; the efforts it makes to secure a basis or support in this way are merely indications that show how it has been affected and infected by enlightenment.

27. There still remains the third aspect, the active relation of consciousness to Absolute Being, its forms of service. This action consists in cancelling the particularity of the individual, or the natural form of its self-existence, whence arises its certainty of being pure self-consciousness, of being, as the result of its action, i.e. as a self-existing conscious individual, one with ultimate Reality.

28. Since in this action purposiveness and end are distinguished, and pure insight likewise takes up a negative attitude towards this action, and denies itself just as it did in the other moments, it must as regards purposiveness present the appearance of being stupid and unintelligent, since insight united with intention, accordance of end with means, appears to it as an other, as really the opposite of what insight is. As regards the end, however, it has to make badness, enjoyment, and possession, its purpose, and prove itself in consequence to be the impurest kind of intention, since pure intention, *qua* external, an other, is similarly impure intention.

29. Accordingly we find that, so far as concerns purposiveness, enlightenment thinks it foolish if the believing individual seeks to obtain the higher consciousness of freedom from entanglement with natural enjoyment and pleasure, by positively denying itself natural enjoyment and pleasure, and proving through its acts that there is no lie in its open contempt for them, but rather that the contempt is quite genuine.

30. In the same way enlightenment finds it foolish for consciousness to absolve itself of its characteristic of being absolutely individual, excluding all others, and possessing property of its own, by itself demitting its own property, for thereby it shows in reality that this isolation is not really serious. It shows rather that itself is something that can rise above the natural necessity of isolating itself and of denying, in this absolute isolation of its own individual existence, that others are one and the same with itself.

31. Pure insight finds both purposeless as well as wrong. It is purposeless to renounce a pleasure and give away a possession in order to show oneself independent of pleasure and possession; hence, in the converse case, insight will be obliged to proclaim the man a fool, who, in order to eat, employs the expedient of actually eating. Insight again thinks it wrong to deny oneself a meal, and give away butter and eggs not for money, nor money for butter and eggs, but just to give them away and get no return at all; it declares a meal, or the possession of things of that sort, to be an end in itself, and hence in fact declares itself to be a very impure intention which ascribes essential value to enjoyment and possessions of this kind. As pure intention it further maintains the necessity of rising above natural existence, above covetousness as to the means for such existence; it only finds it foolish and wrong that this supremacy should be demonstrated by action. In other words this pure intention is in reality a deception, which pretends to and demands an inner elevation, but declares that it is superfluous, foolish, and even wrong to be in earnest in the matter, to put this uplifting into concrete expression, into actual shape and form, and demonstrate its truth.

32. Pure insight thus denies itself both as pure insight—for it denies directly purposive action, and as pure intention—for it denies the intention of proving its independence of the ends of individual existence.

33. Thus, then, enlightenment makes belief learn what it means. It takes on this appearance of being bad, because just by the fact of relation to an external other it gives itself a negative reality, it presents itself as the opposite of itself. Pure insight and intention have to adopt this relational attitude, however, for that is their actualization.

34. This realization appeared, in the first instance, as a negative reality. Perhaps its positive reality is better constituted. Let us see how this stands.

35. If all prejudice and superstition have been banished, the question arises what next? What is the truth enlightenment has diffused in their stead? It has already given expression to this positive content in its process of exterminating error, for that alienation of itself is equally its positive reality.

36. In dealing with what for belief is Absolute Spirit, it interprets whatever sort of determination it discovers there as being wood, stone, etc., as particular concrete things of sense. Since in this way it conceives in general every characteristic, i.e. every content and filling, to be a finite fact, to be a human entity and a mental presentation, absolute Being on its view turns out to be a mere vacuum, to which can be attributed no characteristics, no predicates at all. In fact to marry such a vacuity with universal predicates would be essentially reprehensible; and it is just through such a union that the monstrosities of superstition have been produced. Reason, pure insight, is doubtless not empty itself, since the negative of itself is present consciously to it, and is its content; it is, on the contrary, rich in substance, but only in particularity and restrictions. The enlightened function of reason, of pure insight, consists in allowing nothing of that sort to appertain to Absolute Being, nor attributing anything of that kind to it: this function well knows how to put itself and the wealth of finitude in their place, and deal with the Absolute in a worthy manner.

37. In contrast with this colorless empty Being there stands, as a second aspect of the positive truth of enlightenment, the singleness in general of conscious life and of all that it is—a singleness excluded from an absolute Being, and standing by itself as something entirely self-contained.

Consciousness, which in its very earliest expression is sense-certainty and mere "opining", here comes back, after the whole course of its experience, to this same point, and is once again a knowledge, of what is purely negative of itself, a knowledge of sense things, i.e. of existent entities which stand in indifference over against its own self-existence. But here it is not an immediate natural consciousness; it has become such for itself. While at first the prey to every sort of entanglement, into which it is plunged by its gradually unfolding, and now led back to its first form by pure insight, it has arrived at this first state as the result and outcome of the process. This sense-certainty, resting as it does on an insight into the nothingness of all other forms of consciousness, and hence the nothingness of whatever is beyond sense-experience—this sense-certainty is no longer a mere "opining", it is rather absolute truth. This nothingness of everything that transcends sense is doubtless merely a negative proof of this truth. But no other is admissible or possible, for the positive truth of sense-experience in itself is just the unmediated self-existence of the notion itself *qua* object and an object in the form of otherness—the positive truth is that it is absolutely certain to every consciousness that it is and that there are other real things outside it, and that in its natural existence it, as well as these things too, are in and for themselves or absolute.

38. Lastly, the third moment of the truth of enlightenment is the relation of the particular beings to Absolute Being, is the relation of the first two moments to one another. Insight, *qua* pure insight of what is identical or unrestricted, also transcends the unlike or diverse, i.e. transcends finite reality, or transcends itself *qua* mere otherness. The "beyond" of this otherness it takes to be the void, to which it therefore relates the facts of sense. In determining this relation both the terms do not enter the relation as its content; for the one is the void, and thus a content is only to be had through the other, through sense reality. The form the relation assumes, however, to the determination of which the aspect of immanent and ultimate being (*Ansich*) contributes, can be shaped just as we please; for the form is something inherently and essentially negative, and therefore something self-opposed, being as well as nothing, inherent and ultimate (*Ansich*) as well as the opposite; or, what is the same thing, the relation of actuality to an inherent essential being *qua* something beyond, is as much a negating as a positing of that actuality. Finite actualities can, therefore, properly speaking, be taken just in the way people have need of them. Sense facts are thus related now positively to the Absolute *qua* something ultimate (*Ansich*), and sense reality is itself ultimate *per se*; the Absolute makes them, fosters and cherishes them. Then, again, they are related to it as an opposite, that is to their own non-being; in this case they are not something ultimate, they have being only for an other. Whereas in the preceding mode of consciousness the conceptions involved in the opposition took shape as good and bad, in the case of pure insight they pass into the more abstract forms of what is *per se* (*Ansich*) and what is for an other.

39. Both ways of dealing with the positive as well as the negative relation of finitude to what is *per se* (*Ansich*) are, however, equally necessary as a matter of fact, and everything is thus as much something *per se*, (*an sich*) as it is something for an other: in other words everything is "useful".

40. Everything is now at the mercy of other things, lets itself now be used by others, and exists for them; and then again it, so to say, gets up on its hind legs, fights shy of the other, exists for itself on its own account., and on its side uses the other too.

41. From this, as a result, man, being the thing conscious of this relation, derives his true nature and place. As he is immediately, man is good, *qua* natural consciousness *per se*, absolute *qua* individual, and all else exists for him: and further—since the moments have the significance of

universality for him *qua* self-conscious animal—everything exists to pleasure and delight him, and, as he first comes from the hand of God, he walks the earth as in a garden planted for him. He is bound also to have plucked the fruit of the tree of knowledge of good and evil; he claims to have, a use for it which distinguishes him from every other being, for, as it happens, his inherently good nature is also so constituted that the superfluity of delight does it harm, or rather his singleness contains as a factor in its constitution a principle that goes beyond it; his singleness can overreach itself and destroy itself. To prevent this, he finds reason a useful means for duly restraining this self-transcendence, or rather for preserving himself when he does go beyond the determinate: for such is the force of consciousness. The enjoyment of this conscious and essentially universal being must, in manifold variety and duration, be itself universal and not something determinate. The principle of measure or proportion has, therefore, the determinate function of preventing pleasure in its variety and duration from being quite broken off: i.e. the function of "measure" is immoderation.

42. As everything is useful for man, man is likewise useful too, and his characteristic function consists in making himself a member of the human herd, of use for the common good, and serviceable to all. The extent to which he looks after his own interests is the measure with which he must also serve the purpose of others, and so far as he serves their turn, he is taking care of himself: the one hand washes the other. But wherever he finds himself there he is in his right place: he makes use of others and is himself made use of.

43. Different things are serviceable to one another in different ways. All things, however, have this reciprocity of utility by their very nature, by being related to the Absolute in the twofold manner, the one positive, whereby they have a being all their own, the other negative, and thereby exist for others. The relation to Absolute Being, or Religion, is therefore of all forms of profitableness the most supremely profitable; for it is profiting pure and simple; it is that by which all things stand-by which they have a being all their own—and that by which all things fall—have an existence for something else.

44. Belief, of course, finds this positive outcome of enlightenment as much an abomination as its negative attitude towards belief. This enlightened insight into absolute Being, that sees nothing in it but just absolute Being, the *être suprême*, the great Void—this intention to find that everything in its immediate existence is inherently real (*an sich*) or good, and finally to find the relation of the individual conscious entity to the Absolute Being, Religion, exhaustively summed up in the conception of profitableness—all this is for belief utterly and simply revolting. This special and peculiar wisdom of enlightenment necessarily seems at the same time to the believing mind to be sheer insipidity and the confession of insipidity; because it consists in knowing nothing of absolute Being, or, what amounts to the same thing, in knowing this entirely accurate platitude regarding it—that it is merely absolute Being, and, again, in knowing nothing but finitude, taking this, moreover, to be the truth, and thinking this knowledge about finitude as the truth to be the highest knowledge attainable.

45. Belief has a divine right as against enlightenment, the right of absolute self-identity or of pure thought; and it finds itself utterly wronged by enlightenment; for enlightenment distorts all its moments, and makes them something quite different from what they are in it. Enlightenment, on the other hand, has merely a human right as against belief, and can only put in a human claim for its own truth; for the wrong it commits is the right of disunion, of discordance, and consists in

pervverting and altering, a right that belongs to the nature of self-consciousness in opposition to the simple ultimate essence or thought. But since the right of enlightenment is the right of self-consciousness, it will not merely retain its own right, too, in such a way that two equally valid rights of spirit would be left standing in opposition to one another without either satisfying the claims of the other; it will maintain the absolute right, because self-consciousness is the negative function of the notion (*Begriff*), a function which does not merely operate in independence, but also gets control over its opposite. And because belief is a mode of consciousness, it will not be able to baulk enlightenment of that right.

46. For enlightenment does not operate against the believing mind with special principles of its own, but with those which belief itself implies and contains. Enlightenment merely brings together and presents to belief its own thoughts, the thoughts that lie scattered and apart within belief, all unknown to it. Enlightenment merely reminds belief, when one of its own forms is present, of others it also has, but which it is always forgetting when the one is there. Enlightenment shows itself to belief to be pure insight, by the fact that it, in a given determinate moment, sees the whole, brings forward the opposite element standing in direct relation to that moment and, converting the one in the other, brings out the negative principle which is the essence of both thoughts—the notion. It appears, therefore, to belief to be distortion and lies, because it shows up the other side in the moments of belief. Enlightenment seems, in consequence, directly to make something else out of them than they are in their own singleness; but this other is equally essential, and in reality is to be found in the believing mind itself, only the latter does not think about it, but keeps it somewhere else. Hence neither is it foreign to belief nor can it be denied of belief.

47. Enlightenment itself, however, which reminds belief of the opposite of its various separate moments, is just as little enlightened regarding its own nature. It takes up a purely negative attitude to belief, so far as it excludes its own content from its own pure activity and takes that content to be negative of itself. Consequently, neither in this negative, in the content of belief, does it recognize itself, nor, for this reason, does it bring together the two thoughts, the one which it contributes and the one against which it brings the first. Since it does not recognize that what it condemns in the case of belief is directly its very own thought, it has its own being in the opposition of both moments, only one of which—viz. in every case the one opposed to belief—it acknowledges, but cuts off the other from the first, just as belief does. Enlightenment, consequently, does not produce the unity of both as their unity, i.e. the notion; but the notion arises before it and comes to light of its own accord, in other words, enlightenment finds the notion merely as something there at hand. For in itself the promise of realizing pure insight is just this, that insight, whose essential nature is the notion, first comes to be for itself in the shape of an absolute other, and repudiates itself (for the opposite of the notion is an absolute opposite), and then out of this otherness comes to itself or comes to its notion.

48. Enlightenment, however, is merely this process, it is the activity of the notion in still unconscious form, an activity which no doubt arrives at itself *qua* object, but takes this object for an external other, and does not even know the nature of the notion, i.e. does not know that it is the undifferentiated, the self-identical, which absolutely divides itself.

49. As against belief, then, insight is the power of the notion in so far as this is the active process of relating the moments lying apart from one another in belief; a way of relating them in which the contradiction in them comes to light. Herein lies the absolute right of the power which insight



exercises over belief; but the actuality on which it brings this power to bear lies just in the fact that the believing consciousness is itself the notion and thus itself recognizes and accepts the opposite which insight presents before it. Insight, therefore, has and retains right against belief, because it makes valid in belief what is necessary to belief itself, and what belief contains within it.

50. At first enlightenment emphasizes the moment that the notion is an act of consciousness; it maintains in the face of belief that the absolute Being belief accepts is a Being of the believer's consciousness *qua* a self, or that this absolute Being is produced by consciousness. To the believing mind its absolute Being, while it is in itself objective for the believer, is also and at the same time not like a foreign thing standing therein, having come there no one knows how or whence. The trust of belief consists just in finding itself as a particular personal consciousness in absolute Being, and its obedience and service consist in producing, through its activity, that Being as its own Absolute. Enlightenment, strictly speaking, only reminds belief of this, if belief affirms without qualification the ultimate nature (*Ansich*) of absolute Being to be something beyond the action of consciousness.

51. But while enlightenment no doubt puts alongside the one-sidedness of belief the opposite moment—viz. the action of belief in contrast to being—and being is all belief thinks about here—and yet does not itself in doing so bring those opposite thoughts together, enlightenment isolates the pure moment of action, and declares that what belief takes to be *per se* ultimate (*Ansich*) is merely a product of consciousness. Isolated action, action opposed to this ultimate Being (*Ansich*), is, however, a contingent action, and, *qua* presentative activity, is a creating of fictions—presented figurative ideas that have no being in themselves. And this is how enlightenment regards the content of belief.

52. Conversely, however, pure insight equally says the very opposite. When insight lays stress on the moment of otherness which the notion involves it declares the essential Reality for belief to be one which does not in any way concern consciousness, is away beyond consciousness, foreign to it, and unknown. To belief, too, that Reality has the same character. On one side belief trusts in it, and gets, in doing so, the assurance of its own self, on the other side it is unsearchable in all its ways and unattainable in its being.

53. Further, enlightenment maintains against the believing mind a right which the latter concedes, when enlightenment treats the object of the believer's veneration as stone and wood, or, in short, some finite anthropomorphic feature. For, since this consciousness is divided within itself in having a "beyond" remote from actuality and an immediate present embodiment of that remote beyond, there is also found in it, as a matter of fact, the view that sense-things have a value and significance in and for themselves (*an und für sich*). But belief does not bring together these two ideas of what is "in and for itself", viz. that at one time what is "in and for itself" is for belief pure essential Reality and at another time is an ordinary thing of sense. Even its own pure consciousness is affected by this last view; for the distinctions of its supersensuous world, because this is without the notion, are a series of independent shapes and forms, and their activity is a happening, i.e. they exist merely in figurative presentation, and have the characteristic of sense-existence.

54. Enlightenment on its side isolates actuality in the same way, treating it as a reality abandoned by spirit; isolates specific determinateness and makes it a fixed finite element, as if it were not a

moment in the spiritual process of the real itself, a something which is not nothing, nor possessed of a being all its own, but evanescent and transitory.

55. It is clear that the same is the case with regard to the ground of knowledge. The believing mind itself recognizes an accidental knowledge; for in belief the mind adopts an attitude towards contingencies, and absolute Being itself comes before belief in the form of a pictorial presentation of an ordinary actual fact. Consequently belief is also a certainty which does not carry the truth within it, and it confesses itself to be an unsubstantial consciousness of this kind, holding of this world and separated from the spirit that is self-assuring and assured of itself. This moment, however, belief forgets in its immediate spiritual knowledge of absolute Reality.

56. Enlightenment, however, which reminds belief of all this, thinks again merely of the contingency of the knowledge and forgets the other—thinks only of the mediating process which takes effect through an alien third term, and does not think of that process wherein the immediate is for itself its own third term through which it mediates itself with the other, viz. with itself.

57. Finally, on the view enlightenment takes of the action of belief, the rejection of enjoyment and possessions is looked upon as wrong and purposeless.

58. As to the wrong thus done, enlightenment preserves its harmony with the believing mind in this—that belief itself acknowledges the actual reality of possessing property, keeping bold of it, and enjoying it. In insisting on its property, it behaves with all the more stubborn independence and exclusiveness, and in its enjoyment with all the more frank self-abandonment, since its religious act of giving up pleasure and property takes effect beyond the region of this actuality, and purchases for it freedom to do as it likes so far as that other sphere is concerned. This service, the service of sacrificing natural activities and enjoyments, in point of fact has no truth, owing to this opposition. The retention and the sacrifice subsist together side by side. The sacrifice is merely a "sign" which performs real sacrifice only as regards a small part, and hence in point of fact is only a figurative idea of sacrifice.

59. As for purposiveness, enlightenment finds it pointless and stupid to throw away a possession in order to feel and to prove oneself to be free from all possession, to renounce an enjoyment in order to think and demonstrate that one is rid of all enjoyment. The believing mind itself takes the absolute act for a universal one. Not only does the action of its absolute Reality as its object appear something universal, but the individual consciousness, too, has to prove itself detached entirely and altogether from its sensuous nature. But throwing away a single possession, giving up and disclaiming a single enjoyment, is not acting universally in this way. And since in the action the purpose, which is a universal, and the performance, which is a singular process, were bound to stand before consciousness, as essentially incompatible, that action shows itself to be of a kind in which consciousness has no share, and consequently this way of acting is seen to be too naive to be an action at all. It is too naive to fast in order to prove oneself quite indifferent to the pleasures of the table; too naive to rid the body of some other pleasure, as Origen did, in order to show that pleasure is finished and done with. The act itself proves an external and a single operation. But desire is deeply rooted within the inner life, and is a universal element; its pleasure neither disappears with the instrument for getting pleasure nor by abstention from particular pleasures.

60. But enlightenment on its side here isolates the unrealized inwardness as against the concrete actuality; just as in the case of the devotion and direct intuition of belief, enlightenment held fast to the externality of things of sense as against the inward attitude of belief. Enlightenment finds the main point in the intention, in the thought, and thereby finds no need for actually bringing about the liberation from natural ends. On the contrary, this inner sphere is itself the formal element that has its concrete fulfilment in natural impulses, which are justified simply by the fact that they fall within, that they belong to universal being, to nature.

61. Enlightenment, then, holds irresistible sway over belief by the fact that the latter finds in its own consciousness the very moments to which enlightenment gives significance and validity. Looking more closely at the action exerted by this force, its operation on belief seems to rend asunder the beautiful unity of trustfulness and immediate confidence, to pollute its spiritual life with lower thoughts drawn from the sphere of sense, to destroy the feeling of calm security in its attitude of submission by introducing the vanity of understanding, of self-will, and self-fulfillment. But in point of fact, enlightenment really brings to pass the abolition of that state of unthinking, or rather unreflective (*begrifflos*) cleavage, which finds a place in the nature of belief. The believing mood weighs and measures by a twofold standard, it has two sorts of eyes and ears, uses two voices to express its meaning, it duplicates all ideas, without comparing and relating the sense and meaning in the two forms used. Or we may say belief lives its life amidst two sorts of perceptions, the one the perceptions of thought which is asleep, purely uncritical and uncomprehending, the other those of waking consciousness living solely and simply in the world of sense; and in each of them it manages to conduct a household of its own.

62. Enlightenment illuminates that world of heaven with ideas drawn from the world of sense, pointing out there this element of finitude which belief cannot deny or repudiate, because it is self-consciousness, and in being so is the unity to which both kinds of ideas belong, and in which they do not fall apart from one another; for they belong to the same indivisible simple self into which belief has passed, and which constitutes its life.

63. Belief has by this means lost the content which furnished its filling, and collapses into an inarticulate state where the spirit works and weaves within itself. Belief is banished from its own kingdom; this kingdom is sacked and plundered, since the waking consciousness has forcibly taken to itself every distinction and expansion of it and claimed every one of its parts for earth, and returned them to the earth that owns them. Yet belief is not on that account satisfied, for this illumination has everywhere brought to light only what is individual, with the result that only insubstantial realities and finitude forsaken of spirit make any appeal to spirit.

64. Since belief is without content and cannot continue in this barren condition, or since, in getting beyond finitude, which is the sole content, it finds merely the empty void, it is a sheer longing: its truth is an empty beyond, for which there is no longer any appropriate content to be found, for everything is appropriated and applied in other ways.

65. Belief in this manner has in fact become the same as enlightenment—the conscious attitude of relating finite that inherently exists to an unknown and unknowable Absolute without predicates; the difference is merely that the one is enlightenment satisfied, while belief is enlightenment unsatisfied. It will yet be seen whether enlightenment can continue in its state of satisfaction; that longing of the troubled, beshadowed spirit, mourning over the loss of its spiritual world, lies in the

background. Enlightenment has on it this stain of unsatisfied longing—in its empty Absolute Being we find this in the form of the pure abstract object; in passing beyond its individual nature to an unfulfilled beyond, the stain appears as an act and a process; in the selflessness of what is "useful" it is seen in the form of a sensuous concrete object. Enlightenment will remove this stain: by considering more closely the positive result which constitutes the truth for it, we shall find that the stain is implicitly removed already.

b. THE TRUTH OF ENLIGHTENMENT

[...]

## Stage 3 (French Revolution)

### III. ABSOLUTE FREEDOM AND TERROR

1. Consciousness has found its notion in the principle of utility. But that notion is partly an object still, partly, for that very reason, still a purpose, of which consciousness does not yet find itself to be immediately possessed. Utility is still a predicate of the object, not a subject, not its immediate and sole actuality. It is the same thing that appeared before when we found that self-existence (being-for-self) had not yet shown itself to be the substance of the remaining moments, a process by which the useful would be directly nothing else than the self of consciousness and this latter thereby in its possession.

2. This revocation of the form of objectivity which characterizes the useful has, however, already taken effect implicitly, and as the outcome of this immanent internal revolution there comes to light the actual revolution of concrete actuality, the new mode of conscious life—absolute freedom.

3. This is so because in point of fact there is here no more than an empty semblance of objectivity separating self-consciousness from actual possession. For, in part, all the validity and permanence of the various specific members of the organization of the world of actuality and belief have as a whole returned into this simple determination, as into their ground and their indwelling spirit: in part, however, this organized world has nothing peculiarly its own left for itself, it is instead pure metaphysics pure notion or knowledge of self-consciousness. That is to say, from the whole and complete being of the useful *qua* object consciousness recognizes that its inherent nature, its being-in-itself, is essentially a being for another; mere being-in-itself since it is self-less, is ultimately and in truth a passive entity, or something that is for another self. The object, however, is present to consciousness in this abstract form of purely inherent being, of pure being-in-itself; for consciousness is the activity of pure insight, the separate moments of which take the pure form of notions.

4. Self-existence, being-for-self, however, into which being for another returns, in other words the self, is not a self of what is called object, a self all its own and different from the ego: for consciousness *qua* pure insight is not an individual self, over against which the object, in the sense of having a self all its own, could stand, but the pure notion, the gazing of the self into self, the literal and absolute seeing itself doubled. The certainty of itself is the universal subject, and its notion knowing itself is the essential being of all reality. If the useful was merely the shifting change of the moments, without returning into its own proper unity, and was still hence an object for knowledge to deal with, then it ceases to be this now. For knowing is itself the process and movement of those abstract moments; it is the universal self, the self of itself as well as of the object, and, being universal, is the unity of this process, a unity that returns into itself.

5. This brings on the scene spirit in the form of absolute freedom. It is the mode of self-consciousness which clearly comprehends that in its certainty of self lies the essence of all the component spiritual spheres of the concrete sensible as well as of the supersensible world, or, conversely, that essential being and concrete actuality consist in the knowledge consciousness has of itself.

6. It is conscious of its pure personality and with that of all spiritual reality; and all reality is solely spirituality; the world is for it absolutely its own will, and this will is universal will. And further, this will is not the empty thought of will, which is constituted by giving a silent assent, or an assent through a representative, a mere symbol of willing; it is concretely embodied universal will, the will of all individuals as such. For will is in itself the consciousness of personality, of every single one; and it has to be as this true concrete actual as self-conscious essential being of each and every personality, so that each single and undivided does everything, and what appears as done by the whole is at once and consciously the deed of every single individual.

7. This undivided substance of absolute freedom puts itself on the throne of the world, without any power being able to offer effectual resistance. For since in very truth consciousness is alone the element which furnishes spiritual beings or powers with their substance, their entire system, which is organized and maintained through division into separate spheres and distinct wholes, has collapsed into a single whole, when once the individual consciousness conceives the object as having no other nature than that of self-consciousness itself, or conceives it to be absolutely the notion. What made the notion an existential object was the distinguishing it into separate and separately subsisting spheres; when, however, the object becomes a notion there is nothing fixedly subsisting left in it; negativity has pervaded all its moments. It exists in such a way that each individual consciousness rises out of the sphere assigned to it, finds no longer its inmost nature and function in this isolated area, but grasps itself as the notion of will, grasps all the various spheres as the essential expression of this will, and is in consequence only able to realize itself in a work which is a work of the whole. In this absolute freedom all social ranks or classes, which are the component spiritual factors into which the whole is differentiated, are effaced and annulled; the individual consciousness that belonged to any such group and exercised its will and found its fulfilment there, has removed the barriers confining it; its purpose is the universal purpose, its language universal law, its work universal achievement.

8. The object and the element distinguished have here lost the meaning of utility, which was a predicate of all real being; consciousness does not commence its process with the object as a sort of alien element after dealing with which it then and only then returns into itself; the object is for it consciousness itself. The opposition thus consists solely in the distinction of individual and universal consciousness. But the individual itself is directly on its own view that which had merely the semblance of opposition; it is universal consciousness and will. The remote beyond that lies remote from this its actual reality, hovers over the corpse of the vanished independence of what is real or believed to be, and hovers there merely as an exhalation of stale gas, of the empty *être suprême*.

9. By doing, away with the various distinct spiritual spheres, and the restricted and confined life of individuals, as well as both its worlds, there thus remains merely the process of the universal self-consciousness within itself—a process which consists in a reciprocal interaction between its universal form and personal consciousness. The universal will goes into itself, is subjectivized, and becomes individual will, to which the universal law and universal work stand opposed. But this individual consciousness is equally and immediately conscious of itself as universal will; it is fully aware that its object is a law given by that will, a work performed by that will; in exercising and carrying out its activity, in creating objectivity, it is thus doing nothing individual, but executing laws and functions of the state.

10. This process is consequently the interaction of consciousness with itself, in which it lets nothing break away and assume the shape of a detached object standing over against it. It follows from this, that it cannot arrive at a positive accomplishment of anything, either in the way of universal works of language or of those of actual reality, either in the shape of laws and universal regulations of conscious freedom, or of deeds and works of active freedom.

11. The accomplished result at which this freedom, that gives itself consciousness, might manage to arrive, would consist in the fact that such freedom *qua* universal substance made itself into an object and an abiding existence. This objective otherness would there be the differentiation which enabled it to divide itself into stable spiritual spheres and into the members of distinct powers. These spheres would partly be the thought-constituted factors of a power that is differentiated into legislative, judicial and executive; but partly they would be the substantial elements we found in the real world of spiritual culture; and, since the content of universal action would be more closely taken note of, they would be the particular spheres of labor, which are further distinguished as more specific "estates" or social ranks. Universal freedom, which would have differentiated itself in this manner into its various parts, and by the very fact of doing so would have made itself an existing substance, would thereby be free from particular individualities, and could apportion the plurality of individuals to its several organic parts.

12. The activity and being of personality would, however, find itself by this process confined to a branch of the whole, to one kind of action and existence; when placed in the element of existence, personality would bear the meaning of a determinate personality; it would cease to be in reality universal self-consciousness. Neither by the idea of submission to self-imposed laws, which would assign to it only a part of the whole work, nor by its being represented when legislation and universal action take place, does self-consciousness here let itself be cheated out of the actual reality—the fact that itself lays down the law and itself accomplishes a universal and not a particular task. For in the case where the self is merely represented and ideally presented (*vorgestellt*), there it is not actual: where it is by proxy, it is not.

13. Just as the individual self-consciousness does not find itself in this universal work of absolute freedom *qua* existing substance, as little does it find itself in the deeds proper, and specific individual acts of will, performed by this substance. For the universal to pass into a deed, it must gather itself into the single unity of individuality, and put an individual consciousness in the forefront; for universal will is an actual concrete will only in a self that is single and one. Thereby, however, all other individuals are excluded from the entirety of this deed, and have only a restricted share in it, so that the deed would not be a deed of real universal self-consciousness.

14. Universal freedom can thus produce neither a positive achievement nor a deed; there is left for it only negative action; it is merely the rage and fury of destruction.

15. But the highest reality of all and the reality most of all opposed to absolute freedom, or rather the sole object it is yet to become aware of, is the freedom and singleness of actual self-consciousness itself. For that universality which does not let itself attain the reality of organic articulation, and whose purpose is to maintain itself in unbroken continuity, distinguishes itself within itself all the while, because it is process or consciousness in general. Moreover, on account of its own peculiar abstraction, it divides itself into extremes equally abstract, into the cold unbending bare universality, and the hard discrete absolute rigidity and stubborn atomic singleness

of actual self-consciousness. Now that it is done with destroying the organization of the actual world, and subsists in isolated singleness, this is its sole object, an object that has no other content left, no other possession, existence and external extension, but is merely this knowledge of itself as absolutely pure and free individual self. The point at which this object can be laid hold of is solely its abstract existence in general.

16. The relation, then, of these two, since they exist for themselves indivisibly and absolutely and thus cannot arrange for a common part to act as a means for connecting them, is pure negation entirely devoid of mediation, the negation, moreover, of the individual as a factor existing within the universal. The sole and only work and deed accomplished by universal freedom is therefore death—a death that achieves nothing, embraces nothing within its grasp; for what is negated is the unachieved, unfulfilled punctual entity of the absolutely free self. It is thus the most cold-blooded and meaningless death of all, with no more significance than cleaving a head of cabbage or swallowing a draught of water.

17. In this single expressionless syllable consists the wisdom of the government, the intelligence of the universal will; this is how it fulfils itself. The government is itself nothing but the self-established focus, the individual embodiment of the universal will. Government, a power to will and perform proceeding from a single focus, wills and performs at the same time a determinate order and action. In doing so it, on the one hand, excludes other individuals from a share in its deed, and, on the other, thereby constitutes itself a form of government which is a specifically determinate will and *eo ipso* opposed to the universal will. By no manner of means, therefore, can it exhibit itself as anything but a faction. The victorious faction only is called the government; and just in that it is a faction lies the direct necessity of its overthrow; and its being government makes it, conversely, into a faction and hence guilty. When the universal will fastens on this concrete action of the government and treats this as the crime which the government has committed against the universal will, then the government on its side has nothing tangible and external left whereby to establish and show the guilt of the will opposing itself to it; for what thus stands opposed to it as concrete actual universal will is merely unreal pure will, mere intention. Being suspected, therefore, takes the place, or has the significance and effect, of being guilty; and the external reaction against this reality that lies in bare inward intention, consists in the and barren destruction of this particular existent self, in whose case there is nothing else to take away but its mere existence.

18. In this its characteristically peculiar performance, absolute freedom becomes objective to itself, and self-consciousness finds out what this freedom is. In itself it is just this abstract self-consciousness, which destroys all distinction and all subsistence of distinction within itself. It is object to itself in this shape; the terror of death is the direct apprehension (*Anschauung*) of this its negative nature. This its reality, however, absolute free self-consciousness finds quite different from what its own notion of itself was, viz. that the universal will is merely the positive substance of personality, and that this latter knows itself in it only positively, knows itself preserved there. Rather for this self-consciousness, which *qua* pure insight completely separates its positive and negative nature—separates the unpredicated Absolute *qua* pure thought and *qua* pure matter—the absolute transition of the one into the other is found here present in its reality. The universal will, *qua* absolutely positive concrete self-consciousness—because it is this self-conscious actuality raised to the level of pure thought or abstract matter—turns round into the negative entity, and



shows itself at the same time to be what cancels and does away with self-thinking or self-consciousness.

19. Absolute freedom *qua* pure self-identity of universal will thus carries with it negation; but in doing so contains distinction in general, and develops this again as concrete actual difference. For pure negativity finds in the self-identical universal will the element of subsistence, or the substance in which its moments get their realization; it has the matter which it can convert into the specific nature of its own being; and in so far as this substance has manifested itself to be the negative element for the individual consciousness, the organization of the spiritual spheres or "masses" of the substance, to which the plurality of conscious individuals is assigned, thus takes shape and form once more. These individuals, who felt the fear of death, their absolute lord and master, submit to negation and distinction once more, arrange themselves under the "spheres", and return to a restricted. and apportioned task, but thereby to their substantial reality.

20. Out of this tumult spirit would be, hurled back upon its starting point, the ethical world and the real world of spiritual culture, which would thus have been merely refreshed and rejuvenated by the fear of the lord, that has again entered men's hearts. Spirit would have anew to traverse and continually repeat this cycle of necessity, if only complete interpenetration of self-consciousness and the substance were the final result: an interpenetration in which self-consciousness, which has experienced the force of its universal nature operating negatively upon it, would try to know and find itself not as this particular self-consciousness but only as universal, and hence, too, would be able to endure the objective reality of universal spirit, a reality, excluding self-consciousness *qua* particular.

21. But this is not the form the final result assumed. For in absolute freedom there was no reciprocal interaction either between an external world and consciousness, which is absorbed in manifold existence or sets itself determinate purposes and ideas, or between consciousness and an external objective world, be it a world of reality or of thought. What that freedom contained was the world absolutely in the form of consciousness, as a universal will, and, along with that, self-consciousness gathered out of all the dispersion and manifoldness of existence or all the manifold ends and judgments of mind, and concentrated into the bare and simple self. The form of culture, which it attains in interaction with that essential nature, is, therefore, the grandest and the last, is that of seeing its pure and simple reality immediately disappear and pass away into empty nothingness. In the sphere of culture itself it does not get the length of viewing its negation or alienation in this form of pure abstraction; its negation is negation with a filling and a content—either honor and wealth, which it gains in the place of the self that it has alienated from itself; or the language of esprit and insight, which the distraught consciousness acquires; or, again, the negation is the heaven of belief or the principle of utility belonging to the stage of enlightenment. All these determinate elements disappear with the disaster and ruin that overtake the self in the state of absolute freedom; its negation is meaningless death, sheer horror of the negative which has nothing positive in it, nothing that gives a filling.

22. At the same time, however, this negation in its actual manifestation is not something alien and external. It is neither that universal background of necessity in which the moral world is swamped, nor the particular accident of private possession, the whims and humors of the owner, on which the distraught consciousness finds itself dependent; it is universal will, which in this its last abstraction has nothing positive, and hence can give nothing in return for the sacrifice. But just on

that account this will is in unmediated oneness with self-consciousness, it is the pure positive because it is the pure negative; and that meaningless death, the unfilled, vacuous negativity of self, in its inner constitutive principle, turns round into absolute positivity. For consciousness, the immediate unity of itself with universal will, its demand to know itself as this particular determinate center in the universal will, is changed and converted into the absolutely opposite experience. What it loses there, is abstract being, the immediate existence of that insubstantial center; and this vanished immediacy is the universal will as such which it now knows itself to be, so far as it is superseded and cancelled immediacy, so far as it is pure knowledge or pure will. By this means it knows that will to be itself, and knows itself to be essential reality; but not as the immediate essence, not will as revolutionary government or anarchy struggling to establish an anarchical constitution, nor itself as a center of this faction or the opposite; the universal will is its pure knowing and willing, and it is universal will *qua* this pure knowledge and volition. It does not lose itself there, for pure knowledge and volition is it far more than that atomic point of consciousness. It is thus the interaction of pure knowledge with itself; pure knowledge *qua* essential reality is universal will, while this essence is simply and solely pure knowledge. Self-consciousness is thus pure knowledge of essential reality in the sense of pure knowledge. Furthermore, *qua* single self it is merely the form of the subject or concrete real action, a form which by it is known as form. In the same way objective reality, "being", is for it absolutely selfless form; for that objective reality would be what is not known: this knowledge, however, knows knowledge to be the essential fact.

23. Absolute freedom has thus squared and balanced the self-opposition of universal and single will. The self-alienated type of mind, driven to the acme of its opposition, where pure volition and the purely volitional agent are still kept distinct, reduces that opposition to a transparent form, and therein finds itself.

24. Just as the realm of the real and actual world passes over into that of belief and insight, absolute freedom leaves its self-destructive sphere of reality, and passes over into another land of self-conscious spirit, where in this unreality freedom is taken to be and is accepted as the truth. In the thought of this truth spirit refreshes and revives itself (so far as spirit is thought and remains so), and knows this being which self-consciousness involves [viz. Thought] to be the complete and entire essence of everything. The new form and mode of experience that now arises is that of the Moral Life of Spirit.

## Phase C (German World)

### C. SPIRIT CERTAIN OF ITSELF: MORALITY

[. . .]

#### a. THE MORAL VIEW OF THE WORLD

[. . .]

#### b. DISSEMBLANCE

#### c. CONSCIENCE: THE "BEAUTIFUL SOUL": EVIL AND THE FORGIVENESS OF IT

[. . .]

47. This silent fusion of the pithless unsubstantial elements of evaporated life has, however, still to be taken in the other sense of the reality of conscience, and in the way its process actually appears. Conscience has to be considered as acting. The objective moment in this phase of consciousness took above the determinate form of universal consciousness. The knowing of self is, *qua* this particular self, different from the other self. Language in which all reciprocally recognize and acknowledge each other as acting conscientiously—this general equality breaks up into the inequality of each individual existing for himself; each consciousness is just as much reflected out of its universality absolutely into itself as it is universal. By this means there necessarily comes about the opposition of individuality to other individuals and to the universal. And this relation and its process we have to consider.

48. Or, again, this universality and duty have the absolutely opposite significance; they signify determinate individuality, exempting itself from what is universal, individuality which looks on pure duty as universality that has appeared merely on the surface and is turned outwards: "duty is merely a matter of words", and passes for that whose being is for something else. Conscience, which in the first instance takes up merely a negative attitude towards duty, *qua* a given determinate duty, knows itself detached from it. But since conscience fills empty duty with a determinate content drawn from its own self, it is positively aware of the fact that it, *qua* this particular self, makes its own content. Its pure self, as it is empty knowledge, is without content and without definiteness. The content which it supplies to that knowledge is drawn from its own self, *qua* this determinate self, is drawn from itself as a natural individuality. In affirming the conscientiousness of its action, it is doubtless aware of its pure self, but in the purpose of its action—a purpose which brings in a concrete content—it is conscious of itself as this particular individual, and is conscious of the opposition between what it is for itself and what it is for others, of the opposition of universality or duty and its state of being reflected into self away from the universal.

49. While in this way the opposition, into which conscience passes when it acts, finds expression in its inner life, the opposition is at the same time disparity on its outer side, in the sphere of existence—the lack of correspondence of its particular individuality with reference to another individual. Its special peculiarity consists in the fact that the two elements constituting its consciousness—viz. the self and the inherent nature (*Ansich*)—are unequal in value and

significance within it; an inequality in which they are so determined that certainty of self is the essential fact as against the inherent nature, or the universal, which is taken to be merely a moment. Over against this internal determination there thus stands the element of existence, the universal consciousness; for this latter it is rather universality, duty, that is the essential fact, while individuality, which exists for itself and is opposed to the universal, has merely the value of a superseded moment. The first consciousness is held to be Evil by the consciousness which thus stands by the fact of duty, because of the lack of correspondence of its internal subjective life with the universal; and since at the same time the first consciousness declares its act to be congruency with itself, to be duty and conscientiousness it is held by that universal consciousness to be Hypocrisy.

50. The course taken by this opposition is, in the first instance, the formal establishment of correspondence between what the evil consciousness is in its own nature and what it expressly says. It has to be made manifest that it is evil, and its objective existence thus made congruent with its real nature; the hypocrisy must be unmasked. This return of the discordance, present in hypocrisy, into the state of correspondence is not at once brought to pass by the mere fact that, as people usually say, hypocrisy just proves its reverence for duty and virtue through assuming the appearance of them, and using this as a mask to hide itself from its own consciousness no less than from another—as if, in this acknowledgment and recognition in itself of its opposite, *eo ipso* congruency and agreement were implied and contained. Yet even then it is just as truly done with this recognition in words and is reflected into self; and in the very fact of its using the inherent and essential reality merely as something which has a significance for another consciousness, there is really implied its own contempt for that inherent principle, and the demonstration of the worthlessness of that reality for all. For what lets itself be used as an external instrument shows itself to be a thing, which has within it no proper weight and worth of its own.

51. Moreover, this correspondence is not brought about either by the evil consciousness persisting one-sidedly in its own state, or by the judgment of the universal consciousness. If the former denies itself as against the consciousness of duty, and maintains that what the latter pronounces to be baseness, to be absolute discordance with universality, is an action according to inner law and conscience, then, in this one-sided assurance of identity and concord, there still remains its discordance with the other, since this other universal consciousness certainly does not believe the assurance and does not acknowledge it. In other words, since one-sided insistence on one extreme destroys itself, evil would indeed thereby confess to being evil, but in so doing would at once cancel itself and cease to be hypocrisy, and so would not *qua* hypocrisy be unmasked. It confesses itself, in fact, to be evil by asserting that, while opposing what is recognized as universal, it acts according to its own inner law and conscience. For were this law and conscience not the law of its individuality and caprice, it would not be something inward, something private, but what is universally accepted and acknowledged. When, therefore, any one says he acts towards others from a law and conscience of his own, he is saying, in point of fact, that he is abusing and wronging them. But actual conscience is not this insistence on a knowledge and a will which are opposed to what is universal; the universal is the element of its existence, and its very language pronounces its action to be recognized duty.

52. Just as little, when the universal consciousness persists in its own judgment, does this unmask and dissipate hypocrisy. When that universal consciousness stigmatizes hypocrisy as bad, base, and so on, it appeals, in passing such a judgment, to its own law, just as the evil consciousness

appeals to its law. For the former law makes its appearance in opposition to the latter, and thereby as a particular law. It has, therefore, no antecedent claim over the other law; rather it legitimizes this other law. Hence the universal consciousness, by its zeal in abusing hypocrisy, does precisely the opposite of what it means to do: for it shows that its so-called "true duty", which ought to be universally acknowledged, is something not acknowledged and recognized, and consequently it grants other an equal right of independently existing on its own account.

53. This judgment [of universal consciousness], however, has, at the same time, another side to it, from which it leads the way to the dissolution of the opposition in question. Consciousness of the universal does not proceed, *qua* real and *qua* acting, to deal with the evil consciousness; for this latter, rather, is the real. In opposing the latter, it is a consciousness which is not entangled in the opposition of individual and universal involved in action. It stays within the universality of thought, takes up the attitude of an apprehending intelligence, and its first act is merely that of judgment. Through this judgment it now places itself, as was just observed, alongside the first consciousness, and the latter through this likeness between them, comes to see itself in this other consciousness. For the consciousness of duty maintains the passive attitude of apprehension. Thereby it is in contradiction with itself as the absolute will of duty, as the self that determines absolutely from itself. It may well preserve itself in its purity, for it does not act; it is hypocrisy, which wants to see the fact of judging taken for the actual deed, and instead of proving its uprightness and honesty by acts does so by expressing fine sentiments. It is thus constituted entirely in the same way as that against which. the reproach is made of putting its phrases in place of duty. In both alike the aspect of reality is distinct from the express statements—in the one owing to the selfish purpose of the action, in the other through failure to act at all, although the necessity of acting is involved in the very speaking of duty, for duty without deeds is altogether meaningless.

54. The act of judging, however, has also to be looked at as a positive act of thought and has a positive content: this aspect makes the contradiction present in the apprehending consciousness, and its identity with the first consciousness, still more complete. The active consciousness declares its specific deed to be its duty, and the consciousness that passes judgment cannot deny this; for duty as such is form void of all content and capable of any. In other words, concrete action, inherently implying diversity in its many-sidedness, involves the universal aspect, which is that which is taken as duty, just as much as the particular, which constitutes the share and interest the individual has in the act. Now the judging consciousness does not stop at the former aspect of duty and rest content with the knowledge which the active agent has of this, viz. that this is his duty, the condition and the status of his reality. It holds on to the other aspect, diverts the act into the inner realm, and explains the act from selfish motives and from its inner intention, an intention different from the act itself. As every act is capable of treatment in respect of its dutifulness, so, too, each can be considered from this other point of view of particularity; for as an act it is the reality of an individual.

55. This process of judging, then, takes the act out of the sphere of its objective existence, and turns it back into the inner subjective sphere, into the form of private or individual particularity. If the act carries glory with it, then the inner sphere is judged as love of fame. If it is altogether conformity with the position of the individual, without going beyond this position, and is so constituted that the individuality in question does not have the position attached to it as an external feature, but through itself supplies concrete filling to this universality, and by that very process shows itself to be capable of a higher station—then the inner nature of the act is judged as ambition;

and so on. Since, in the act in general, the individual who acts comes to see himself in objective form, or gets the feeling of his own being in his objective existence and thus attains enjoyment, the judgment on the act finds the inner nature of it to be an impulse towards personal happiness, even though this happiness were to consist merely in inner moral vanity, the enjoyment of a sense of personal excellence, and in the foretaste and hope of a happiness to come.

56. No act can escape being judged in such a way; for "duty for duty's sake", this pure purpose, is something unreal. What reality it has lies in the deed of some individuality, and the action thereby has in it the aspect of particularity. No hero is a hero to his valet, not, however, because the hero is not a hero, but because the valet is—the valet, with whom the hero has to do, not as a hero, but as a man who eats, drinks, and dresses, who, in short, appears as a private individual with certain personal wants and ideas of his own. In the same way, there is no act in which that process of judgment cannot oppose the personal aspect of the individuality to the universal aspect of the act, and play the part of the "moral" valet towards the agent.

57. The consciousness, that so passes judgment, is in consequence itself base and mean, because it divides the act up, and produces and holds to the act's self-discordance. It is, furthermore, hypocrisy, because it gives out this way of judging, not as another fashion of being wicked, but as the correct consciousness of the act; sets itself up, in its unreality, in this vanity of knowing well and better, far above the deeds it decries; and wants to find its mere words without deeds taken for an admirable kind of reality.

58. On this account, then, putting itself on a level with the agent on whom it passes judgment, it is recognized by the latter as the same as himself. This latter does not merely find himself apprehended as something alien to, and discordant with, that other: but rather finds the other in its peculiar constitutive character identical with himself. Seeing this identity and giving this expression, he openly confesses himself to the other, and expects in like manner that the other, having in point of fact put itself on the same level, will respond in the same language, will therein give voice to this identity, and that thus the state of mutual recognition will be brought about. His confession is not an attitude of abasement or humiliation before the other, is not throwing himself away. For to give the matter expression in this way has not the one-sided character which would fix and establish his disparity with the other: on the contrary, it is solely because of seeing the identity of the other with him that he gives himself utterance. In making his confession he announces, from his side, their common identity, and does so for the reason that language is the existence of spirit as an immediate self. He thus expects that the other will make its own contribution to this manner of existence.

59. But the admission on the part of the one who is wicked, "I am so", is not followed by a reply making a similar confession. This was not what that way of judging meant at all: far from it! It repels this community of nature, and is the "hardheartedness", which keeps to itself and rejects all continuity with the other. By so doing the scene is changed. The one who made the confession sees himself thrust off, and takes the other to be in the wrong when he refuses to let his own inner nature go forth in the objective shape of an express utterance, when he contrasts the beauty of his own soul with the wicked individual, and opposes to the confession of the penitent the stiff-necked attitude of the self-consistent equable character, and the rigid silence of one who keeps himself to himself and refuses to throw himself away for some one else. Here we find asserted the highest pitch of revolt to which a spirit certain of itself can reach. For it beholds itself, *qua* this simple self-

knowledge, in another conscious being, and in such a way that even the external form of this other is not an unessential "thing", as in the case of an object of wealth, but thought; knowledge itself is what is held opposed to it. It is this absolutely fluid continuity of pure knowledge which refuses to establish communication with an other, which had, ipso facto, by making its confession, renounced separate isolated self-existence, had affirmed its particularity to be cancelled, and thereby established itself as continuous with the other, i.e. established itself as universal. The other however, in its own case reserves for itself its uncommunicative, isolated independence: in the case of the individual confessing, it reserves for him the very same independence, though the latter has already cast that away. It thereby proves itself to be a form of consciousness which is forsaken by and denies the very nature of spirit; for it does not understand that spirit, in the absolute certainty of itself, is master and lord over every deed, and over all reality, and can reject and cast them off and make them as if they had never been. At the same time, it does not see the contradiction it is committing in not allowing a rejection, which has been made in express language, to pass for genuine rejection, while itself has the certainty of its own spiritual life, not in a concrete real act, but in its inner nature, and finds the objective existence of this inner being in the language of its own judgment. It is thus its own self which checks that other's return from the act to the spiritual objectivity of language, and to spiritual identity, and by its harshness produces the discordance which still remains.

60. Now, so far as the spirit which is certain of itself, in the form of a "beautiful soul", does not possess the strength to relinquish the self-absorbed uncommunicative knowledge of itself, it cannot attain to any identity with the consciousness that is repulsed, and so cannot succeed in seeing the unity of its self in another life, cannot reach objective existence. The identity comes about, therefore, merely in a negative way, as a state of being devoid of spiritual character. The "beautiful soul", then, has no concrete reality; it subsists in the contradiction between its pure self and the necessity felt by this self to externalize itself and turn into something actual; it exists in the immediacy of this rooted and fixed opposition, an immediacy which alone is the middle term reconciling an opposition which has been intensified to its pure abstraction, and is pure being or empty nothingness. Thus the "beautiful soul", being conscious of this contradiction in its unreconciled immediacy, is unhinged, disordered, and runs to madness, wastes itself in yearning, and pines away in consumption. Thereby it gives up, as a fact, its stubborn insistence on its own isolated self-existence, but only to bring forth the soulless, spiritless unity of abstract being.

61. The true, that is to say the self-conscious and actual adjustment of the two sides is necessitated by, and already contained in the foregoing. Breaking the hard heart and raising it to the level of universality is the same process which was expressed in the case of the consciousness that openly made its confession. The wounds of the spirit heal and leave no scars behind. The deed is not the imperishable element; spirit takes it back into itself; and the aspect of individuality present in it, whether in the form of an intention or of an existential negativity and limitation, is that which immediately passes away. The self which realizes, i.e. the form of the spirit's act, is merely a moment of the whole; and the same is true of the knowledge functioning through judgment, and establishing and maintaining the distinction between the individual and universal aspects of action. The evil consciousness, above spoken of, affirms this externalization of itself or asserts itself as a moment, being drawn into the way of express confession by seeing itself in another. This other, however, must have its one-sided, unaccepted and unacknowledged judgment broken down, just as the former has to abandon its one-sided unacknowledged existence in a state of particularity and

isolation. And as the former displays the power of spirit over its reality, so this other must manifest the power of spirit over its constitutive, determinate notion.

62. The latter, however, renounces the thought that divides and separates, and the harshness of the self-existence which holds to such thought, for the reason that, in point of fact, it sees itself in the first. That which, in this way, abandons its reality and makes itself into a superseded particular "this" (*Diesen*), displays itself thereby as, in fact, universal. It turns away from its external reality back into itself as inner essence; and there the universal consciousness thus knows and finds itself.

[. . .]



## Pass III (Religion)

### VII. RELIGION IN GENERAL

[. . .]

#### Phase A (Eastern Religions)

##### A. NATURAL RELIGION

[. . .]

#### Stage 1 (Zoroastrianism)

##### a. GOD AS LIGHT

1. Spirit, as the absolute Being,, which is self-consciousness—or the self-conscious absolute Being, which is all truth and knows all reality as itself—is, to begin with, merely its notion and principle in contrast to the reality which it gives itself in the process of its conscious activity. And this notion is, as contrasted with the clear daylight of that explicit development, the darkness and night of its inner life; in contrast to the existence of its various moments as independent forms or shapes, this notion is the creative secret of its birth. This secret has its revelation within itself; for existence has its necessary place in this notion, because this notion is spirit knowing itself, and thus possesses in its own nature the moment of being consciousness and of presenting itself objectively. We have here the pure ego, which in its externalization, in itself *qua* universal object, has the certainty of self; in other words, this object is, for the ego, the interfusion of all thought and all reality.

2. When the first and immediate cleavage is made within self-knowing Absolute Spirit, its shape assumes that character which belongs to immediate consciousness or to sense-certainty. It beholds itself in the form of being; but not being in the sense of what is without spirit, containing only the contingent qualities of sensation—the kind of being that belongs to sense-certainty. Its being is filled with the content of spirit. It also includes within it the form which we found in the case of immediate self-consciousness, the form of lord and master, in regard to the self-consciousness of spirit which retreats from its object.

3. This being, having as its content the notion of spirit, is, then, the shape of spirit in relation simply to itself—the form of having no special shape at all. In virtue of this characteristic, this shape is the pure all-containing, all-suffusing Light of the Sunrise, which preserves itself in its formless indeterminate substantiality. Its counterpart, its otherness, is the equally simple negative—Darkness. The process of its own externalization, its creations in the unresisting element of its counterpart, are bursts of Light. At the same time in their ultimate simplicity they are its way of becoming something for itself, and its return from its objective existence, streams of fire consuming its embodiment. The distinction, which it gives itself, no doubt thrives abundantly on the substance of existence, and shapes itself as the diverse forms of nature. But the essential

simplicity of its thought rambles and roves about inconstant and inconsistent, enlarges its bounds to measureless extent, and its beauty heightened to splendor is lost in its sublimity.

4. The content, which this state of pure being evolves, its perceptive activity, is, therefore, an unreal by-play on this substance which merely rises, without setting into itself to become subject and secure firmly its distinctions through the self. Its determinations are merely attributes, which do not succeed in attaining independence; they remain merely names of the One, called by many names. This One is clothed with the manifold powers of existence and with the shapes of reality, as with a soulless, selfless ornament; they are merely messengers of its mighty power, claiming no will of their own, visions of its glory, voices in its praise.

5. This revel of heaving life must, however, assume the character of distinctive self-existence, and give enduring subsistence to its fleeting shapes. Immediate being, in which it places itself over against its own consciousness, is itself the negative destructive agency which dissolves its distinctions. It is thus in truth the Self; and spirit therefore passes on to know itself in the form of self. Pure Light scatters its simplicity as an infinity of separate forms, and presents itself as an offering to self-existence, that the individual may take sustainment to itself from its substance.

## Stage 2 (Hinduism)

### b. PLANTS AND ANIMALS AS RELIGIOUS OBJECTS

1. Self-conscious spirit, passing away from abstract, formless essence and going into itself—or, in other words, having raised its immediacy to the level of Self—makes its simple unity assume the character of a manifold of self-existing entities, and is the religion of spiritual sense-perception. Here spirit breaks up into an innumerable plurality of weaker and stronger, richer and poorer spirits. This Pantheism, which, to begin with, consists in the quiescent subsistence of these spiritual atoms, passes into a process of active internal hostility. The innocence, which characterizes the flower and plant religions, and which is merely the selfless idea of Self, gives way to the seriousness of struggling warring life, to the guilt of animal religions; the quiescence and impotence of contemplative individuality pass into the destructive activity of separate self-existence.

2. It is of no avail to have removed the lifelessness of abstraction from the things of perception, and to have raised them to the level of realities of spiritual perception: the animation of this spiritual kingdom has death in the heart of it, owing to the determinateness and the negativity, which overcome and trench upon the innocent indifference [of the various species of plants] to one another. Owing to this determinateness and negativity, the dispersion of spirit into the multiplicity of the passive plant-forms becomes a hostile process, in which the hatred stirred up by their independent self-existence rages and consumes.

3. The actual self-consciousness at work in this dispersed and disintegrated spirit, takes the form of a multitude of individualized mutually—antipathetic folk-spirits, who fight and hate each other to the death, and consciously accept certain specific forms of animals as their essential being and nature: for they are nothing else than spirits of animals, or animal lives separate and cut off from one another, and with no universality consciously present in them.

4. The characteristic of purely negative independent self-existence, however, consumes itself in this active hatred towards one another; and through this process, involved in its very principle, spirit enters into another shape. Independent self-existence cancelled and abolished is the form of the object, a form which is produced by the self, or rather is the self-produced, the self-consuming self, i.e. the self that becomes a "thing". The agent at work, therefore, retains the upper hand over these animal spirits merely tearing each other to pieces; and his action is not merely negative, but composed and positive. The consciousness of spirit is, thus, now the process which is above and beyond the immediate inherent [universal] nature, as well as transcends the abstract self-existence in isolation. Since the implicit inherent nature is reduced, through opposition, to the level of a specific character, it is no longer the proper form of Absolute Spirit, but a reality which its consciousness finds lying over against itself as an ordinary existing fact and cancels; at the same time this consciousness is not merely this negative cancelling self-existent being, but produces its own objective idea of itself—self-existence put forth in the form of an object. This process of production is, all the same, not yet perfect production; it is a conditioned activity, the forming of a given material.

### Stage 3 (Egyptian Religion and Islam)

#### c. THE ARTIFICER

1. Spirit, then, here takes the form of the artificer, and its action, when producing itself as object, but without having as yet grasped the thought of itself, is an instinctive kind of working, like bees building their cells.

2. The first form, because immediate, has the abstract character of "understanding", and the work accomplished is not yet in itself endued with spirit. The crystals of Pyramids and Obelisks, simple combinations of straight lines with even surfaces and equal relations of parts in which the incommensurability of roundness is set aside—these are the works produced by this artificer, the worker of the strict form. Owing to the purely abstract intelligible nature of the form, the work is not in itself its own true significance; it is not the spiritual self. Thus, either the works produced only receive spirit into them as an alien, departed spirit, one that has forsaken its living suffusion and permeation with reality, and, being itself dead, enters into these lifeless crystals; or they take up an external relation to spirit as something which is itself there externally and not as spirit—they are related to it as to the Orient Light, which throws its significance on them.

3. The separation of elements from which spirit as artificer starts—the separation of the implicit essential nature, which becomes the material it works upon, and independent self-existence, which is the aspect of the self-consciousness at work—this division has become objective to spirit in its work. Its further endeavor has to be directed to cancelling and doing away with this separation of soul and body; it must strive to clothe and give embodied shape to soul per se, and endow the body with soul. The two aspects, in that they are brought closer to one another, bear towards each other, in this condition, the character of ideally presented spirit and of enveloping shell. Spirit's oneness with itself contains this opposition of individuality and universality. As the work comes closer to itself in the coming together of its aspects, there comes about thereby at the same time the other fact, that the work comes closer to the self-consciousness performing it, and that the latter attains in the work knowledge of itself as it truly is. In this way, however, the work merely constitutes to begin with the abstract side of the activity of spirit, which does not yet know the content of this activity within itself but in its work, which is a "thing". The artificer as such, spirit in its entirety, has not yet appeared; the artificer is still the inner, hidden reality, which *qua* entire is present only as broken up into active self-consciousness and the object it has produced.

4. The surrounding habitation, then, external reality, which has so far been raised merely to the abstract form of the understanding, is worked up by the artificer into a more animated form. The artificer employs plant life for this purpose, which is no longer sacred as in the previous case of inactive impotent pantheism; rather the artificer, who grasps himself as the self-existent reality, takes that plant life as something to be used and degrades it to an external aspect, to the level of an ornament. But it is not turned to use without some alteration: for the worker producing the self-conscious form destroys at the same time the transitoriness, inherently characteristic of the immediate existence of this life, and brings its organic forms nearer to the more exact and more universal forms of thought. The organic form, which, left to itself, grows and thrives in particularity, being on its side subjugated by the form of thought, elevates in turn these straight-lined and level shapes into more animated roundness—a blending which becomes the root of free architecture.(

5. This dwelling, (the aspect of the universal element or inorganic nature of spirit), also includes within it now a form of individuality, which brings nearer to actuality the spirit that was formerly separated from existence and external or internal thereto, and thus makes the work to accord more with active self-consciousness. The worker lays hold, first of all, on the form of self-existence in general, on the forms of animal life. That he is no longer directly aware of himself in animal life, he shows by the fact that in reference to this he constitutes himself the productive force, and knows himself in it as being his own work, whereby the animal shape at the same time is one which is superseded and becomes the hieroglyphic symbol of another meaning, the hieroglyph of a thought. Hence also this shape is no longer solely and entirely used by the worker, but becomes blended with the shape embodying thought, with the human form. Still, the work lacks the form and existence where self exists as self: it also fails to express in its very nature that it includes within itself an inner meaning; it lacks language, the element in which the sense and meaning contained are actually present. The work done, therefore, even when quite purified of the animal aspect, and bearing the form and shape of self-consciousness alone, is still the silent soundless shape, which needs the rays of the rising sun in order to have a sound which, when produced by light, is even then merely noise and not speech, shows merely an outer self, not the inner self.(12)

6. Contrasted with this outer self of the form and shape, stands the other form, which indicates that it has in it an inner being. Nature, turning back into its essential being, degrades its multiplicity of life, ever individualizing itself and confounding itself in its own process, to the level of an unessential encasing shell, which is the covering for the inner being. And as yet this inner being is still simple darkness, the unmoved, the black formless stone.

7. Both representations contain inwardness and existence—the two moments of spirit: and both kinds of manifestation contain both moments at once in a relation of opposition, the self both as inward and as outward. Both have to be united. The soul of the statue in human form does not yet come out of the inner being, is not yet speech, objective existence of self which is inherently internal—and the inner being of multiform existence is still without voice or sound, still draws no distinctions within itself, and is still separated from its outer being, to which all distinctions belong. The artificer, therefore, combines both by blending the forms of nature and self-consciousness; and these ambiguous beings, a riddle to themselves—the conscious struggling with what has no consciousness, the simple inner with the multiform outer, the darkness of thought mated with the clearness of expression—these break out into the language of a wisdom that is darkly deep and difficult to understand.

8. With the production of this work, the instinctive method of working ceases, which, in contrast to self-consciousness, produced a work devoid of consciousness. For here the activity of the artificer, which constitutes self-consciousness, comes face to face with an inner being equally self-conscious and giving itself expression. He has therein raised himself by his work up to the point where his conscious life breaks asunder, where spirit greets spirit. In this unity of self-conscious spirit with itself, so far as it is aware of being embodiment and object of its own consciousness, its blending and mingling with the unconscious state of immediate shapes of nature become purified. These monsters in form and shape, word and deed, are resolved and dissolved into a shape which is spiritual—an outer which has entered into itself, an inner which expresses itself out of itself and in itself—they pass into thought, which brings forth itself, preserves the shape and form suited to thought, and is transparent existence. Spirit is Artist.

## Phase B (Greek Religion)

### B. RELIGION IN THE FORM OF ART

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#### Stage 1 (Olympian and Mystery Religions)

##### a. THE ABSTRACT WORK OF ART

1. The first work of art is, because immediate, abstract and particular. As regards itself, it has to move away from this immediate and objective phase towards self-consciousness, while, on the other side, the latter for itself endeavors in the "cult" to do away with the distinction, which it at first gives itself in contrast to its own spirit, and by so doing to produce a work of art inherently endowed with life.

2. The first way in which the artistic spirit keeps as far as possible removed from each other its shape and its active consciousness, is immediate in character—the shape assumed is there as a "thing" in general. It breaks up into the distinction of individualness which has the shape of the self, and universality, which presents the inorganic nature in reference to the shape adopted, and is its environment and habitation. This shape assumed obtains its pure form, the form belonging to spirit, by the whole being raised into the sphere of the pure notion. It is not the crystal, belonging as we saw to the level of understanding, a form which housed and covered a lifeless element, or is shone upon externally by a soul. Nor, again, is it that commingling of the forms of nature and thought, which first arose in connection with plants, thought's activity here being still an imitation. Rather the notion strips off the remnant of root, branches, and leaves, still clinging to the forms, purifies the forms, and makes them into figures in which the crystal's straight lines and surfaces are raised into incommensurable relations, so that the animation of the organic is taken up into the abstract form of understanding, and, at the same time, its essential nature—incommensurability—is preserved for understanding.

3. The indwelling god, however, is the black stone extracted from the animal encasement, and suffused with the light of consciousness. The human form strips off the animal character with which it was mixed up. The animal form is for the god merely an accidental vestment; the animal appears alongside its true form, and has no longer a value on its own account, but has sunk into being a significant sign of something else, has become a mere symbol. By that very fact, the form assumed by the god in itself casts off even the restrictions of the natural conditions of animal existence, and hints at the internal arrangements of organic life melted down into the surface of the form, and pertaining only to this surface.

4. The essential being of the god, however, is the unity of the universal existence of nature and of self-conscious spirit which in its actuality appears confronting the former. At the same time, being in the first instance an individual shape, its existence is one of the elements of nature, just as its self-conscious actuality is a particular national spirit. But the former is, in this unity, that element reflected back into spirit, nature made transparent by thought and united with self-conscious life. The form of the gods retains, therefore, within it its nature element as something transcended, as a shadowy, obscure memory. The utter chaos and confused struggle amongst the

elements existing free and detached from each other, the non-ethical disordered realm of the Titans, is vanquished and banished to the outskirts of self-transparent reality, to the cloudy boundaries of the world which finds itself in the sphere of spirit and is there at peace. These ancient gods, first-born children of the union of Light with Darkness, Heaven, Earth, Ocean, Sun, earth's blind typhonic Fire, and so on, are supplanted by shapes, which do but darkly recall those earlier titans, and which are no longer things of nature, but clear ethical spirits of self-conscious nations.

5. This simple shape has thus destroyed within itself the dispeace of endless individuation, the individuation both in the life of nature, which operates with necessity only *qua* universal essence, but is contingent in its actual existence and process; and also in the life of a nation, which is scattered and broken into particular spheres of action and into individual centers of self-consciousness, and has an existence manifold in action and meaning. All this individuation the simplicity of this form has abolished, and brought together into an individuality at peace with itself. Hence the condition of unrest stands contrasted with this form; confronting quiescent individuality, the essential reality, stands self-consciousness, which, being its source and origin, has nothing left over for itself except to be pure activity. What belongs to the substance, the artist imparted entirely to his work; to himself, however, as a specific individuality he gave in his work no reality. He could only confer completeness on it by relinquishing his particular nature, divesting himself of his own being, and rising to the abstraction of pure action.

6. In this first and immediate act of production, the separation of the work and his self-conscious activity is not yet healed again. The work is, therefore, not by itself really an animated thing; it is a whole only when its process of coming to be is taken along with it. The obvious and common element in the case of a work of art, that it is produced in consciousness and is made by the hand of man, is the moment of the notion existing *qua* notion, and standing in contrast to the work produced. And if this notion, *qua* the artist or spectator, is unselfish enough to declare the work of art to be *per se* absolutely animated, and to forget himself *qua* agent or onlooker, then, as against this, the notion of spirit has to be insisted on; spirit cannot dispense with the moment of being conscious of itself. This moment, however, stands in contrast to the work, because spirit, in this its primary disruption, gives the two sides their abstract and specifically contrasted characteristics of "doing" something and of being a "thing"; and their return to the unity they started from has not yet come about.

7. The artist finds out, then, in his work, that he did not produce a reality like himself. No doubt there comes back to him from his work a consciousness in the sense that an admiring multitude honors it as the spirit, which is their own true nature. But this way of animating his work, since it renders him his self-consciousness merely in the way of admiration, is rather a confession to the artist that the animated work is not on the same level as himself. Since his self comes back to him in the form of gladness in general, he does not find therein the pain of his self-discipline and the pain of production, nor the exertion and strain of his own toil. People may, moreover, judge the work, or bring it offerings and gifts, or endue it with their consciousness in whatever way they like—if they with their knowledge set themselves over it, he knows how much more his act is than what they understand and say; if they put themselves beneath it, and recognize in it their own dominating essential reality, he knows himself as the master of this.

8. The work of art hence requires another element for its existence; God requires another way of going forth than this, in which, out of the depths of his creative night, he drops into the opposite,

into externality, to the character of a "thing" with no self-consciousness. This higher element is that of Language—a way of existing which is directly self-conscious existence. When individual self-consciousness exists in that way, it is at the same time directly a form of universal contagion; complete isolation of independent self-existent selves is at once fluent continuity and universally communicated unity of the many selves; it is the soul existing as soul. The god, then, which takes language as its medium of embodiment, is the work of art inherently animated, endowed with a soul, a work which directly in its existence contains the pure activity which was apart from and in contrast to the god when existing as a "thing" In other words, self-consciousness, when its essential being becomes objective, remains in direct unison with itself. It is, when thus at home with itself in its essential nature, pure thought or devotion, whose inwardness gets at the same time express existence in the Hymn. The hymn keeps within it the individuality of self-consciousness, and this individual character is at the same time perceived to be there universal. Devotion, kindled in every one, is a spiritual stream which in all the manifold self-conscious units is conscious of itself as one and the same function in all alike and a simple state of being. Spirit, being this universal self-consciousness of every one, holds in a single unity its pure inwardness as well as its objective existence for others and the independent self-existence of the individual units.

9. This kind of language is distinct from another way God speaks, which is not that of universal self-consciousness. The Oracle, both in the case of the god of the religions of art as well as of the preceding religions, is the necessary and the first form of divine utterance. For God's very principle implies that God is at once the essence of nature and of spirit, and hence has not merely natural but spiritual existence as well. In so far as this moment is merely implied as yet in God's principle and is not realized in religion, the language used is, for the religious self-consciousness, the speech of an alien and external self-consciousness. The self-consciousness which remains alien and foreign to its religious communion, is not yet there in the way its essential principle requires it should be. The self is simple self-existence, and thereby is altogether universal self-existence; that self, however, which is cut off from the self-consciousness of the communion, is primarily a mere individual self.

10. The content of this its own peculiar and individual form of speech results from the general determinate character which the Absolute Spirit is affirmed to have in its religion as such. Thus the universal spirit of the Sunrise, which has not yet particularized its existence, utters about the Absolute equally simple and universal statements, whose substantial content is sublime in the simplicity of its truth, but at the same time appears, because of this universality, trivial to the self-consciousness developing further.

11. The further developed self, which advances to being distinctively for itself, rises above the pure "pathos" of [unconscious] substance, gets the mastery over the objectivity of the Light of the rising Sun, and knows that simplicity of truth to be the inherent reality (*das Ansichseyende*) which does not possess the form of contingent existence through an utterance of an alien self, but is the sure and unwritten law of the gods, a law that "lives for ever, and no man knows what time it came".<sup>3</sup>

12. As the universal truth, revealed by the "Light" of the world, has here returned into what is within or what is beneath, and has thus got rid of the form of contingent appearance; so too, on the

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<sup>3</sup> Sophocles, *Antigone* 456-457.



other hand, in the religion of art, because God's shape has taken on consciousness and hence individuality in general, the peculiar utterance of God, who is the spirit of an ethically constituted nation, is the Oracle, which knows its special circumstances and situation, and announces what is serviceable to its interests. Reflective thought, however, claims for itself the universal truths enunciated, because these are known as the essential inherent reality of the nation's life; and the utterance of them is thus for such reflection no longer a strange and alien speech, but is its very own. Just as that wise man of old searched in his own thought for what was worthy and good, but left it to his "Daimon" to find out and decide the petty contingent content of what he wanted to know—whether it was good for him to keep company with this or that person, or good for one of his friends to go on a journey, and such like unimportant things; in the same way the universal consciousness draws the knowledge about the contingent from birds, or trees, or fermenting earth, the steam from which deprives the self-conscious mind of its sanity of judgment. For what is accidental is not the object of sober reflection, and is extraneous; and hence the ethical consciousness lets itself, as if by a throw of the dice, settle the matter in a manner that is similarly unreflective and extraneous. If the individual, by his understanding, determines on a certain course, and selects, after consideration, what is useful for him, it is the specific nature of his particular character which is the ground of this self-determination. This basis is just what is contingent; and that, knowledge which his understanding supplies as to what is useful for the individual, is hence just such a knowledge as that of "oracles" or of the "lot"; only that he who questions the oracle or lot, thereby shows the ethical sentiment of indifference to what is accidental, while the former, on the contrary, treats the inherently contingent as an essential concern of his thought and knowledge. Higher than both, however, is to make careful reflection the oracle for contingent action, but yet to recognize that this very act reflected on is something contingent, because it refers to what is opportune and has a relation to what is particular.

13. The true self-conscious existence, which spirit receives in the form of speech, which is not the utterance of an alien and so accidental, i.e. not universal, self-consciousness, is the work of art which we met with before. It stands in contrast to the statue, which has the character of a "thing". As the statue is existence in a state of rest, the other is existence in a state of transience. In the case of the former, objectivity is set free and is without the immediate presence of a self of its own; in the latter, on the other hand, objectivity is too much confined within the self, attains insufficiently to definite embodiment, and is, like time, no longer—there just as soon as it is there.

14. The religious Cult constitutes the process of the two sides—a process in which the divine embodiment in motion within the pure feeling-element of self-consciousness, and its embodiment at rest in the element of thinghood, reciprocally abandon the different character each possesses, and the unity, which is the underlying principle of their being, becomes an existing fact. Here in the Cult, the self gives itself a consciousness of the Divine Being descending from its remoteness into it, and this Divine Being, which was formerly the unreal and merely objective, thereby receives the proper actuality of self-consciousness.

15. This principle of the Cult is essentially contained and present already in the flow of the melody of the Hymn. These hymns of devotion are the way the self obtains immediate pure satisfaction through and within itself. It is the soul purified, which, in the purity it thus attains, is immediately and only absolute Being, and is one with absolute Being. The soul, because of its abstract character, is not consciousness distinguishing its object from itself, and is thus merely the night of the object's existence and the place prepared for its shape. The abstract Cult, therefore, raises the self into being

this pure divine element. The soul fulfils the attainment of this purity in a conscious way. Still the soul is not yet the self, which has descended to the depths of its being, and knows itself as evil. It is something that merely is, a soul, which cleanses its exterior with the washing of water, and robes it in white, while its innermost traverses the imaginatively presented path of labor, punishment, and reward, the way of spiritual discipline in general, of relinquishing its particularity—the road by which it reaches the mansions and the fellowship of the blest.

16. This ceremonial cult is, in its first form, merely in secret, i.e. is a fulfilment accomplished merely in idea, and unreal in fact. It has to become a real act, for an unreal act is a contradiction in terms. Consciousness proper thereby raises itself to the level of its pure self-consciousness. The essential Being has in it the significance of a free object; through the actual cult this object turns back into the self; and in so far as, in pure consciousness, it has the significance of absolute Being dwelling in its purity beyond actual reality, this Being descends, through this mediating process of the cult, from its universality into individual form, and thus combines and unites with actual reality.

17. The way the two sides make their appearance in the act is of such a character that the self-conscious aspect, so far as it is actual consciousness, finds the absolute Being manifesting itself as actual nature. On the one hand, nature belongs to self-consciousness as its possession and property, and stands for what has no existence *per se*. On the other hand, nature is its proper immediate reality and particularity, which is equally regarded as not essential, and is superseded. At the same time, that external nature has the opposite significance for its pure consciousness—viz. the significance of being the inherently real, for which the self sacrifices its own [relative] unreality, just as, conversely, the self sacrifices the unessential aspect of nature to itself. The act is thereby a spiritual movement, because it is this double-sided process of cancelling the abstraction of absolute Being (which is the way devotion determines the object), and making it something concrete and actual, and, on the other hand, of cancelling the actual (which is the way the agent determines the object and the self acting), and raising it into universality.

18. The practice of the religious Cult begins, therefore, with the pure and simple "offering up" or "surrender" of a possession, which the owner, apparently without any profit whatsoever to himself, pours away or lets rise up in smoke. By so doing he renounces before the absolute Being of his pure consciousness all possession and right of property and enjoyment thereof; renounces personality and the reversion of his action to his self; and instead, reflects the act into the universal, into the absolute Being rather than into himself. Conversely, however, the objective ultimate Being too is annihilated in that very process. The animal offered up is the symbol of a god; the fruits consumed are the actual living Ceres and Bacchus. In the former die the powers of the upper law the [Olympians] which has blood and actual life, in the latter the powers of the lower law [the Furies] which possesses in bloodless form secret and crafty power.

19. The sacrifice of the divine substance, so far as it is active, belongs to the side of self-consciousness. That this concrete act may be possible, the absolute Being must have from the start implicitly sacrificed itself. This it has done in the fact that it has given itself definite existence, and made itself an individual animal and fruit of the earth. The self actively sacrificing demonstrates in actual existence, and sets before its own consciousness, this already implicitly completed self-renunciation on the part of absolute Being; and replaces that immediate reality, which absolute Being has, by the higher, viz. that of the self making the sacrifice. For the unity which has arisen, and which is the outcome of transcending the singleness and separation of the two sides, is not

merely negative destructive fate, but has a positive significance. It is merely for the abstract Being of the nether world that the sacrifice offered to it is wholly surrendered and devoted; and, in consequence, it is only for that Being that the reflection of personal possession and individual self-existence back into the Universal is marked distinct from the self as such. At the same time, however, this is only a trifling part; and the other act of sacrifice is merely the destruction of what cannot be used, and is really the preparation of the offered substance for a meal, the feast that cheats the act out of its negative significance. The person making the offering at that first sacrifice reserves the greatest share for his own enjoyment; and reserves from the latter sacrifice what is useful for the same purpose. This enjoyment is the negative power which cancels the absolute Being as well as the singleness; and this enjoyment is, at the same time, the positive actual reality in which the objective existence of absolute Being is transmuted into self-conscious existence, and the self has consciousness of its unity with its Absolute.

20. This cult, for the rest, is indeed an actual act, although its meaning lies for the most part only in devotion. What pertains to devotion is not objectively produced, just as the result when confined to the feeling of enjoyment is robbed of its external existence. The Cult, therefore, goes further, and replaces this defect, in the first instance by giving its devotion an objective subsistence, since the cult is the common task—or the individual takes for each and all to do—which produces for the honor and glory of God a House for Him to dwell in and adornment for His presence. By so doing, partly the external objectivity of statuary is cancelled; for by thus dedicating his gifts and his labors the worker makes God well disposed towards him and looks on his self as detached and appertaining to God. Partly, too, this action is not the individual labor of the artist; this particularity is dissolved in the universality. But it is not only the honor of God which is brought about, and the blessing of His countenance and favor is not only shed in idea and imagination on the worker; the work also has a meaning the reverse of the first which was that of self-renunciation and of honor done to what is alien and external. The Halls and Dwellings of God are for the use of man, the treasures preserved there are in time of need his own; the honor which God enjoys in his decorative adornment, is the honor and glory of the artistic and magnanimous nation. At the festival season, the people adorn their own dwellings, their own garments, as well as God's establishments with furnishings of elegance and grace. In this manner they receive a return for their gifts from a responsive and grateful God; and receive the proofs of His favor—wherein the nation became bound to the God because of the work done for Him—not as a hope and a deferred realization, but rather, in testifying to His honor and in presenting gifts, the nation finds directly and at once the enjoyment of its own wealth and adornment.

#### b. THE LIVING WORK OF ART: THE HUMAN FORM AS EMBODIMENT OF BEAUTY

1. That nation which approaches its god in the cult of the religion of art is an ethically constituted nation, knowing its State and the acts of the State to be the will and the achievement of its own self. This universal spirit, confronting the self-conscious nation, is consequently not the "Light-God", which, being selfless does not contain the certainty of the individual selves, but is only their universal ultimate Being and the dominating imperious power, wherein they disappear. The religious cult of this simple unembodied ultimate Being gives back, therefore, to its votaries in the main merely this: that they are the nation of their god. It secures for them merely their stable subsistence, and their simple substance as a whole; it does not secure for them their actual self; this is indeed rejected. For they revere their god as the empty profound, not as spirit. The cult,

however, of the religion of art, on the other hand, is without that abstract simplicity of the absolute Being, and therefore without its "profundity". But that Being, which is directly at one with the self, is inherently spirit and comprehending truth, although not yet truth known explicitly, in other words not knowing the "depths" of its nature. Because this Absolute, then, implies self, consciousness finds itself at home with it when it appears; and, in the cult, this consciousness receives not merely the general title to its own subsistence, but also its self-conscious existence within it: just as, conversely, the Absolute has no being in a despised and outcast nation whose mere substance is acknowledged, whose reality is selfless, but in the nation whose self is acknowledged as living in its substance.

2. From the ceremonial cult, then, self-consciousness that is at peace and satisfied in its ultimate Being turns away, as also does the god that has entered into self-consciousness as into its place of habitation. This place is, by itself, the night of mere "substance", or its pure individuality; but no longer the strained and striving individuality of the artist, which has not yet reconciled itself with its essential Being that is striving to become objective; it is the night [substance] satisfied, having its "pathos" within it and in want of nothing, because it comes back from intuition, from objectivity which is overcome and superseded.

3. This "pathos" is, by itself, the Being of the Rising Sun, a Being, however, which has now "set" and disappeared within itself, and has its own "setting", self-consciousness, within it, and so contains existence and reality.

4. It has here traversed the process of its actualization. Descending from its pure essentiality and becoming an objective force of nature and the expressions of this force, it is an existence relative to an other, an objective existence for the self by which it is consumed. The silent inner being of selfless nature attains in its fruits the stage where nature, duly self-prepared and digested, offers itself as material for the life which has a self. In its being useful for food and drink it reaches its highest perfection. For therein it is the possibility of a higher existence, and comes in touch with spiritual existence. In its metamorphosis the spirit of the earth has developed and become partly a silently energizing substance, partly spiritual ferment; in the first case it is the feminine principle, the nursing mother, in the other the masculine principle, the self-driving force of self-conscious existence.

5. In this enjoyment, then, that orient "Light" of the world is discovered for what it really is: Enjoyment is the Mystery of its being. For mysticism is not concealment of a secret, or ignorance; it consists in the self knowing itself to be one with absolute Being, and in this latter, therefore, becoming revealed. Only the self is revealed to itself; or what is manifest is so merely in the immediate certainty of itself. But it is just in such certainty that simple absolute Being has been placed by the cult. As a thing that can be used, it has not only existence which is seen, felt, smelt, tasted; it is also object of desire, and, by actually being enjoyed, it becomes one with the self, and thereby disclosed completely to this self, and made manifest.

6. When we say of anything, "it is manifest to reason, to the heart", it is in point of fact still secret, for it still lacks the actual certainty of immediate existence, both the certainty regarding what is objective, and the certainty of enjoyment, a certainty which in religion, however, is not only immediate and unreflecting, but at the same time purely cognitive certainty of self.

7. What has thus been, through the cult, revealed to self-conscious spirit within itself, is simple absolute Being; and this has been revealed partly as the process of passing out of its dark night of concealment up to the level of consciousness, to be there its silently nurturing substance; partly, however, as the process of losing itself again in nether darkness, in the self, and of waiting above merely with the silent yearning of motherhood. The more conspicuous moving impulse, however, is the variously named "Light" of the Rising Sun and its tumult of heaving life, which, having likewise desisted from its abstract state of being, has first embodied itself in objective existence in the fruits of the earth, and then, surrendering itself to self-consciousness, attained there to its proper realization; and now it curvets and careers about in the guise of a crowd of excited, fervid women, the unrestrained revel of nature in self-conscious form.

8. Still, however, it is only Absolute Spirit in the sense of this simple abstract Being, not as spirit *per se*, that is discovered to consciousness: i.e. it is merely immediate spirit, the spirit of nature. Its self-conscious life is therefore merely the mystery of the Bread and the Wine, of Ceres and Bacchus, not of the other, the strictly higher, gods [of Olympus], whose individuality includes, as an essential moment, self-consciousness as such. Spirit has not yet *qua* self-conscious spirit offered itself up to it, and the mystery of bread and wine is not yet the mystery of flesh and blood.

9. This unstable divine revel must come to rest as an object, and the enthusiasm, which did not reach consciousness, must produce a work which confronts it as the statue stands over against the enthusiasm of the artist in the previous case—a work indeed that is equally complete and finished, yet not as an inherently lifeless but as a living self. Such a cult is the Festival which man makes in his own honor, though not yet imparting to a cult of that kind the significance of the Absolute Being; for it is the ultimate Being that is first revealed to him, not yet Spirit—not such a Being as essentially takes on human form. But this cult provides the basis for this revelation, and lays out its moments individually and separately. Thus we here get the abstract moment of the living embodiment of ultimate Being, just as formerly we had the unity of both in the state of unconstrained emotional fervency. In the place of the statue man thus puts himself as the figure elaborated and molded for perfectly free movement, just as the statue is the perfectly free state of quiescence. If every individual knows how to play the part at least of a torchbearer, one of them comes prominently forward who is the very embodiment of the movement, the smooth elaboration, the fluent energy and force of all the members. He is a lively and living work of art, which matches strength with its beauty; and to him is given, as a reward for his force and energy, the adornment, with which the statue was honored [in the former type of religion], and the honor of being, amongst his own nation,, instead of a god in stone, the highest bodily representation of what the essential Being of the nation is.

10. In both the representations, which have just come before us, there is present the unity of self-consciousness and spiritual Being; but they still lack their due balance and equilibrium. In the case of the bacchic reveling enthusiasm the self is beside itself; in bodily beauty of form it is spiritual Being that is outside itself. The dim obscurity of consciousness in the one case and its wild stammering utterance, must be taken up into the transparent existence of the latter; and the clear but spiritless form of the latter, into the emotional inwardness of the former. The perfect element in which the inwardness is as external as the externality is inward, is once again Language. But it is neither the language of the oracle, entirely contingent in its content and altogether individual in character; nor is it the emotional hymn sung in praise of a merely individual god; nor is it the meaningless stammer of delirious bacchantic revelry. It has attained to its clear and universal

content and meaning. Its content is clear, for the artificer has passed out of the previous state of entirely substantial enthusiasm, and worked himself into a definite shape, which is his own proper existence, permeated through all its movements by self-conscious soul, and is that of his contemporaries. Its content is universal, for in this festival, which is to the honor of man, there vanishes the one-sidedness peculiar to figures represented in statues, which merely contain a national spirit, a determinate character of the godhead. The finely built warrior is indeed the honor and glory of his particular nation; but he is a physical or corporeal individuality in which are sunk out of sight the expanse and the seriousness of meaning, and the inner character of the spirit which underlies the particular mode of life, the peculiar petitions, the needs and the customs of his nation. In relinquishing all this for complete corporeal embodiment, spirit has laid aside the particular impressions, the special tones and chords of that nature which it, as the actual spirit of the nation, includes. Its nation, therefore, is no longer conscious in this spirit of its special particular character, but rather of having laid this aside, and of the universality of its human existence.

## Stage 2 (Epic and Tragedy)

### c. THE SPIRITUAL WORK OF ART: ART EXPRESSIVE OF SOCIAL LIFE

1. The national spirits, which become conscious of their being in the shape of some particular animal, coalesce into one single spirit.(1) Thus it is that the separate artistically beautiful national spirits combine to form a Pantheon, the element and habitation of which is Language. Pure intuition of self in the sense of universal human nature takes, when the national spirit is actualized, this form: the national spirit combines with the others (which with it constitute, through nature and natural conditions, one people), in a common undertaking, and for this task builds up a collective nation, and, with that, a collective heaven. This universality, to which spirit attains in its existence, is, nevertheless, merely this first universality, which, to begin with, starts from the individuality of ethical life, has not yet overcome its immediacy, has not yet built up a single state out of these separate national elements. The ethical life of an actual national spirit rests partly on the immediate confiding trust of the individuals in the whole of their nation, partly in the direct share which all, in spite of differences of class, take in the decisions and acts of its government. In the union, not in the first instance to secure a permanent order but merely for a common act, that freedom of participation on the part of each and all is for the nonce set aside. This first community of life is, therefore, an assemblage of individualities rather than the dominion and control of abstract thought, which would rob the individuals of their self-conscious share in the will and act of the whole.

2. The assembly of national spirits constitutes a circle of forms and shapes, which now embraces the whole of nature, as well as the whole ethical world. They too are under the supreme command rather than the supreme dominion of the One. By themselves, they are the universal substances embodying what the self-conscious essential reality inherently is and does. This, however, constitutes the moving force, and, in the first instance, at least the center, with which those universal entities are concerned, and which, to begin with, seems to unite in a merely accidental way all that they variously accomplish. But it is the return of the divine Being to self-consciousness which already contains the reason that self-consciousness forms the center for those divine forces, and conceals their essential unity in the first instance under the guise of a friendly external relation between both worlds.

3. The same universality, which belongs to this content, attaches necessarily also to that form of consciousness in which the content appears. It is no longer the concrete acts of the cult; it is an action which is not indeed raised as yet to the level of the notion, but only to that of ideas, the synthetic connection of self-conscious and external existence. The element in which these presented ideas exist, language, is the earliest language, the Epic as such., which contains the universal content, at any rate universal in the sense of completeness of the world presented, though not in the sense of universality of thought. The Minstrel is the individual and actual spirit from whom, as a subject of this world, it is produced, and by whom it is borne. His "pathos" is not the deafening power of nature, but Mnemosyne, Recollection, a gradually evolved inwardness, the memory of an essential mode of being once directly present. He is the organ and instrument whose content is passing away; it is not his own self which is of any account, but his muse, his universal song. What, however, is present in fact, has the form of an inferential process, where the one extreme of universality, the world of gods, is connected with individuality, the minstrel, through the middle term of particularity. The middle term is the nation in its heroes, who are individual

men like the minstrel, but only ideally presented, and thereby at the same time universal like the free extreme of universality, the gods.

4. In this Epic, then, what is inherently established in the cult, the relation of the divine to the human, is set forth and displayed as a whole to consciousness. The content is an "act" of the essential Being conscious of itself. Acting disturbs the peace of the substance, and awakens the essential Being; and by so doing its simple unity is divided into parts, and opened up into the manifold world of natural powers and ethical forces. The act is the violation of the peaceful earth; it is the trench which, vivified by the blood of the living, calls forth the spirits of the departed, who are thirsting for life, and who receive it in the action of self-consciousness. There are two sides to the business the universal activity is concerned to accomplish: the side of the self—in virtue of which it is brought about by a collection of actual nations with the prominent individualities at the head of them; and the side of the universal—in virtue of which it is brought about by their substantial forces. The relation of the two, however, took, as we saw just now, the character of being the synthetic connection of universal and individual, i.e. of being a process of ideal presentation. On this specific character depends the judgment regarding this world.

5. The relation of the two is, by this means, a commingling of both, which illogically divides the unity of the action, and in a needless fashion throws the act from one side over to the other. The universal powers have the form of individual beings, and thus have in them the principle from which action comes; when they effect anything, therefore, this seems to proceed as entirely from them and to be as free as in the case of men. Hence both gods and men have done one and the same thing. The seriousness with which those divine powers go to work is ridiculously unnecessary, since they are in point of fact the moving force of the individualities engaged in the acts; while the strain and toil of the latter again is an equally useless effort, since the former direct and manage everything. Overzealous mortal creatures, who are as nothing, are at the same time the mighty self that brings into subjection the universal beings, offends the gods, and procures for them actual reality and an interest in acting. Just as, conversely, these powerless gods, these impotent universal beings, who procure their sustenance from the gifts of men and through men first get something to do, are the natural inner principle and the substance of all events, as also the ethical material, and the "pathos" of action. If their cosmic natures first get reality and a sphere of effectual operation through the free self of individuality, it is also the case that they are the universal, which withdraws from and avoids this connection, remains unrestricted and unconstrained in its own character, and, by the unconquerable elasticity of its unity, extinguishes the atomic singleness of the individual acting and his various features, preserves itself in its purity, and dissolves all that is individual in the current of its own continuity.

6. Just as the gods fall into this contradictory relation with the antithetic nature having the form of self, in the same way their universality comes into conflict with their own specific character and the relation in which it stands to others. They are the eternal and resplendent individuals, who exist in their own calm, and are removed from the changes of time and the influence of alien forces. But they are at the same time determinate elements, particular gods, and thus stand in relation to others. But that relation to others, which, in virtue of the opposition it involves, is one of strife, is a comic self-forgetfulness of their eternal nature. The determinateness they possess is rooted in the divine subsistence, and in its specific limitation has the independence of the whole individuality; owing to this whole, their characters at once lose the sharpness of their distinctive peculiarity, and in their ambiguity blend together.



7. One purpose of their activity and their activity itself, being directed against an "other" and so against an invincible divine force, are a contingent and futile piece of bravado, which passes away at once, and transforms the pretense of seriousness in the act into a harmless, self-confident piece of sport with no result and no issue. If, however, in the nature of their divinity, the negative element, the specific determinateness of that nature, appears merely as the inconsistency of their activity, and as the contradiction between the purpose and result, and if that independent self-confidence outweighs and overbalances the element of determinateness, then, by that very fact, the pure force of negativity confronts and opposes their nature, and moreover with a power to which it must finally submit, and over which it can in no way prevail. They are the universal, and the positive, as against the individual self of mortals, which cannot hold out against their power and might. But the universal self, for that reason, hovers over them [the gods in Homer] and over this whole world of imagination to which the entire content belongs; and is for them the unintelligible void of Necessity—a mere happening to which they stand related selfless and sorrowing, for these determinate natures do not find themselves in this purely formal necessity.

8. This necessity, however, is the unity of the notion, a unity dominating and controlling the contradictory independent subsistence of the individual moments a unity in which the inconsistency and fortuitousness of their action is coherently regulated, and the sportive character of their acts receives its serious value in those acts themselves. The content of the world of imagination carries on its process in the middle element [term] detached by itself, gathering round the individuality of some hero, who, however feels the strength and splendor of his life broken, and mourns the early death he sees ahead of him. For individuality, firmly established and real in itself, is isolated and excluded to the utmost extreme, and severed into its moments, which have not yet found each other and united. The one individual element, the abstract unreal moment, is necessity which shares in the life of the mediating term just as little as does the other, the concrete real individual element, the minstrel, who keeps himself outside it, and disappears in what he imaginatively presents. Both extremes must get nearer the content; the one, necessity, has to get filled with it, the other, the language of the minstrel, must have a share in it. And the content formerly left to itself must acquire in itself the certainty and the fixed character of the negative.

9. This higher language, that of Tragedy, gathers and keeps more closely together the dispersed and scattered moments of the inner essential world and the world of action. The substance of the divine falls apart, in accordance with the nature of the notion, into its shapes and forms, and their movement is likewise in conformity with that notion. In regard to form, the language here ceases to be narrative, in virtue of the fact that it enters into the content, just as the content ceases to be merely one that is ideally imagined. The hero is himself the spokesman, and the representation given brings before the audience—who are also spectators—self-conscious human beings, who know their own rights and purposes, the power and the will belonging to their specific nature, and who know how to state them. They are artists who do not express with unconscious naivete and naturalness the merely external aspect of what they begin and what they decide upon, as is the case in the language accompanying ordinary action in actual life; they make the very inner being external, they prove the righteousness of their action, and the "pathos" controlling them is soberly asserted and definitely expressed in its universal individuality, free from all accident of circumstance and the particular peculiarities of personalities. Lastly, it is in actual human beings that these characters get existence, human beings who impersonate the heroes, and represent them in actual speech, not in the form of a narrative, but speaking in their own person. Just as it is essential for a statue to be made by human hands, so is the actor essential to his mask—not as an

external condition, from which, artistically considered, we have to abstract; or so far as abstraction must certainly be made, we thereby state just that art does not yet contain in it the true and proper self.

10. The general ground, on which the movement of these shapes produced from the notion takes place, is the consciousness expressed in the imaginative language of the Epic, where the detail of the content is loosely spread out with no unifying self. It is the commonalty in general, whose wisdom finds utterance in the Chorus of the Elders; in the powerlessness of this chorus the generality finds its representative, because the common people itself compose merely the positive and passive material for the individuality of the government confronting it. Lacking the power to negate and oppose, it is unable to hold together and keep within bounds the riches and varied fullness of divine life; it allows each individual moment to go off its own way, and in its hymns of honor and reverence praises each individual moment as an independent god, now this god and now again another. Where, however, it detects the seriousness of the notion, and perceives how the notion marches onward shattering these forms as it goes along; and where it comes to see how badly its praised and honored gods come off when they venture on the ground where the notion holds sway—there it is not itself the negative power interfering by action, but keeps itself within the abstract selfless thought of such power, confines itself to the consciousness of alien and external destiny, and produces the empty wish to tranquillize, and feeble ineffective talk intended to appease. In its terror before the higher powers, which are the immediate arms of the substance; in its terror before their struggle with one another, and before the simple self of that necessity, which crushes them as well as the living beings bound up with them; in its compassion for these living beings, whom it knows at once to be the same with itself—it is conscious of nothing but ineffective horror of this whole process, conscious of equally helpless pity, and, as the end of all, the mere empty peace of resignation to necessity, whose work is apprehended neither as the necessary act of the character, nor as the action of the absolute Being within itself.

11. Spirit does not appear in its dissociated multiplicity on the plane of this onlooking consciousness [the chorus], the indifferent ground, as it were, on which the presentation takes place; it comes on the scene in the simple diremption of the notion. Its substance manifests itself, therefore, merely torn asunder into its two extreme powers. These elementary universal beings are, at the same time, self-conscious individualities—heroes who put their conscious life into one of these powers, find therein determinateness of character, and constitute the effective activity and reality of these powers. This universal individualization descends again, as will be remembered, to the immediate reality of existence proper, and is presented before a crowd of spectators, who find in the chorus their image and counterpart, or rather their own thought giving itself expression.

12. The content and movement of the spirit, which is, object to itself here, have been already considered as the nature and realization of the substance of ethical life. In its form of religion spirit attains to consciousness about itself, or reveals itself to its consciousness in its purer form and its simpler mode of embodiment. If, then, the ethical substance by its very principle broke up, as regards its content, into two powers—which were defined as divine and human law, law of the nether world and law of the upper world, the one the family, the other state sovereignty, the first bearing the impress and character of woman, the other that of man—in the same way, the previously multiform circle of gods, with its wavering and unsteady characteristics, confines itself to these powers, which owing to this feature are brought closer to individuality proper. For the previous dispersion of the whole into manifold abstract forces, which appear hypostatized, is the

dissolution of the subject which comprehends them merely as moments in its self; and individuality is therefore only the superficial form of these entities. Conversely, a further distinction of characters than that just named is to be reckoned as contingent and inherently external personality.

13. At the same time, the essential nature [in the case of ethical substance] gets divided in its form, i.e. with respect to knowledge. Spirit when acting, appears, *qua* consciousness, over against the object on which its activity is directed, and which, in consequence, is determined as the negative of the knowing agent. The agent finds himself thereby in the opposition of knowing and not knowing. He takes his purpose from his own character, and knows it to be essential ethical fact; but owing to the determinateness of his character, he knows merely the one power of substance; the other remains for him concealed and out of sight. The present reality, therefore, is one thing in itself, and another for consciousness. The higher and lower right come to signify in this connection the power that knows and reveals itself to consciousness, and the power concealing itself and lurking in the background. The one is the aspect of light, the god of the Oracle, who as regards its natural aspect [Light] has sprung from the all-illuminating Sun, knows all and reveals all, Phoebus and Zeus, who is his Father. But the commands of this truth-speaking god, and his proclamations of what is, are really deceptive and fallacious. For this knowledge is, in its very principle, directly not knowledge, because consciousness in acting is inherently this opposition. He, who had the power to unlock the riddle of the sphinx, and he too who trusted with childlike confidence, are, therefore, both sent to destruction through what the god reveals to them. The priestess, through whose mouth the beautiful god speaks, is in nothing different from the equivocal sisters of fate, who drive their victim to crime by their promises, and who, by the double-tongued, equivocal character of what they gave out as a certainty, deceive the King when he relies upon the manifest and obvious meaning of what they say. There is a type of consciousness that is purer than the latter which believes in witches, and more sober, more thorough, and more solid than the former which puts its trust in the priestess and the beautiful god. This type of consciousness, therefore, lets his revenge tarry for the revelation which the spirit of his father makes regarding the crime that did him to death, and institutes other proofs in addition—for the reason that the spirit giving the revelation might possibly be the devil.

14. This mistrust has good grounds, because the knowing consciousness takes its stand on the opposition between certainty of itself on the one hand, and the objective essential reality on the other. Ethical rightness, which insists that actuality is nothing *per se* in opposition to absolute law, finds out that its knowledge is one-sided, its law merely a law of its own character, and that it has laid hold of merely one of the powers of the substance. The act itself is this inversion of what is known into its opposite, into objective existence, turns round what is right from the point of view of character and knowledge into the right of the very opposite with which the former is bound up in the essential nature of the substance—turns it into the "Furies" who embody the right of the other power and character awakened into hostility. The lower right sits with Zeus enthroned, and enjoys equal respect and homage with the god revealed and knowing.

15. To these three supernatural Beings the world of the gods of the chorus is limited and restricted by the acting individuality. The one is the substance, the power presiding over the hearth and home and the spirit worshipped by the family, as well as the universal power pervading state and government. Since this distinction belongs to the substance as such, it is, when dramatically presented, not individualized in two distinct shapes [of the substance], but has in actual reality the two persons of its characters. On the other hand, the distinction between knowing and not knowing

falls within each of the actual self-consciousnesses; and only in abstraction, in the element of universality, does it get divided into two individual shapes. For the self of the hero only exists as a whole consciousness, and hence includes essentially the whole of the distinction belonging to the form; but its substance is determinate, and only one side of the content distinguished belongs to him. Hence the two sides of consciousness, which have in concrete reality no separate individuality peculiarly their own, receive, when ideally represented, each its own particular form: the one that of the god revealed, the other that of the Furies keeping themselves concealed. In part both enjoy equal honor, while again, the form assumed by the substance, Zeus, is the necessity of the relation of the two to one another. The substance is the relation that knowledge is for itself, but finds its truth in what is simple; that the distinction, through and in which actual consciousness exists, has its basis in that inner being which destroys it; that the clear conscious assurance of certainty has its confirmation in forgetfulness.

16. Consciousness disclosed this opposition by action, through doing something. Acting in accordance with the knowledge revealed, it, finds out the deceptiveness of that knowledge, and being committed, as regards its inner nature., to one of the attributes of substance, it did violence to the other and thereby gave the latter right as against itself. When following that god who knows and reveals himself, it really seized hold of what is not revealed, and pays the penalty for having trusted the knowledge, whose equivocal character (since this is its very nature) it also had to discover, and an admonition thereanent to be given. The frenzy of the priestess, the inhuman shape of the witches, the voices of trees and birds, dreams, and so on, are not ways in which truth appears; they are admonitory signs of deception, of want of judgment, of the individual and accidental character of knowledge. Or, what comes to the same thing, the opposite power, which consciousness has violated, is present as express law and authentic right, whether law of the family or law of the state; while consciousness, on the other hand, pursued its own proper knowledge, and hid from itself what was revealed. The truth, however, of the opposing powers of content and consciousness is the final result, that both are equally right, and, hence, in their opposition (which comes about through action) are equally wrong. The process of action proves their unity in the mutual overthrow of both powers and both self-conscious characters. The reconciliation of the opposition with itself is the Lethe of the nether world in the form of Death—or the Lethe of the upper world in the form of absolution, not from guilt (for consciousness cannot deny its guilt, because the act was done), but from the crime, and in the form of the peace of soul which atones for the crime. Both are forgetfulness, the disappearance of the reality and action of the powers of the substance, of their component individualities, and of the powers of the abstract thought of good and evil. For none of them by itself is the real essence: this consists in the undisturbed calm of the whole within itself, the immovable unity of Fate, the quiescent existence (and hence want of activity and vitality) of the family and government, and the equal honor and consequent indifferent unreality of Apollo and the Furies, and the return of their spiritual life and activity into Zeus solely and simply.

17. This destiny completes the depopulation of Heaven—of that unthinking blending of individuality and. ultimate Being—a blending whereby the action of this absolute Being appears as something incoherent, contingent, unworthy of itself; for individuality, when attaching in a merely superficial way to absolute Being, is unessential. The expulsion of such unreal insubstantial ideas, which was demanded by the philosophers of antiquity, thus already has its beginning in tragedy in general, through the fact that the division of the substance is controlled by the notion, and hence individuality is the essential individuality, and the specific determinations are absolute

characters. The self-consciousness represented in tragedy knows and acknowledges on that account only one highest power, Zeus. This Zeus is known and acknowledged only as the power of the state or of the hearth and home, and, in the opposition belonging to knowledge, merely as the Father of the knowledge of the particular—a knowledge assuming a figure in the drama—and again as the Zeus of the oath and of the Furies, the Zeus of what is universal, of the inner being dwelling in concealment. The further moments taken from the notion (*Begriff*) and dispersed in the form of ideal presentation (*Vorstellung*), moments which the chorus permits to hold good one after the other, are, on the other hand, not the "pathos" of the hero; they sink to the level of passions in the hero—to the level of accidental, insubstantial moments, which the impersonal chorus no doubt praises, but which are not capable of constituting the character of heroes, nor of being expressed and revered by them as their real nature.

18. But, further, the persons of the divine Being itself, as well as the characters of its substance, coalesce into the simplicity of what is devoid of consciousness. This necessity has, in contrast to self-consciousness, the characteristic of being the negative power of all the shapes that appear, a power in which they do not recognize themselves, but perish therein. The self appears as merely allotted amongst the different characters, and not as the mediating factor of the process. But self-consciousness, the simple certainty of self, is in point of fact the negative power, the unity of Zeus, the unity of the substantial essence and abstract necessity; it is the spiritual unity into which everything returns. Because actual self-consciousness is still distinguished from the substance and fate, it is partly the chorus, or rather the crowd looking on, whom this movement of the divine life fills with fear as being something alien and strange, or in whom this movement, as something closely touching themselves, produces merely the emotion of passive pity. Partly again, so far as consciousness co-operates and belongs to the various characters, this alliance is of an external kind, is a hypocrisy—because the true union, that of self, fate, and substance, is not yet present. The hero, who appears before the onlookers, breaks up into his mask and the actor, into the person of the play and the actual self.

### Stage 3 (Comedy)

19. The self-consciousness of the heroes must step forth from its mask and be represented as knowing itself to be the fate both of the gods of the chorus and of the absolute powers themselves, and as being no longer separated from the chorus, the universal consciousness.

20. Comedy has, then, first of all, the aspect that actual self-consciousness represents itself as the fate of the gods. These elemental Beings are, *qua* universal moments, no definite self, and are not actual. They are, indeed, endowed with the form of individuality, but this is in their case merely put on, and does not really and truly belong to them. The actual self has no such abstract moment as its substance and content. The subject, therefore, is raised above such a moment, as it would be above a particular quality, and when clothed with this mask gives utterance to the irony of such a property trying to be something on its own account. The pretentious claims of the universal abstract nature are shown up and discovered in the actual self; it is seen to be caught and held in a concrete reality, and lets the mask drop, just when it wants to be something genuine. The self, appearing here in its significance as something actual, plays with the mask which it once puts on, in order to be its own person; but it breaks away from this seeming and pretense just as quickly again, and comes out in its own nakedness and commonness, which it shows not to be distinct from the proper self, the actor, nor again from the onlooker.

21. This general dissolution, which the formally embodied essential nature as a whole undergoes when it assumes individuality, becomes in its content more serious, and hence more petulant and bitter, in so far as the content possesses its more serious and necessary meaning. The divine substance combines the meaning of natural and ethical essentiality.

22. As regards the natural element, actual self-consciousness shows in the very fact of applying elements of nature for its adornment, for its abode and so on, and again in feasting on its own offering, that itself is the Fate to which the secret is betrayed, no matter what may be the truth as regards the independent substantiality of nature. In the mystery of the bread and wine it makes its very own this self-subsistence of nature together with the significance of the inner reality; and in Comedy it is conscious of the irony lurking in this meaning.

23. So far, again, as this meaning contains the essence of ethical reality, it is partly the nation in its two aspects of the state, or *Demos* proper, and individual family life; partly, however, it is self-conscious pure knowledge, or rational thought of the universal. *Demos*, the general mass, which knows itself as master and governor, and is also aware of being the insight and intelligence which demand respect, exerts compulsion and is befooled through the particularity of its actual life, and exhibits the ludicrous contrast between its own opinion of itself and its immediate existence, between its necessity and contingency, its universality and its vulgarity. If the principle of its individual existence, cut off from the universal, breaks out in the proper figure of an actual man and openly usurps and administers the commonwealth, to which it is a secret harm and detriment, then there is more immediately disclosed the contrast between the universal in the sense of a theory, and that with which practice is concerned; there stand exposed the entire emancipation of the ends and aims of the mere individual from the universal order, and the scorn the mere individual shows for such order.

24. Rational thinking removes contingency of form and shape from the divine Being; and, in opposition to the uncritical wisdom of the chorus—a wisdom, giving utterance to all sorts of ethical maxims and stamping with validity and authority a multitude of laws and specific conceptions of duty and of right—rational thought lifts these into the simple Ideas of the Beautiful and the Good. The process of this abstraction is the consciousness of the dialectic involved in these maxims and laws themselves, and hence the consciousness of the disappearance of that absolute validity with which they previously appeared. Since the contingent character and superficial individuality which imagination lent to the divine Beings, vanish, they are left, as regards their natural aspect, with merely the nakedness of their immediate existence; they are Clouds, a passing vapor, like those imaginative ideas. Having passed in accordance with their essential character, as determined by thought, into the simple thoughts of the Beautiful and the Good, these latter submit to being filled with every kind of content. The force of dialectic knowledge puts determinate laws and maxims of action at the mercy of the pleasure and levity of youth, led astray therewith, and gives weapons of deception into the hands of solicitous and apprehensive old age, restricted in its interests to the individual details of life. The pure thoughts of the Beautiful and the Good thus display a comic spectacle—through their being set free from the opinion, which contains both their determinateness in the sense of content and also their absolute determinateness, the firm hold of consciousness upon them, they become empty, and, on that very account, the sport of the private opinion and caprice of any chance individuality.

25. Here, then, the Fate, formerly without consciousness, consisting in empty rest and forgetfulness, and separated from self-consciousness, is united with self-consciousness. The individual self is the negative force through which and in which the gods, as also their moments, (nature as existent fact and the thoughts of their determinate characters), pass away and disappear. At the same time, the individual self is not the mere vacuity of disappearance, but preserves itself in this very nothingness, holds to itself and is the sole and only reality. The religion of art is fulfilled and consummated in it, and is come full circle. Through the fact that it is the individual consciousness in its certainty of self which manifests itself as this absolute power, this latter has lost the form of something ideally presented (*vorgestellt*), separated from and alien to consciousness in general—as were the statue and also the living embodiment of beauty or the content of the Epic and the powers and persons of Tragedy. Nor again is the unity the unconscious unity of the cult and the mysteries; rather the self proper of the actor coincides with the part he impersonates, just as the onlooker is perfectly at home in what is represented before him, and sees himself playing in the drama before him. What this self-consciousness beholds, is that whatever assumes the form of essentiality as against self-consciousness, is instead dissolved within it—within its thought, its existence and action—and is quite at its mercy. It is the return of everything universal into certainty of self, a certainty which, in consequence, is this complete loss of fear of everything strange and alien, and complete loss of substantial reality on the part of what is alien and external. Such certainty is a state of spiritual good health and of self-abandonment thereto, on the part of consciousness, in a way that, outside this kind of comedy, is not to be found anywhere

## Phase C (Christianity)

### C. REVEALED RELIGION

[. . .]

### VIII. ABSOLUTE KNOWLEDGE

1. The Spirit manifested in revealed religion has not as yet surmounted its attitude of consciousness as such; or, what is the same thing, its actual self-consciousness is not at this stage the object it is aware of. Spirit as a whole and the moments distinguished in it fall within the sphere of figurative thinking, and within the form of objectivity. The content of this figurative thought is Absolute Spirit. All that remains to be done now is to cancel and transcend this bare form; or better, because the form appertains to consciousness as such, its true meaning must have already come out in the shapes or modes consciousness has assumed.

2. The surmounting of the object of consciousness in this way is not to be taken one-sidedly as meaning that the object showed itself returning into the self. It has a more definite meaning: it means that the object as such presented itself to the self as a vanishing factor; and, furthermore, that the emptying of self-consciousness itself establishes thinghood, and that this externalization of self-consciousness has not merely negative, but positive significance, a significance not merely for us or *per se*, but for self-consciousness itself. The negative of the object, its cancelling its own existence, gets, for self-consciousness, a positive significance; or, self-consciousness knows this nothingness of the object because on the one hand self-consciousness itself externalizes itself; for in doing so it establishes itself as object, or, by reason of the indivisible unity characterizing its self-existence, sets up the object as its self. On the other hand, there is also this other moment in the process, that self-consciousness has just as really cancelled and superseded this self-relinquishment and objectification, and has resumed them into itself, and is thus at home with itself in its otherness as such. This is the movement of consciousness, and in this process consciousness is the totality of its moments.

3. Consciousness, at the same time, must have taken up a relation to the object in all its aspects and phases, and have grasped its meaning from the point of view of each of them. This totality of its determinate characteristics makes the object *per se* or inherently a spiritual reality; and it becomes so in truth for consciousness, when the latter apprehends every individual one of them as self, i.e. when it takes up towards them the spiritual relationship just spoken of.

4. The object is, then, partly immediate existence, a thing in general—corresponding to immediate consciousness; partly an alteration of itself, its relatedness, (or existence-for-another and existence-for-self), determinateness—corresponding to perception; partly essential being or in the form of a universal—corresponding to understanding. The object as a whole is the mediated result [the syllogism] or the passing of universality into individuality through specification, as also the reverse process from individual to universal through cancelled individuality or specific determination.

5. These three specific aspects, then, determine the ways in which consciousness must know the object as itself. This knowledge of which we are speaking is, however, not knowledge in the sense



of pure conceptual comprehension of the object; here this knowledge is to be taken only in its development, has to be taken in its various moments and set forth in the manner appropriate to consciousness as such; and the moments of the notion proper, of pure knowledge, assume the form of shapes or modes of consciousness. For that reason the object does not yet, when present in consciousness as such, appear as the inner essence of Spirit in the way this has just been expressed. The attitude consciousness adopts in regard to the object is not that of considering it either in this totality as such or in the pure conceptual form; it is partly that of a mode or shape of consciousness in general, partly a multitude of such modes which we [who analyze the process] gather together, and in which the totality of the moments of the object and of the process of consciousness can be shown merely resolved into their moments.

6. To understand this method of grasping the object, where apprehension is a shape or mode of consciousness, we have here only to recall the previous shapes of consciousness which came before us earlier in the argument.

7. As regards the object, then, so far as it is immediate, an indifferent objective entity, we saw Reason, at the stage of "Observation", seeking and finding itself in this indifferent thing—i.e. we saw it conscious that its activity is there of an external sort, and at the same time conscious of the object merely as an immediate object. We saw, too, its specific character take expression at its highest stage in the infinite judgment: "the being of the ego is a thing". And, further, the ego is an immediate thing of sense. When ego is called a soul, it is indeed represented also as a thing, but a thing in the sense of something invisible, impalpable, etc., i.e. in fact not as an immediate entity and not as that which is generally understood by a thing. That judgment, then, "ego is a thing", taken at first glance, has no spiritual content, or rather, is just the absence of spirituality. In its conception, however, it is in fact the most luminous and illuminating judgment; and this, its inner significance, which is not yet made evident, is what the two other moments to be considered express.

8. The thing is ego. In point of fact, thing is transcended in this infinite judgment. The thing is nothing in itself; it only has significance in relation, only through the ego and its reference to the ego. This moment came before consciousness in pure insight and enlightenment. Things are simply and solely useful, and only to be considered from the point of view of their utility. The trained and cultivated self-consciousness, which has traversed the region of spirit in self-alienation, has, by giving up itself, produced the thing as its self; it retains itself, therefore, still in the thing, and knows the thing to have no independence, in other words knows that the thing has essentially and solely a relative existence. Or again—to give complete expression to the relationship, i.e. to what here alone constitutes the nature of the object—the thing stands for something that is self-existent; sense-certainty (sense-experience) is announced as absolute truth; but this self-existence is itself declared to be a moment which merely disappears, and passes into its opposite, into a being at the mercy of an "other".

9. But knowledge of the thing is not yet finished at this point. The thing must become known as self not merely in regard to the immediateness of its being and as regards its determinateness, but also in the sense of essence or inner reality. This is found in the case of Moral Self-consciousness. This mode of experience knows its knowledge as the absolute essential element, knows no other objective being than pure will or pure knowledge. It is nothing but merely this will and this knowledge. Any other possesses merely non-essential being, i.e. being that has no inherent nature

*per se*, but only its empty husk. In so far as the moral consciousness, in its view of the world, lets existence drop out of the self, it just as truly takes this existence back again into its self. In the form of conscience, finally, it is no longer this incessant alternation between the "placing" and the "displacing" [dissembling] of existence and self; it knows that its existence as such is this pure certainty of its own self; the objective element, into which *qua* acting it puts forth itself, is nothing else than pure knowledge of itself by itself.

10. These are the moments which compose the reconciliation of spirit with its own consciousness proper. By themselves they are single and isolated; and it is their spiritual unity alone which furnishes the power for this reconciliation. The last of these moments is, however, necessarily this unity itself, and, as we see, binds them all in fact into itself. Spirit certain of itself in its objective existence takes as the element of its existence nothing else than this knowledge of self. The declaration that what it does it does in accordance with the conviction of duty—this statement is the warrant for its own action, and makes good its conduct.

11. Action is the first inherent division of the simple unity of the notion, and the return out of this division. This first movement turns round into the second, since the element of recognition puts itself forward as simple knowledge of duty in contrast to the distinction and diremption that lie in action as such and, in this way, form a rigid reality confronting action. In pardon, however, we saw how this rigid fixity gives way and renounces its claims. Reality has here, *qua* immediate existence, no other significance for self-consciousness than that of being pure knowledge; similarly, *qua* determinate existence, or *qua* relation, what is self-opposed is a knowledge partly of this purely individual self, partly of knowledge *qua* universal. Herein it is established, at the same time, that the third moment, universality, or the essence, means for each of the two opposite factors merely knowledge. Finally they also cancel the empty opposition that still remains, and are the knowledge of ego as identical with ego—this individual self which is immediately pure knowledge or universal.

12. This reconciliation of consciousness with self-consciousness thus proves to be brought about in a double-sided way; in the one case, in the religious mind, in the other case, in consciousness itself as such. They are distinguished *inter se* by the fact that the one is this reconciliation in the form of implicit immanence, the other in the form of explicit self-existence. As we have considered them, they at the beginning fall apart. In the order in which the modes or shapes of consciousness came before us, consciousness has reached the individual moments of that order, and also their unification, long before ever religion gave its object the shape of actual self-consciousness. The unification of both aspects is not yet brought to light; it is this that winds up this series of embodiments of spirit, for in it spirit gets to the point where it knows itself not only as it is inherently in itself, or in terms of its absolute content, nor only as it is (objectively) for itself in terms of its bare form devoid of content, or in terms of self-consciousness, but as it is in its self-completeness, as it is in itself and for itself.

13. This unification has, however, already taken place by implication, and has done so in religion in the return of the figurative idea (*Vorstellung*) into self-consciousness, but not according to the proper form, for the religious aspect is the aspect of the essentially independent (*Ansich*) and stands in contrast to the process of self-consciousness. The unification therefore belongs to this other aspect, which by contrast is the aspect of reflection into self, is that side therefore which contains its self and its opposite, and contains them not only implicitly, (*an sich*) or in a general way, but

explicitly (*für sich*) or expressly developed and distinguished. The content, as well as the other aspect of self-conscious spirit, so far as it is the other aspect, have been brought to light and are here in their completeness: the unification still a-wanting is the simple unity of the notion. This notion is also already given with the aspect of self-consciousness; but as it previously came before us above, it, like all the other moments, has the form of being a particular mode or shape of consciousness. It is that part of the embodiment of self-assured spirit which keeps within its essential principle and was called the "beautiful soul". That is to say, the "beautiful soul" is its own knowledge of itself in its pure transparent unity—self-consciousness, which knows this pure knowledge of pure inwardness to be spirit, is not merely intuition of the divine, but the self intuition of God Himself.

14. Since this notion keeps itself fixedly opposed to its realization, it is the one-sided shape which we saw before disappear into thin air, but also positively relinquish itself and advance further. Through this act of realization, this objectless self-consciousness ceases to hold fast by itself, the determinateness of the notion in contrast with its fulfilment is canceled and done away with. Its self-consciousness attains the form of universality; and what remains is its true notion, the notion that has attained its realization—the notion in its truth, i.e. in unity with its externalization. It is knowledge of pure knowledge, not in the sense of an abstract essence such as duty is, but in the sense of an essential being which is this knowledge, this individual pure self-consciousness which is therefore at the same time a genuine object; for this notion is the self-existing self.

15. This notion gave itself its fulfilment partly in the acts performed by the spirit that is sure of itself. partly in religion. In the latter it won the absolute content *qua* content or in the form of a figurative idea or of otherness for consciousness. On the other hand, in the first the form is just the self, for that mode contains the active spirit sure of itself; the self accomplishes the life of Absolute Spirit. This shape (mode), as we see, is that simple notion, which however gives up its eternal essential Being, takes upon itself objective existence, or acts. The power of diremption or of coming forth out of its inwardness lies in the purity of the notion, for this purity is absolute abstraction of negativity. In the same way the notion finds its element of reality, or the objective being it contains, in pure knowledge itself; for this knowledge is simple immediacy, which is being and existence as well as essence, the former negative thought, the latter positive thought. This existence, finally, is just as much that state of reflection into self which comes out of pure knowledge—both *qua* existence and *qua* duty—and this is the state of evil. This process of "going into self" constitutes the opposition lying in the notion, and is thus the appearance on the scene of pure knowledge of the essence, a knowledge which does not act and is not real. But to make its appearance in this opposition is to participate in it; pure knowledge of essence has inherently relinquished its simplicity, for it is the diremption of negativity which constitutes the notion. So far as this process of diremption is the process of becoming self-centered, it is the principle of evil: so far as it is the inherently essential, it is the principle which remains good.

16. Now what in the first instance takes place implicitly is at once for consciousness, and is duplicated as well—is both for consciousness and is its self-existence or its own proper action. The same thing that is already inherently established, thus repeats itself now as knowledge thereof on the part of consciousness and as conscious action. Each lays aside for the other the independence of character with which each appears confronting the other. This waiving of independence is the same renunciation of the one-sidedness of the notion as constituted implicitly the beginning; but it is now its own act of renunciation, just as the notion renounced is its own

notion. That implicit nature of the beginning is in truth as much mediated, because it is negativity; it now establishes itself as it is in its truth; and the negative element exists as a determinate quality which each has for the other, and is essentially self-cancelling, self-transcending. The one of the two parts of the opposition is the disparity between existence within itself, in its individuality, and universality; the other, disparity between its abstract universality and the self. The former dies to its self-existence, and relinquishes itself, makes confession; the latter renounces the rigidity of its abstract universality, and thereby dies to its lifeless self and its inert universality; so that the former is completed through the moment of universality, which is the essence, and the latter through universality, which is self. By this process of action spirit has come to light in the form of pure universality of knowledge, which is self-consciousness as self-consciousness, which is simple unity of knowledge. It is through action that spirit is spirit so as definitely to exist; it raises its existence into the sphere of thought and hence into absolute opposition, and returns out of it through and within this very opposition.

17. Thus, then, what was in religion content, or a way of imagining (*Vorstellen*) an other, is here the action proper of the self. The notion is the connecting principle securing that the content is the action proper of the self. For this notion is, as we see, the knowledge that the action of the self within itself is all that is essential and all existence, the knowledge of this Subject as Substance and of the Substance as this knowledge of its action. What we have done here, in addition, is simply to gather together the particular moments, each of which in principle exhibits the life of spirit in its entirety, and again to secure the notion in the form of the notion, whose content was disclosed in these moments, and which had already presented itself in the form of a mode or shape of consciousness.

18. This last embodiment of spirit—spirit which at once gives its complete and true content the form of self, and thereby realizes its notion, and in doing so remains within its own notion—this is Absolute Knowledge. It is spirit knowing itself in the shape of spirit, it is knowledge which comprehends through notions. Truth is here not merely in itself absolutely identical with certainty; it has also the shape, the character of certainty of self; or in its existence—i.e. for spirit knowing it—it is in the form of knowledge of itself. Truth is the content, which in religion is not as yet at one with its certainty. This identification, however, is secured when the content has received the shape of self. By this means, what constitutes the very essence, viz. the notion, comes to have the nature of existence, i.e. assumes the form of what is objective to consciousness. Spirit, appearing before consciousness in this element of existence, or, what is here the same thing, produced by it in this element, is systematic Science.

19. The nature, moments, and process of this knowledge have then shown themselves to be such that this knowledge is pure self-existence of self-consciousness.

20. It is ego, which is this ego and no other, and at the same time, immediately is mediated, or sublated, universal ego. It has a content, which it distinguishes from itself; for it is pure negativity, or self-diremption; it is consciousness. This content in its distinction is itself the ego, for it is the process of superseding itself, or the same pure negativity which constitutes ego. Ego is in it, *qua* distinguished, reflected into itself; only then is the content comprehended (*begriffen*) when ego in its otherness is still at home with itself. More precisely stated, this content is nothing else than the very process just spoken of; for the content is the spirit which traverses the whole range of its own

being, and does this for itself *qua* spirit, by the fact that it possesses the shape of the notion in its objectivity.

21. As to the actual existence of this notion, science does not appear in time and in reality till spirit has arrived at this stage of being conscious regarding itself. *Qua* spirit which knows what it is, it does not, exist before, and is not to be found at all till after the completion of the task of mastering and constraining its imperfect embodiment—the task of procuring for its consciousness the shape of its inmost essence, and in this manner bringing its self-consciousness level with its consciousness. Spirit in and for itself is, when distinguished into its separate moments, self-existent knowledge, comprehension (*Begreifen*) in general, which as such has not yet reached the substance, or is not in itself absolute knowledge.

22. Now in actual reality the knowing substance exists, is there earlier than its form, earlier than the shape of the notion. For the substance is the undeveloped inherent nature, the ground and notion in its inert simplicity, the state of inwardness or the self of spirit which is not yet there. What is there, what does exist, is in the shape of still unexpressed simplicity, the undeveloped immediate, or the object of imagining (*Vorstellen*) consciousness in general. Because knowledge (*Erkennen*) is a spiritual state of consciousness, which admits as real what essentially is only so far as this is a being for the self and a being of the self or a notion—knowledge has on this account merely a barren object to begin with, in contrast to which the substance and the consciousness of this substance are richer in content. The revelation which substance has in such a consciousness is, in fact, concealment; for the substance is here still self-less existence and nothing but certainty of self is revealed. To begin with, therefore, it is only the abstract moments that belong to self-consciousness concerning the substance. But since these moments are pure activities and must move forward by their very nature, self-consciousness enriches itself till it has torn from consciousness the entire substance, and absorbed into itself the entire structure of the substance with all its constituent elements. Since this negative attitude towards objectivity is positive as well, establishes and fixes the content, it goes on till it has produced these elements out of itself and thereby reinstated them once more as objects of consciousness. In the notion, knowing itself as notion, the moments thus make their appearance prior to the whole in its complete fulfilment; the movement of these moments is the process by which the whole comes into being. In consciousness, on the other hand, the whole—but not as comprehended conceptually—is prior to the moments.

23. Time is just the notion definitely existent, and presented to consciousness in the form of empty intuition. Hence spirit necessarily appears in time, and it appears in time so long as it does not grasp its pure notion, i.e. so long as it does not annul time. Time is the pure self in external form, apprehended in intuition, and not grasped and understood by the self, it is the notion apprehended only through intuition. When this notion grasps itself, it supersedes its time character, (conceptually) comprehends intuition, and is intuition comprehended and comprehending. Time therefore appears as spirit's destiny and necessity, where spirit is not yet complete within itself; it is the necessity compelling spirit to enrich the share self-consciousness has in consciousness, to put into motion the immediacy of the inherent nature (which is the form in which the substance is present in consciousness); or, conversely, to realize and make manifest what is inherent, regarded as inward and immanent, to make manifest that which is at first within—i.e. to vindicate it for spirit's certainty of self.

24. For this reason it must be said that nothing is known which does not fall within experience, or (as it is also expressed) which is not felt to be true, which is not given as an inwardly revealed eternal verity, as a sacred object of belief, or whatever other expressions we care to employ. For experience just consists in this, that the content—and the content is spirit—in its inherent nature is substance and so object of consciousness. But this substance, which is spirit, is the development of itself explicitly to what it is inherently and implicitly; and only as this process of reflecting itself into itself is it essentially and in truth spirit. It is inherently the movement which is the process of knowledge—the transforming of that inherent nature into explicitness, of Substance into Subject, of the object of consciousness into the object of self-consciousness, i.e. into an object that is at the same time transcended—in other words, into the notion. This transforming process is a cycle that returns into itself, a cycle that presupposes its beginning, and reaches its beginning only at the end. So far as spirit, then, is of necessity this self-distinction, it appears as a single whole, intuitively apprehended, over against its simple self-consciousness. And since that whole is what is distinguished, it is distinguished into the intuitively apprehended pure notion, Time, and the Content, the inherent, implicit, nature. Substance, *qua* subject, involves the necessity, at first an inner necessity, to set forth in itself what it inherently is, to show itself to be spirit. The completed expression in objective form is—and is only when completed—at the same time the reflection of substance, the development of it into the self. Consequently, until and unless spirit inherently completes itself, completes itself as a world-spirit, it cannot reach its completion as self-conscious spirit. The content of religion, therefore, expresses earlier in time than (philosophical) science what spirit is; but this science alone is the perfect form in which spirit truly knows itself.

25. The process of carrying forward this form of knowledge of itself is the task which spirit accomplishes as actual History. The religious communion, in so far as it is at the outset the substance of Absolute Spirit, is the crude form of consciousness, which has an existence all the harsher and more barbaric the deeper is its inner spirit; and its inarticulate self has all the harder task in dealing with its essence, the content of its consciousness alien to itself. Not till it has surrendered the hope of cancelling that foreignness by an external, i.e. alien, method does it turn to itself, to its own peculiar world, in the actual present. It turns thither because to supersede that alien method means returning into self-consciousness. It thus discovers this world in the living present to be its own property; and so has taken the first step to descend from the ideal intelligible world, or rather to quicken the abstract element of the intelligible world with concrete self-hood. Through "observation", on the one hand, it finds existence in the shape of thought, and comprehends existence; and, conversely, it finds in its thought existence. When, in the first instance, it has thus itself expressed in an abstract way the immediate unity of thought and existence, of abstract Essential Reality and Self; and when it has expressed the primal principle of "Light" in a purer form, viz. as unity of extension and existence—for "existence" is an ultimate simple term more adequate to thought than "light"—and in this way has revived again in thought the Substance of the Orient thereupon spirit at once recoils in horror from this abstract unity, from this self-less substantiality, and maintains as against it the principle of Individuality. But after Spirit has externalized this principle in the process of its culture, has thereby made it an objective existence and established it throughout the whole of existence, has arrived at the idea of "Utility" and in the sphere of absolute freedom has grasped existence as its Individual Will—after these stages, spirit then brings to light the thought that lies in its inmost depths, and expresses essential Reality in the form Ego=Ego

26. This "Ego identical with Ego" is, however, the self-reflecting process; for since this identity *qua* absolute negativity is absolute distinction, the self-identity of the Ego stands in contrast to this absolute distinction, which—being pure distinction and at the same time objective to the self that knows itself—has to be expressed as Time. In this way, just as formerly Essential Reality was expressed as unity of thought and extension, it would here be interpreted as unity of thought and time. But distinction left to itself, unrelenting, unrelenting time, really collapses upon itself; it is the objective quiescence of extension; while this latter is pure identity with self—is Ego.

27. Again, Ego is not merely self, it is identity of self with itself. This identity, however, is complete and immediate unity with self; in other words this Subject is just as much Substance. Substance by itself alone would be void and empty Intuition (*Anschauung*), or the intuition of a content which *qua* specific would have merely a contingent character and would be devoid of necessity. Substance would only stand for the Absolute in so far as Substance was thought of or "intuited" as absolute unity; and all content would, as regards its diversity, have to fall outside the Substance and be due to reflection, a process which does not belong to Substance, because Substance would not be Subject, would not be conceived as Spirit, as reflecting about self and reflecting itself into self. If, nevertheless, a content were to be spoken of, then on the one hand it would only exist in order to be thrown into the empty abyss of the Absolute, while on the other it would be picked up in external fashion from sense perception. Knowledge would appear to have come by things, by what is distinct from knowledge itself, and to have got at the distinctions between the endless variety of things, without any one understanding how or where all this came from.

28. Spirit, however, has shown itself to us to be neither the mere withdrawal of self-consciousness into its pure inwardness, nor the mere absorption of self-consciousness into Substance and the nothingness of its (self-) distinction. Spirit is the movement of the self which empties (externalizes) itself of self and sinks itself within its own substance, and *qua* subject, both has gone out of that substance into itself, making its substance an object and a content, and also supersedes this distinction of objectivity and content. That first reflection out of immediacy is the subject's process of distinction of itself from its substance, the notion in a process of self-diremption, the going-into-itself and the coming into being of the pure ego. Since this distinction is the pure action of Ego=Ego, the notion is the necessity for and the rising of existence, which has the substance for its essential nature and subsists on its own account. But this subsisting of existence for itself is the notion established in determinate form, and is thereby the notion's own inherent movement—that of descending into the simple substance, which is only subject by being this negativity and going through this process.

29. Ego has not to take its stand on the form of self-consciousness in opposition to the form of substantiality and objectivity, as if it were afraid of relinquishing or externalizing itself. The power of spirit lies rather in remaining one with itself when giving up itself, and, because it is self-contained and self-subsistent, in establishing as mere moments its explicit self-existence as well as its implicit inherent nature. Nor again is Ego a *tertium quid* which casts distinctions back into the abyss of the Absolute, and declares them all to mean the same there. On the contrary, true knowledge lies rather in the seeming inactivity which merely watches how what is distinguished is self-moved by its very nature and returns again into its own unity.

30. With absolute knowledge, then, Spirit has wound up the process of its embodiment, so far as the assumption of those various shapes or modes is affected with the insurmountable distinction which consciousness implies [i.e. the distinction of consciousness from its object or content]. Spirit has attained the pure element of its existence, the notion. The content is, in view of the freedom of its own existence, the self that empties (externalizes) itself; in other words, that content is the immediate unity of self-knowledge. The pure process of thus externalizing itself constitutes—when we consider this process in its content—the necessity of this content. The diversity of content is, *qua* determinate, due to relation, and is not inherent; and its restless activity consists in cancelling and superseding itself, or is negativity. Thus the necessity or diversity, like its free existence, is the self too; and in this self-form, in which existence is immediately thought, the content is a notion. Seeing, then, that Spirit has attained the notion, it unfolds its existence and develops its processes in this ether of its life and is (Philosophical) Science. The moments of its process are set forth therein no longer as determinate modes or shapes of consciousness, but—since the distinction, which consciousness implies, has reverted to and has become a distinction within the self—as determinate notions, and as the organic self-explaining and self-constituted process of these notions. While in the Phenomenology of Mind each moment is the distinction of knowledge and truth, and is the process in which that distinction is canceled and transcended, Absolute Knowledge does not contain this distinction and supersession of distinction. Rather, since each moment has the form of the notion, it unites the objective form of truth and the knowing self in an immediate unity. Each individual moment does not appear as the process of passing back and forward from consciousness or figurative (imaginative) thought to self-consciousness and conversely: on the contrary, the pure shape, liberated from the condition of being an appearance in mere consciousness,—the pure notion with its further development—depends solely on its pure characteristic nature. Conversely, again, there corresponds to every abstract moment of Absolute Knowledge a mode in which mind as a whole makes its appearance. As the mind that actually exists is not richer than it, so, too, mind in its actual content is not poorer. To know the pure notions of knowledge in the form in which they are modes or shapes of consciousness—this constitutes the aspect of their reality, according to which their essential element, the notion, appearing there in its simple mediating activity as thinking, breaks up and separates the moments of this mediation and exhibits them to itself in accordance with their immanent opposition.

31. Absolute Knowledge contains within itself this necessity of relinquishing itself from notion, and necessarily involves the transition of the notion into consciousness. For Spirit that knows itself is, just for the reason that it grasps its own notion, immediate identity with itself; and this, in the distinction that it implies, is the certainty of what is immediate or is sense-consciousness—the beginning from which we started. This process of releasing itself from the form of its self is the highest freedom and security of its knowledge of itself.

32. All the same, this relinquishment (externalization) of self is still incomplete. This process expresses the relation of the certainty of its self to the object, an object which, just by being in a relation, has not yet attained its full freedom. Knowledge is aware not only of itself, but also of the negative of itself, or its limit. Knowing its limit means knowing how to sacrifice itself. This sacrifice is the self-abandonment, in which Spirit sets forth, in the form of free fortuitous happening, its process of becoming Spirit, intuitively apprehending outside it its pure self as Time, and likewise its existence as Space. This last form into which Spirit passes, Nature, is its living immediate process of development. Nature—Spirit divested of self (externalized)—is, in its actual



existence, nothing but this eternal process of abandoning its (Nature's) own independent subsistence, and the movement which reinstates Subject.

33. The other aspect, however, in which Spirit comes into being, History, is the process of becoming in terms of knowledge, a conscious self-mediating process—Spirit externalized and emptied into Time. But this form of abandonment is, similarly, the emptying of itself by itself; the negative is negative of itself. This way of becoming presents a slow procession and succession of spiritual shapes (*Geistern*), a gallery of pictures, each of which is endowed with the entire wealth of Spirit, and moves so slowly just for the reason that the self has to permeate and assimilate all this wealth of its substance. Since its accomplishment consists in Spirit knowing what it is, in fully comprehending its substance, this knowledge means its concentrating itself on itself (*Insichgehen*), a state in which Spirit leaves its external existence behind and gives its embodiment over to Recollection (*Erinnerung*). In thus concentrating itself on itself, Spirit is engulfed in the night of its own self-consciousness; its vanished existence is, however, conserved therein; and this superseded existence—the previous state, but born anew from the womb of knowledge—is the new stage of existence, a new world, and a new embodiment or mode of Spirit. Here it has to begin all over again at its immediacy, as freshly as before, and thence rise once more to the measure of its stature, as if, for it, all that preceded were lost, and as if it had learned nothing from the experience of the spirits that preceded. But re-collection (*Erinnerung*) has conserved that experience. and is the inner being, and, in fact, the higher form of the substance. While, then, this phase of Spirit begins all over again its formative development, apparently starting solely from itself, yet at the same time it commences at a higher level. The realm of spirits developed in this way, and assuming definite shape in existence, constitutes a succession, where one detaches and sets loose the other, and each takes over from its predecessor the empire of the spiritual world. The goal of the process is the revelation of the depth of spiritual life, and this is the Absolute Notion. This revelation consequently means superseding its "depth", is its "extension" or spatial embodiment, the negation of this inwardly self-centered (*insichseiend*) ego—a negativity which is its self-relinquishment, its externalization, or its substance: and this revelation is also its temporal embodiment, in that this externalization in its very nature relinquishes (externalizes) itself, and so exists at once in its spatial "extension" as well as in its "depth" or the self. The goal, which is Absolute Knowledge or Spirit knowing itself as Spirit, finds its pathway in the recollection of spiritual forms (*Geister*) as they are in themselves and as they accomplish the organization of their spiritual kingdom. Their conservation, looked at from the side of their free existence appearing in the form of contingency, is History; looked at from the side of their intellectually comprehended organization, it is the Science of the ways in which knowledge appears. Both together, or History (intellectually) comprehended (*begriffen*), form at once the recollection and the Golgotha of Absolute Spirit, the reality, the truth, the certainty of its throne, without which it were lifeless, solitary, and alone. Only

The chalice of this realm of spirits  
Foams forth to God His own Infinitude.<sup>4</sup>

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<sup>4</sup> Schiller, *Die Freundschaft*.