

Science of Logic

Georg Hegel

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Preface to the First Edition

§ 1

The complete transformation which philosophical thought in Germany has undergone in the last twenty–five years and the higher standpoint reached by spirit in its awareness of itself, have had but little influence as yet on the structure of logic.

§ 2

That which, prior to this period, was called metaphysics has been, so to speak, extirpated root and branch and has vanished from the ranks of the sciences. The ontology, rational psychology, cosmology, yes even natural theology, of former times—where is now to be heard any mention of them, or who would venture to mention them? Inquiries, for instance, into the immateriality of the soul, into efficient and final causes, where should these still arouse any interest? Even the former proofs of the existence of God are cited only for their historical interest or for purposes of edification and uplifting the emotions. The fact is that there no longer exists any interest either in the form or the content of metaphysics or in both together. If it is remarkable when a nation has become indifferent to its constitutional theory, to its national sentiments, its ethical customs and virtues, it is certainly no less remarkable when a nation loses its metaphysics, when the spirit which contemplates its own pure essence is no longer a present reality in the life of the nation.

§ 3

The exoteric teaching of the Kantian philosophy — that the understanding ought not to go beyond experience, else the cognitive faculty will become a theoretical reason which itself generates nothing but fantasies of the brain — this was a justification from a philosophical quarter for the renunciation of speculative thought. In support of this popular teaching came the cry of modern educationists that the needs of the time demanded attention to immediate requirements, that just as experience was the primary factor for knowledge, so for skill in public and private life, practice and practical training generally were essential and alone necessary, theoretical insight being harmful even. Philosophy [Wissenschaft] and ordinary common sense thus co–operating to bring about the downfall of metaphysics, there was seen the strange spectacle of a cultured nation without metaphysics—like a temple richly ornamented in other respects but without a holy of holies. Theology, which in former times was the guardian of the speculative mysteries and of metaphysics (although this was subordinate to it) had given up this science in exchange for feelings, for what was popularly matter–of–fact, and for historical erudition. In keeping with this change, there vanished from the world those solitary souls who were sacrificed by their people and exiled from the world to the end that the eternal should be contemplated and served by lives devoted solely thereto — not for any practical gain but for the sake of blessedness; a disappearance which, in another context, can be regarded as essentially the same phenomenon as that previously mentioned. So that having got rid of the dark utterances of metaphysics, of the colourless communion of the spirit with itself, outer existence seemed to be

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transformed into the bright world of flowers—and there are no black flowers, as we know.

§ 4

Logic did not fare quite so badly as metaphysics. That one learns from logic how to think (the usefulness of logic and hence its purpose, were held to consist in this — just as if one could only learn how to digest and move about by studying anatomy and physiology) this prejudice has long since vanished, and the spirit of practicality certainly did not intend for logic a better fate than was suffered by the sister science.

§ 5

Nevertheless, probably for the sake of a certain formal utility, it was still left a place among the sciences, and indeed was even retained as a subject of public instruction. However, this better lot concerns only the outer fate of logic, for its structure and contents have remained the same throughout a long inherited tradition, although in the course of being passed on the contents have become ever more diluted and attenuated; logic shows no traces so far of the new spirit which has arisen in the sciences no less than in the world of actuality. However, once the substantial form of the spirit has inwardly reconstituted itself, all attempts to preserve the forms of an earlier culture are utterly in vain; like withered leaves they are pushed off by the new buds already growing at their roots.

§ 6

Even in the philosophical sphere this ignoring of the general change is beginning gradually to come to an end. Imperceptibly, even those who are opposed to the new ideas have become familiar with them and have appropriated them, and if they continue to speak slightingly of the source and principles of those ideas and to dispute them, still they have accepted their consequences and have been unable to defend themselves from their influence; the only way in which they can give a positive significance and a content to their negative attitude which is becoming less and less important, is to fall in with the new ways of thinking.

§ 7

On the other hand, it seems that the period of fermentation with which a new creative idea begins is past. In its first manifestation, such an idea usually displays a fanatical hostility toward the entrenched systematisation of the older principle; usually too, it is fearful of losing itself in the ramifications of the particular and again it shuns the labour required for a scientific elaboration of the new principle and in its need for such, it grasps to begin with at an empty formalism. The challenge to elaborate and systematise the material now becomes all the more pressing. There is a period in the culture of an epoch as in the culture of the individual, when the primary concern is the acquisition and assertion of the principle in its undeveloped intensity. But the higher demand is that it should become systematised knowledge.

§ 8

Now whatever may have been accomplished for the form and content of philosophy in other directions, the science of logic which constitutes metaphysics proper or purely speculative philosophy, has hitherto still been much neglected. What it is exactly that I understand by this science and its standpoint, I have stated provisionally in the Introduction.

The fact that it has been necessary to make a completely fresh start with this science, the very nature of the subject matter and the absence of any previous works which might have been utilised for the projected reconstruction of logic, may be taken into account by fair-minded critics, even though a labour covering many years has been unable to give this effort a greater perfection. The essential point of view is that what is involved is an altogether new concept of scientific procedure.

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Philosophy, if it would be a science, cannot, as I have remarked elsewhere, borrow its method from a subordinate science like mathematics, any more than it can remain satisfied with categorical assurances of inner intuition, or employ arguments based on grounds adduced by external reflection. On the contrary, it can be only the nature of the content itself which spontaneously develops itself in a scientific method of knowing, since it is at the same time the reflection of the content itself which first posits and generates its determinate character.

§ 9

The understanding determines, and holds the determinations fixed; reason is negative and dialectical, because it resolves the determinations of the understanding into nothing; it is positive because it generates the universal and comprehends the particular therein.

Just as the understanding is usually taken to be something separate from reason as such, so too dialectical reason is usually taken to be something distinct from positive reason. But reason in its truth is spirit which is higher than either merely positive reason, or merely intuitive understanding.

It is the negative, that which constitutes the quality alike of dialectical reason and of understanding; it negates what is simple, thus positing the specific difference of the understanding; it equally resolves it and is thus dialectical.

But it does not stay in the nothing of this result but in the result is no less positive, and in this way it has restored what was at first simple, but as a universal which is within itself concrete; a given particular is not subsumed under this universal but in this determining, this positing of a difference, and the resolving of it, the particular has at the same time already determined itself. This spiritual movement which, in its simple undifferentiatedness, gives itself its own determinateness and in its determinateness its equality with itself, which therefore is the immanent development of the Notion, this movement is the absolute method of knowing and at the same time is the immanent. soul of the content itself.

I maintain that it is this self–construing method alone which enables philosophy to be an objective, demonstrated science.

§ 10

It is in this way that I have tried to expound consciousness in the Phenomenology of Spirit. Consciousness is spirit as a concrete knowing, a knowing too, in which externality is involved; but the development of this object, like the development of all natural and spiritual life, rests solely on the nature of the pure essentialities which constitute the content of logic.

Consciousness, as spirit in its manifestation which in its progress frees itself from its immediacy and external concretion, attains to the pure knowing which takes as its object those same pure essentialities as they are in and for themselves. They are pure thoughts, spirit thinking its own essential nature. Their self–movement is their spiritual life and is that through which philosophy constitutes itself and of which it is the exposition.

§ 11

In the foregoing there is indicated the relation of the science which I call the Phenomenology of Spirit, to logic. As regards the external relation, it was intended that the first part of the System of Science which contains the Phenomenology should be followed by a second part containing logic and the two concrete [realen] sciences, the Philosophy of Nature and the Philosophy of Spirit, which would complete the System of Philosophy. But the necessary expansion which logic itself has demanded has induced me to have this part published separately; it thus forms the first sequel to the Phenomenology of Spirit in an expanded arrangement of the system. It will later

be followed by an exposition of the two concrete philosophical sciences mentioned. This first volume of the Logic contains as Book One the Doctrine of Being; Book Two, the Doctrine of Essence, which forms the second part of the first volume, is already in the press; the second volume will contain Subjective Logic or the Doctrine of the Notion.

Nuremberg, March 22, 1812.

Preface to the Second Edition

§ 12

When I undertook this fresh elaboration of the Science of Logic of which this is the first volume, I was fully conscious — not only of the inherent difficulty of the subject matter and of its exposition, but also of the imperfection of its treatment in the first edition; earnestly as I have tried after many years of further occupation with this science to remedy this imperfection, I feel I still have reason enough to claim the indulgence of the reader. One title to such claim in the first instance may well be based on the fact that in the main there was available for the contents of the science only external material in the older metaphysics and logic. Though these two sciences have been universally and abundantly cultivated, the latter even up to our own day, the interest taken in the speculative side has been only slight; in fact, on the whole, the same material has been just repeated over and over again, sometimes being thinned out to the point of being trivial and superficial and sometimes more of the old ballast has been hauled out afresh and trailed along with logic. From such efforts, often purely mechanical, the philosophical import of the science could gain nothing.

§ 13

To exhibit the realm of thought philosophically, that is, in its own immanent activity or what is the same, in its necessary development, had therefore to be a fresh undertaking, one that had to be started right from the beginning; but this traditional material, the familiar forms of thought, must be regarded as an extremely important source, indeed as a necessary condition and as a presupposition to be gratefully acknowledged even though what it offers is only here and there a meagre shred or a disordered heap of dead bones .

§ 14

The forms of thought are, in the first instance, displayed and stored as human language. Nowadays we cannot be too often reminded that it is thinking which distinguishes man from the beasts. Into all that becomes something inward for men, an image or conception as such, into all that he makes his own, language has penetrated, and everything that he has transformed into language and expresses in it contains a category—concealed, mixed with other forms or clearly determined as such, so much is Logic his natural element, indeed his own peculiar nature. If nature as such, as the physical world, is contrasted with the spiritual sphere, then logic must certainly be said to be the supernatural element which permeates every relationship of man to nature, his sensation, intuition, desire, need, instinct, and simply by so doing transforms it into something human, even though only formally human, into ideas and purposes. It is an advantage when a language possesses an abundance of logical expressions, that is, specific and separate expressions for the thought determinations themselves; many prepositions and articles denote relationships based on thought; the Chinese language is supposed not to have developed to this stage or only to an inadequate extent. These particles, however, play quite a subordinate part having only a slightly more independent form than the prefixes and suffixes, inflections and the like. It is much more important that in a language the categories should appear in the form of substantives and verbs and thus be stamped with the form of objectivity. In this respect German has many advantages over other modern languages; some of its words even possess the further peculiarity of having not only different but opposite meanings so that one cannot fail to recognise a speculative spirit of the language in them: it can delight a thinker to come across such words and to

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find the union of opposites naively shown in the dictionary as one word with opposite meanings, although this result of speculative thinking is nonsensical to the understanding. Philosophy therefore stands in no need of a special terminology; true, some words have to be taken from foreign languages but these have already acquired through usage the right of citizenship in the philosophical realm—and an affected purism would be most inappropriate where it was the distinctive meaning which was of decisive importance. The advance of culture generally, and of the sciences in particular, gradually brings into use higher relationships of thought, or at least raises them to greater universality and they have thus attracted increased attention. This applies even to the empirical and natural sciences which in general employ the commonest categories, for example, whole and parts, a thing and its properties, and the like.

§ 15

In physics, for example, the category of force has become predominant, but more recently the category of polarity which is the determination of a difference in which the different terms are inseparably conjoined, has played the leading part although it has been used inordinately in connection with all phenomena, even with light.

It is a matter of infinite importance that in this way an advance has been made beyond the form of abstraction, of identity, by which a specific concept, as, for example, force, acquires an independent self–subsistence, and that prominence and currency have been given to the determinate form, the difference, which is at the same time an inseparable element in the identity. Because of the fixed reality of natural objects the study of nature compels us to fix the categories which can no longer be ignored in her, although with complete inconsistency towards other categories which are also allowed to remain valid; and such study does not permit the further step of abstracting from the opposition and indulging in generalities as so easily happens in the intellectual sphere.

§ 16

But while logical objects and their expressions may be thoroughly familiar to educated people it does not follow, as I have said elsewhere, that they are intelligently apprehended; and to have to occupy oneself with what is familiar can even arouse impatience — and what is more familiar than just those determinations of thought which we employ on every occasion, which pass our lips in every sentence we speak?

It is the purpose of this foreword to indicate the general features of the course followed by knowing in its advance beyond a mere acquaintance with its objects, of the relation of philosophical [wissenschaftlichen] thinking to this natural thinking. This much, together with what was contained in the earlier Introduction, will be sufficient to give a general idea of what is meant by logical cognition, the kind of preliminary general idea which is demanded in the case of any science prior to its exposition, that is, prior to the import of the science itself.

§ 17

In the first place, we must regard it as an infinite step forward that the forms of thought have been freed from the material in which they are submerged in self–conscious intuition, figurate conception, and in our desiring and willing, or rather in ideational desiring and willing — and there is no human desiring or willing without ideation — and that these universalities have been brought into prominence for their own sake and made objects of contemplation as was done by Plato and after him especially by Aristotle; this constitutes the beginning of the intelligent apprehension of them.

'It was only', says Aristotle, 'after almost everything necessary and everything requisite for human comfort and intercourse was available, that man began to concern himself with philosophical knowledge' 'In Egypt', he had previously remarked, 'there was an early development of the mathematical sciences because there the priestly caste at an early stage were in a position to have leisure'.

§ 18

As a matter of fact, the need to occupy oneself with pure thought presupposes that the human spirit must already have travelled a long road.

In the silent regions of thought which has come to itself and communes only with itself, the interests which move the lives of races and individuals are hushed. It is, one may say, the need of the already satisfied need for the necessities to which it must have attained, the need of a condition free from needs, of abstraction from the material of intuition, imagination, and so on, of the concrete interests of desire, instinct, will, in which material the determinations of thought are veiled and hidden. In the silent regions of thought which has come to itself and communes only with itself, the interests which move the lives of races and individuals are hushed.

§ 19

'In so many respects', says Aristotle in the same context, 'the nature of man is in bondage; but this science, which is not studied for its utility, is the only absolutely free science and seems therefore to be a more than human possession.' Philosophical thinking in general is still concerned with concrete objects — God, nature, spirit; but logic is concerned only and solely with these thoughts as thoughts, in their complete abstraction. For this reason it is customary, to include logic in the curriculum of youth, for youth is not yet involved in the practical affairs of life, living at leisure so far as they are concerned; and it is only for its own subjective ends that it has to busy itself with acquiring the means to enable it to become actively engaged with the objects of those practical interests — and still theoretically even with these. Contrary to Aristotle's view just mentioned, the science of logic is included in these means; the study of logic is a preliminary labour to be carried out in school and it is not until later that the serious business of life and the pursuit of substantial ends begins.

§ 20

In life, the categories are used; from the honour of being contemplated for their own sakes they are degraded to the position where they serve in the creation and exchange of ideas involved in intellectual exercise on a living content. First they serve as abbreviations through their universality (for what a host of particulars of outer existence and actions is embraced by a conception — battle, war, nation, ocean or animal, for example — and in the conception of God or of love there is epitomised in the simplicity of such ideating an infinite host of ideas, actions, states, etc.!).

Secondly, the categories serve for the more exact determination and discovery of objective relations; but in this process the import and purpose, the correctness and truth of the thought involved, are made to depend entirely on the subject matter itself and the thought determinations are not themselves credited with any active part in determining the content. Such a use of categories, which above was called natural logic, is unconscious; and when in philosophical reflection the categories are assigned the role of serving as means, then thinking as such is treated as something subordinate to the other activities of mind. We do not indeed say of our feelings, impulses or interests that they serve us, rather do they count as independent forces and powers, so that to have this particular feeling, to desire this, is what we are. But probably we are more conscious of obeying our feelings, impulses, passions, interests, not to mention habits, than of having them in our possession, still less, in view of our intimate union with them, of their being at our disposal. Such determinations of feeling and mind soon show themselves as particular in contrast to the universality which we are conscious ourselves of being and in which we have our freedom; and we are disposed to regard ourselves as caught up in these particular states and dominated by them.

§ 21

Consequently it is much more difficult to believe that the forms of thought which permeate all our ideas — whether these are purely theoretical or contain a matter belonging to feeling, impulse, will — are means for us,

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rather than that we serve them, that in fact they have us in their possession; what is there more in us as against them, how shall we, how shall I, set myself up as more universal than they, which are universal as such?

When we give ourselves up to a sensation, a purpose, an interest, and in it feel ourselves confined and unfree, the place into which we can withdraw ourselves back into freedom is this region of self-certainty, of pure abstraction, of thought. Or again, to speak of things, we call the nature or the essence of things their notion, and this is only for thought; but still less shall we say of the notions of things that we dominate them, or that the determinations of thought of which they are the complex are at our service; on the contrary, it is our thinking that must accommodate itself to them and our caprice or freedom ought not to want to mould them to suit itself.

§ 22

Since, therefore, subjective thought is our very own, innermost, act, and the objective notion of things constitutes their essential import, we cannot go outside this our act, we cannot stand above it, and just as little can we go beyond the nature of things. We can however disregard the latter determination; in so far as it coincides with the first it would yield a relation of our thoughts to the object, but this would be a valueless result because it would imply that the thing, the object, would be set up as a criterion for our notions and yet for us the object can be nothing else but our notions of it. The way in which the critical philosophy understands the relationship of these three terms is that we place our thoughts as a medium instead of connecting us with the objects rather cuts us off from them. But this view can be countered by the simple observation that these very things which are supposed to stand beyond us, and at the other extreme, beyond the thoughts referring to them, are themselves figments of subjective thought, and as wholly indeterminate they are only a single thought-thing -- the so-called thing-in-itself of empty abstraction.

§ 23

Still, sufficient has been said of the point of view which no longer takes the determinations of thought to be only an instrument and a means; more important is the further point connected with it, namely that it is usual to regard them as an external form. The activity of thought which is at work in all our ideas, purposes, interests and actions is, as we have said, unconsciously busy (natural logic); what we consciously attend to is the contents, the objects of our ideas, that in which we are interested; on this basis, the determinations of thought have the significance of forms which are only attached to the content, but are not the content itself. But if the truth of the matter is what we have already stated and also is generally admitted, namely that the nature, the peculiar essence, that which is genuinely permanent and substantial in the complexity and contingency of appearance and fleeting manifestation, is the notion of the thing, the immanent universal, and that each human being though infinitely unique is so primarily because he is a man, and each individual animal is such individual primarily because it is an animal: if this is true, then it would be impossible to say what such an individual could still be if this foundation were removed, no matter how richly endowed the individual might be with other predicates, if, that is, this foundation can equally be called a predicate like the others. The indispensable foundation, the notion, the universal which is the thought itself, in so far as one can make abstraction from the general idea expressed by the word 'thought', cannot be regarded as only an indifferent form attached to a content. But these thoughts of everything natural and spiritual, even the substantial content, still contain a variety of determinatenesses and are still charged with the difference of a soul and a body, of the notion and a relative reality; the profounder basis is the soul itself, the pure Notion which is the very heart of things, their simple life-pulse, even of subjective thinking of them.

To focus attention on this logical nature which animates mind, moves and works in it, this is the task. The broad distinction between the instinctive act and the intelligent and free act is that the latter is performed with an awareness of what is being done; when the content of the interest in which one is absorbed is drawn out of its immediate unity with oneself and becomes an independent object of one's thinking, then it is that spirit begins to be free, whereas when thinking is an instinctive activity, spirit is enmeshed in the bonds of its categories and is broken up into an infinitely varied material.

§ 24

Here and there in this mesh there are firm knots which give stability and direction to the life and consciousness of spirit; these knots or nodes owe their fixity and power to the simple fact that having been brought before consciousness, they are independent, self-existent Notions of its essential nature. The most important point for the nature of spirit is not only the relation of what it is in itself to what it is actually, but the relation of what it knows itself to be to what it actually is; because spirit is essentially consciousness, this self-knowing is a fundamental determination of its actuality.

§ 25

As impulses the categories are only instinctively active. At first they enter consciousness separately and so are variable and mutually confusing; consequently they afford to mind only a fragmentary and uncertain actuality; the loftier business of logic therefore is to clarify these categories and in them to raise mind to freedom and truth.

§ 26

What we indicated as the beginning of the science [of logic] — a beginning which we have already recognised as having a high value both on its own account and as a condition of genuine knowledge — namely, the treatment of Notions generally and the moments of the Notion, that is, the determinations of thought, primarily as forms which are distinct from the matter of thought and only attached to it, this attitude directly reveals itself as intrinsically inadequate for the attainment of truth — and the truth is the declared object of and aim of logic. For, as such mere forms, as distinct from the content, they are assumed to be standing in a determination which stamps them as finite and makes them incapable of holding the truth which is in its own self infinite. In whatever respect the true may be associated with limitation and finitude, this is the aspect of its negation, of its untruth and unreality, that is, of its end, not of the affirmation which, as the true, it is.

§ 27

Faced with the baldness of the merely formal categories, the instinct of healthy common sense has, in the end, felt itself to be so much in the right that it has contemptuously abandoned acquaintanceship with them to the domain of school logic and metaphysics; at the same time, common sense fails to appreciate the value even of a proper awareness of these fragments and is quite unaware that in the instinctive thinking of natural logic, and still more in the deliberate rejection of any acquaintance with or knowledge of the thought determinations themselves, it is in bondage to unclarified and therefore unfree thinking. The simple basic determination or common form of the collection of such forms is identity which, in the logic of this collection, is asserted as the law of identity, as $A = A$, and as the principle of contradiction. Healthy common sense has so much lost its respect for the school which claims possession of such laws of truth and still busies itself with them that it ridicules it and its laws and regards anyone as insufferable who can utter truths in accordance with such laws: the plant is — a plant, science is — science. It has also formed an equally just estimate of the significance of the formulas which constitute the rules of syllogising which in fact is a cardinal function of the understanding (although it would be a mistake not to recognise that these have their place in cognition where they must be obeyed); it knows that the formulas quite as well serve impartially error and sophistry and that however truth may be defined, they cannot serve higher, for example, religious truth — that generally speaking they concern only the correctness of the knowledge of facts, not truth itself.

§ 28

The inadequacy of this way of regarding thought which leaves truth on one side can only be made good by including in our conception of thought not only that which is usually reckoned as belonging to the external form but the content as well. It is soon evident that what at first to ordinary reflection is, as content, divorced from

form, cannot in fact be formless, cannot be devoid of inner determination; if it were, then it would be only vacuity, the abstraction of the thing-in-itself; that, on the contrary, the content in its own self possesses form, in fact it is through form alone that it has soul and meaning, and that it is form itself which is transformed only into the semblance of a content, hence into the semblance of something external to this semblance. With this introduction of the content into the logical treatment, the subject matter is not things but their import, the Notion of them. But in this connection we can be reminded that there is a multitude of Notions, a multitude of objects [Sache]. We have, however, already said how it is that restrictions are imposed on this multitude, that the Notion, simply as thought, as a universal, is the immeasurable abbreviation of the multitudes of particular things which are vaguely present to intuition and pictorial thought; but also a Notion is, first, in its own self the Notion, and this is only one and is the substantial foundation; secondly, a Notion is determinate and it is this determinateness in it which appears as content: but the determinateness of the Notion is a specific form of this substantial oneness, a moment of the form as totality, of that same Notion which is the foundation of the specific Notions.

This Notion is not sensuously intuited or represented; it is solely an object, a product and content of thinking, and is the absolute, self-subsistent object, the logos, the reason of that which is, the truth of what we call things; it is least of all the logos which should be left outside of the science of logic.

Therefore its inclusion in or omission from this science must not be simply a matter of choice. When those determinations of thought which are only external forms are truly considered in themselves, this can only result in demonstrating their finitude and the untruth of their supposed independent self-subsistence, that their truth is the Notion. Consequently, the science of logic in dealing with the thought determinations which in general run through our mind instinctively and unconsciously — and even when they become part of the language do not become objects of our attention — will also be a reconstruction of those which are singled out by reflection and are fixed by it as subjective forms external to the matter and import of the determinations of thought.

§ 29

No subject matter is so absolutely capable of being expounded with a strict immanent plasticity as is thought in its own necessary development; no other brings with it this demand in such a degree; in this respect the Science of Logic must surpass even mathematics, for no subject matter has in its own self this freedom and independence. Such an exposition would demand that at no stage of the development should any thought-determination or reflection occur which does not immediately emerge at this stage and that has not entered this stage from the one preceding it — a requirement which is satisfied, after its fashion, in the process of mathematical reasoning. However, such an abstract perfection of exposition must, I admit, in general be dispensed with; the very fact that the science must begin with what is absolutely simple, that is, with what is most general and of least import, would restrict the exposition solely to these same quite simple expressions of the simple without any further addition of a single word; all that could properly be admitted would be negative considerations intended to ward off and banish any heterogeneous elements which otherwise might be introduced by pictorial thought or unregulated thinking. However, such intrusive elements in the simple immanent course of the development are themselves contingent, so that the effort to ward them off is itself tainted with this contingency; besides which it is futile to try to deal with all of them, lying as they do outside the subject matter, and in any case, any demand for a systematic disposal of such random reflections could only be partially satisfied. But the peculiar restlessness and distraction of our modern consciousness compel us to take some account of the more readily suggested reflections and opinions. A plastic discourse demands, too, a plastic receptivity and understanding on the part of the listener; but youths and men of such a temper who would calmly suppress their own reflections and opinions in which original thought is so impatient to manifest itself, listeners such as Plato feigned, who would attend only to the matter in hand, could have no place in a modern dialogue; still less could one count on readers of such a disposition. On the contrary, I have been only too often and too vehemently attacked by opponents who were incapable of making the simple reflection that their opinions and objections contain categories which are presuppositions and which themselves need to be criticised first before they are employed. Ignorance in this matter reaches incredible lengths; it is guilty of, the fundamental misunderstanding, the uncouth and uneducated

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behaviour of taking a category which is under consideration for something other than the category itself. This ignorance is the less justifiable because this 'something other' consists of determinate thoughts and concepts, and in a system of logic these other categories must likewise have been assigned their own place and must themselves have been subjected to critical examination within the system. This ignorance is most obvious in the great majority of the objections and attacks on the first Notions of logic, being and nothing, and becoming which, itself a simple determination — the simplest analysis shows it to be so — contains the two other determinations as moments. Thoroughness seems to require that the beginning, as the foundation on which everything is built, should be examined before anything else, in fact that we should not go any further until it has been firmly established and if, on the other hand, it is not, that we should reject all that follows.

§ 30

This thoroughness at the same time has the advantage of guaranteeing that the labour of thinking shall be reduced to a minimum; it has before it, enclosed in this germ, the entire development and reckons that it has settled the whole business when it has disposed of the beginning which is the easiest part of the business, for it is the simplest, the simple itself; it is the trifling effort of thought required to do this which really recommends this 'thoroughness' which is so satisfied with itself.

This restriction to what is simple gives scope for the free play of caprice which does not want to remain simple but brings in its own reflections on the subject matter. Having good right to occupy itself at first only with the principle and in doing so not to concern itself with what lies beyond it, this thoroughness actually proceeds to do the opposite of this, for it does bring in what lies beyond, that is, categories other than those which constitute the principle itself, other presuppositions and prejudices. Such presuppositions as that infinite is different from finitude, that content is other than form, that the inner is other than the outer, also that mediation is no immediacy (as if anyone did not know such things), are brought forward by way of information and narrated and asserted rather than proved. But there is something stupid — I can find no other word for it — about this didactic behaviour; technically it is unjustifiable simply to presuppose and straightway assume such propositions; and, still more, it reveals ignorance of the fact that it is the requirement and the business of logical thinking to enquire into just this, whether such a finite without infinity is something true, or whether such an abstract infinity, also a content without form and a form without content, an inner by itself which has no outer expression, an externality without an inwardness, whether any of these is something true or something actual. But this education and discipline of thinking by which it acquires plasticity and by which the impatience of casual reflection is overcome, is procured solely by going further, by study and by carrying out to its conclusion the entire development.

§ 31

Anyone who labours at presenting anew an independent structure of philosophical science may, when referring to the Platonic exposition, be reminded of the story that Plato revised his Republic seven times over. The remembrance of this, the comparison, so far as such may seem to be implied in it, should only urge one all the more to wish that for a work which, as belonging to the modern world, is confronted by a profounder principle, a more difficult subject matter and a material richer in compass, leisure had been afforded to revise it seven and seventy times.

§ 32

However, the author, in face of the magnitude of the task, has had to content himself with what it was possible to achieve in circumstances of external necessity, of the inevitable distractions caused by the magnitude and many-sidedness of contemporary affairs, even under the doubt whether the noisy clamour of current affairs and the deafening chatter of a conceit which prides itself on confining itself to such matters leave any room for participation in the passionless calm of a knowledge which is in the element of pure thought alone.

Introduction. General Notion of Logic

§ 33

In no science is the need to begin with the subject matter itself, without preliminary reflections, felt more strongly than in the science of logic. In every other science the subject matter and the scientific method are distinguished from each other; also the content does not make an absolute beginning but is dependent on other concepts and is connected on all sides with other material. These other sciences are, therefore, permitted to speak of their ground and its context and also of their method, only as premises taken for granted which, as forms of definitions and such—like presupposed as familiar and accepted, are to be applied straight—way, and also to employ the usual kind of reasoning for the establishment of their general concepts and fundamental determinations.

§ 34

Logic on the contrary, cannot presuppose any of these forms of reflection and laws of thinking, for these constitute part of its own content and have first to be established within the science. But not only the account of scientific method, but even the Notion itself of the science as such belongs to its content, and in fact constitutes its final result; what logic is cannot be stated beforehand, rather does this knowledge of what it is first emerge as the final outcome and consummation of the whole exposition. Similarly, it is essentially within the science that the subject matter of logic, namely, thinking or more specifically comprehensive thinking is considered; the Notion of logic has its genesis in the course of exposition and cannot therefore be premised. Consequently, what is premised in this Introduction is not intended, as it were, to establish the Notion of Logic or to justify its method scientifically in advance, but rather by the aid of some reasoned and historical explanations and reflections to make more accessible to ordinary thinking the point of view from which this science is to be considered.

§ 35

When logic is taken as the science of thinking in general, it is understood that this thinking constitutes the mere form of a cognition that logic abstracts from all content and that the so—called second constituent belonging to cognition, namely its matter, must come from somewhere else; and that since this matter is absolutely independent of logic, this latter can provide only the formal conditions of genuine cognition and cannot in its own self contain any real truth, not even be the pathway to real truth because just that which is essential in truth, its content, lies outside logic.

§ 36

But in the first place, it is quite inept to say that logic abstracts from all content, that it teaches only the rules of thinking without any reference to what is thought or without being able to consider its nature. For as thinking and the rules of thinking are supposed to be the subject matter of logic, these directly constitute its peculiar content; in them, logic has that second constituent, a matter, about the nature of which it is concerned.

§ 37

But secondly, the conceptions on which the Notion of logic has rested hitherto have in part already been discarded, and for the rest, it is time that they disappeared entirely and that this science were grasped from a higher standpoint and received a completely changed shape.

§ 38

Hitherto, the Notion of logic has rested on the separation, presupposed once and for all in the ordinary

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consciousness, of the content of cognition and its form, or of truth and certainty. First, it is assumed that the material of knowing is present on its own account as a ready-made world apart from thought, that thinking on its own is empty and comes as an external form to the said material, fills itself with it and only thus acquires a content and so becomes real knowing.

§ 39

Further, these two constituents — for they are supposed to be related to each other as constituents, and cognition is compounded from them in a mechanical or at best chemical fashion — are appraised as follows: the object is regarded as something complete and finished on its own account, something which can entirely dispense with thought for its actuality, while thought on the other hand is regarded as defective because it has to complete itself with a material and moreover, as a pliable indeterminate form, has to adapt itself to its material. Truth is the agreement of thought with the object, and in order to bring about this agreement — for it does not exist on its own account — thinking is supposed to adapt and accommodate itself to the object.

§ 40

Thirdly, when the difference of matter and form, of object and thought is not left in that nebulous indeterminateness but is taken more definitely, then each is regarded as a sphere divorced from the other. Thinking therefore in its reception and formation of material does not go outside itself; its reception of the material and the conforming of itself to it remains a modification of its own self, it does not result in thought becoming the other of itself; and self-conscious determining moreover belongs only to thinking. In its relation to the object, therefore, thinking does not go out of itself to the object; this, as a thing-in-itself, remains a sheer beyond of thought.

§ 41

These views on the relation of subject and object to each other express the determinations which constitute the nature of our ordinary, phenomenal consciousness; but when these prejudices are carried out into the sphere of reason as if the same relation obtained there, as if this relation were something true in its own self, then they are errors the — refutation of which throughout every part of the spiritual and natural universe is philosophy, or rather, as they bar the entrance to philosophy, must be discarded at its portals.

§ 42

Ancient metaphysics had in this respect a higher conception of thinking than is current today. For it based itself on the fact that the knowledge of things obtained through thinking is alone what is really true in them, that is, things not in their immediacy but as first raised into the form of thought, as things thought. Thus this metaphysics believed that thinking (and its determinations) is not anything alien to the object, but rather is its essential nature, or that things and the thinking of them — our language too expresses their kinship — are explicitly in full agreement, thinking in its immanent determinations and the true nature of things forming one and the same content.

§ 43

But reflective understanding took possession of philosophy. We must know exactly what is meant by this expression which moreover is often used as a slogan; in general it stands for the understanding as abstracting, and hence as separating and remaining fixed in its separations. Directed against reason, it behaves as ordinary common sense and imposes its view that truth rests on sensuous reality, that thoughts are only thoughts, meaning that it is sense perception which first gives them filling and reality and that reason left to its own resources engenders only figments of the brain. In this self-renunciation on the part of reason, the Notion of truth is lost; it

is limited to knowing only subjective truth, only phenomena, appearances, only something to which the nature of the object itself does not correspond: knowing has lapsed into opinion.

§ 44

However, this turn taken by cognition, which appears as a loss and a retrograde step, is based on something more profound on which rests the elevation of reason into the loftier spirit of modern philosophy. The basis of that universally held conception is, namely, to be sought in the insight into the necessary conflict of the determinations of the understanding with themselves. The reflection already referred to is this, to transcend the concrete immediate object and to determine it and separate it. But equally it must transcend these its separating determinations and straightway connect them. It is at the stage of this connecting of the determinations that their conflict emerges. This connecting activity of reflection belongs in itself to reason and the rising above those determinations which attains to an insight into their conflict is the great negative step towards the true Notion of reason. But the insight, when not thorough-going, commits the mistake of thinking that it is reason which is in contradiction with itself; it does not recognise that the contradiction is precisely the rising of reason above the limitations of the understanding and the resolving of them, Cognition, instead of taking from this stage the final step into the heights, has fled from the unsatisfactoriness of the categories of the understanding to sensuous existence, imagining that in this it possesses what is solid and self-consistent. But on the other hand, since this knowledge is self-confessedly knowledge only of appearances, the unsatisfactoriness of the latter is admitted, but at the same time presupposed: as much as to say that admittedly, we have no proper knowledge of things-in-themselves but we do have a proper knowledge of them within the sphere of appearances, as if, so to speak, only the kind of objects were different, and one kind, namely things-in-themselves, did not fall within the scope of our knowledge but the other kind, phenomena, did. This is like attributing to someone a correct perception, with the rider that nevertheless he is incapable of perceiving what is true but only what is false. Absurd as this would be, it would not be more so than a true knowledge which did not know the object as it is in itself.

§ 45

The criticism of the forms of the understanding has had the result already mentioned, that these forms do not apply to things-in-themselves. This can have no other meaning than that these forms are in themselves something untrue. But then if they are allowed to remain valid for subjective reason and experience, the criticism has not produced any alteration in them: they are left in the same shape for the subject knower as they formerly possessed for the object. If, however, they are inadequate for the thing-in-itself, still less must the understanding to which they are supposed to belong put up with them and rest content with them. If they cannot be determinations of the thing-in-itself, still less can they be determinations of the understanding to which one ought at least to concede the dignity of a thing-in-itself. The determinations of finite and infinite conflict in the same way, whether they are applied to time and space, to the world, or are determinations within the mind — just as black and white produce grey whether they are mixed on a canvas or on the palette. If our conception of the world is dissolved by the transference to it of the determinations of infinite and finite, still more is spirit itself, which contains both of them, inwardly self-contradictory and self-dissolving: it is not the nature of the material or the object to which they are applied or in which they occur that can make a difference for it is only through those determinations and in accordance with them that the object contains the contradiction.

§ 46

The forms of objective thinking, therefore, have been removed by this criticism only from the thing; but they have been left in the subject just as they were originally. That is to say, this criticism did not consider these forms on their own merits and according to their own peculiar content, but simply took them as accepted starting points from subjective logic: so that there was no question of an immanent deduction of them as forms of subjective logic, still less of a dialectical consideration of them.

§ 47

Transcendental idealism in its more consistent development, recognised the nothingness of the spectral thing—in-itself left over by the Kantian philosophy, this abstract shadow divorced from all content, and intended to destroy it completely. This philosophy also made a start at letting reason itself exhibit its own determinations. But this attempt, because it proceeded from a subjective standpoint, could not be brought to a successful conclusion. Later this standpoint, and with it too the attempt to develop the content of pure science, was abandoned.

§ 48

But what is commonly understood by logic is considered without any reference whatever to metaphysical significance. This science in its present state has, it must be admitted, no content of a kind which the ordinary consciousness would regard as a reality and as a genuine subject matter. But it is not for this reason a formal science lacking significant truth. Moreover, the region of truth is not to be sought in that matter which is missing in logic, a deficiency to which the unsatisfactoriness of the science is usually attributed. The truth is rather that the insubstantial nature of logical forms originates solely in the way in which they are considered and dealt with. When they are taken as fixed determinations and consequently in their separation from each other and not as held together in an organic unity, then they are dead forms and the spirit which is their living, concrete unity does not dwell in them. As thus taken, they lack a substantial content — a matter which would be substantial in itself. The content which is missing in the logical forms is nothing else than a solid foundation and a concretion of these abstract determinations; and such a substantial being for them is usually sought outside them.

But logical reason itself is the substantial or real being which holds together within itself every abstract determination and is their substantial, absolutely concrete unity. One need not therefore look far for what is commonly called a matter; if logic is supposed to lack a substantial content, then the fault does not lie with its subject matter but solely with the way in which this subject matter is grasped.

§ 49

This reflection leads up to the statement of the point of view from which logic is to be considered, how it differs from previous modes of treatment of this science which in future must always be based on this, the only true standpoint.

§ 50

In the *Phenomenology of Mind*, I have exhibited consciousness in its movement onwards from the first immediate opposition of itself and the object to absolute knowing. The path of this movement goes through every form of the relation of consciousness to the object and has the Notion of science of its result.

This Notion therefore (apart from the fact that it emerges within logic itself) needs no justification here because it has received it in that work; and it cannot be justified in any other way than by this emergence in consciousness, all the forms of which are resolved into this Notion as into their truth. To establish or explain the Notion of science ratiocinatively can at most achieve this, that a general idea of the Notion is presented to our thinking and a historical knowledge of it is produced; but a definition of science — or more precisely of logic — has its proof solely in the already mentioned necessity of its emergence in consciousness. The definition with which any science makes an absolute beginning. cannot contain anything other than the precise and correct expression of what is imagined to be the accepted and familiar subject matter and aim of the science. That precisely this is what is imagined is an historical asseveration in respect of which one can only appeal to such and such as recognised facts; or rather the plea can be advanced that such and such could be accepted as recognised facts. There will always be someone who will adduce a case, an instance, according to which something more and different is to be

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understood by certain terms the definition of which must therefore be made more precise or more general and the science too, must be accommodated thereto. This again involves argumentation about what should be admitted or excluded and within what limits and to what extent; but argumentation is open to the most manifold and various opinions, on which a decision can finally be determined only arbitrarily. In this method of beginning a science with its definition, no mention is made of the need to demonstrate the necessity of its subject matter and therefore of the science itself.

§ 51

The Notion of pure science and its deduction is therefore presupposed in the present work in so far as the Phenomenology of Spirit is nothing other than the deduction of it. Absolute knowing is the truth of every mode of consciousness because, as the course of the Phenomenology showed, it is only in absolute knowing that separation of the object from the certainty of itself is completely eliminated: truth is now equated with certainty and this certainty with truth.

§ 52

Thus pure science presupposes liberation from the opposition of consciousness. It contains thought in so far as this is just as much the object in its own self, or the object in its own self in so far as it is equally pure thought. As science, truth is pure self-consciousness in its self-development and has the shape of the self, so that the absolute truth of being is the known Notion and the Notion as such is the absolute truth of being.

§ 53

This objective thinking then, is the content of pure science. Consequently, far from it being formal, far from it standing in need of a matter to constitute an actual and true cognition, it is its content alone which has absolute truth, or, if one still wanted to employ the word matter, it is the veritable matter — but a matter which is not external to the form, since this matter is rather pure thought and hence the absolute form itself. Accordingly, logic is to be understood as the system of pure reason, as the realm of pure thought. This realm is truth as it is without veil and in its own absolute nature. It can therefore be said that this content is the exposition of God as he is in his eternal essence before the creation of nature and a finite mind.

§ 54

Anaxagoras is praised as the man who first declared that Nous, thought, is the principle of the world, that the essence of the world is to be defined as thought. In so doing he laid the foundation for an intellectual view of the universe, the pure form of which must be logic.

What we are dealing with in logic is not a thinking about something which exists independently as a base for our thinking and apart from it, nor forms which are supposed to provide mere signs or distinguishing marks of truth; on the contrary, the necessary forms and self-consciousness of thought are the content and the ultimate truth itself.

§ 55

To get some idea of this one must discard the prejudice that truth must be something tangible. Such tangibility is, for example, imported even into the Platonic Ideas which are in God's thinking, as if they are, as it were, existing things but in another world or region; while the world of actuality exists outside that region and has a substantial existence distinct from those Ideas and only through this distinction is a substantial reality. The Platonic Idea is the universal, or more definitely the Notion of an object; only in its Notion does something possess actuality and to the extent that it is distinct from its Notion it ceases to be actual and is a non-entity; the side of tangibility and

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sensuous self–externality belongs to this null aspect. But on the other side, one can appeal to the conceptions of ordinary logic itself; for it is assumed, for example, that the determinations contained in definitions do not belong only to the knower, but are determinations of the object, constituting its innermost essence and its very own nature. Or, if from given determinations others are inferred, it is assumed that what is inferred is not something external and alien to the object, but rather that it belongs to the object itself, that to the thought there is a correspondent being.

§ 56

It is implied generally in the use of forms of the Notion, of judgement, syllogism, definition, division, etc., that they are not merely forms of self–conscious thinking but also of the objective understanding.

Thought is an expression which attributes the determination contained therein primarily to consciousness. But inasmuch as it is said that understanding, reason, is in the objective world, that mind and nature have universal laws to which their life and changes conform, then it is conceded that the determinations of thought equally have objective value and existence.

§ 57

The critical philosophy had, it is true, already turned metaphysics into logic but it, like the later idealism, as previously remarked, was overawed by the object, and so the logical determinations were given an essentially subjective significance with the result that these philosophies remained burdened with the object they had avoided and were left with the residue of a thing–in–itself, an infinite obstacle, as a beyond. But the liberation from the opposition of consciousness which the science of logic must be able to presuppose lifts the determinations of thought above this timid, incomplete standpoint and demands that they be considered not with any such limitation and reference but as they are in their own proper character, as logic, as pure reason.

§ 58

Kant moreover considers logic, that is, the aggregate of definitions and propositions which ordinarily passes for logic, to be fortunate in having attained so early to completion before the other sciences; since Aristotle, it has not lost any ground, but neither has it gained any, the latter because to all appearances it seems to be finished and complete. Now if logic has not undergone any change since Aristotle — and in fact, judging by modern compendiums of logic the changes frequently consist mainly in omissions — then surely the conclusion which should be drawn is that it is all the more in need of a total reconstruction; for spirit, after its labours over two thousand years, must have attained to a higher consciousness about its thinking and about its own pure, essential nature.

A comparison of the forms to which spirit has raised itself in the practical and religious sphere and in every branch of science both physical and mental, with the form presented by logic which is spirit's consciousness of its own pure essence, reveals so vast a difference that the utter inadequacy and unworthiness of the latter consciousness in comparison with the higher consciousness displayed in those other spheres cannot fail to strike the most superficial observer.

§ 59

In point of fact the need for a reconstruction of logic has long since been felt. In form and in content, logic, as exhibited in the text–books, may be said to have fallen into contempt. It is still dragged in, but more from a feeling that one cannot dispense with logic altogether and because the tradition of its importance still survives, rather than from a conviction that such commonplace content and occupation with such empty forms is valuable and useful.

§ 60

The additions of psychological, pedagogic and even physiological material which logic received in the past have subsequently been recognised almost universally as disfigurements. A great part of these psychological, pedagogic and physiological observations, laws and rules, whether they occur in logic or anywhere else, must appear very shallow and trivial in themselves; and without exception all those rules such as, for example, that one must think out and test what one reads in books or hears by word of mouth, that when one's sight is not good one should help one's eyes by wearing spectacles — rules which in textbooks of so-called applied logic were solemnly set out in paragraphs and put forward as aids to the attainment of truth — these must strike everyone as superfluous — except only the writer or teacher who finds difficulty in expanding by some means or other the otherwise scanty and life-less content of logic.'

§ 61

Regarding this content, the reason why logic is so dull and spiritless has already been given above. Its determinations are accepted in their unmoved fixity and are brought only into external relation with each other. In judgments and syllogisms the operations are in the main reduced to and founded on the quantitative aspect of the determinations; consequently everything rests on an external difference, on mere comparison and becomes a completely analytical procedure and mechanical calculation. The deduction of the so-called rules and laws, chiefly of inference, is not much better than a manipulation of rods of unequal length in order to sort and group them according to size — than a childish game of fitting together the pieces of a coloured picture puzzle.

Consequently, this thinking has been equated, not incorrectly, with reckoning, and reckoning again with this thinking. In arithmetic, numbers are regarded as devoid of any concrete conceptual content, so apart from their wholly external relationship they have no meaning, and neither in themselves nor in their interrelationships are thoughts. When it is calculated in mechanical fashion that three-fourths multiplied by two-thirds makes one-half, this operation contains about as much and as little thought as calculating whether in a logical figure this or that kind of syllogism is valid.

§ 62

Before these dead bones of logic can be quickened by spirit, and so become possessed of a substantial, significant content, its method must be that which alone can enable it to be pure science. In the present state of logic one can scarcely recognise even a trace of scientific method. It has roughly the form of an empirical science. The empirical sciences have found for their own appropriate purposes their own peculiar method, such as it is, of defining and classifying their material. Pure mathematics, too, has its method which is appropriate for its abstract objects and for the quantitative form in which alone it considers them. I have said what is essential in the preface to the *Phenomenology of Spirit* about this method and, in general, the subordinate form of scientific method which can be employed in mathematics; but it will also be considered in more detail in the logic itself. Spinoza, Wolff and others have let themselves be misled in applying it also to philosophy and in making the external course followed by Notion-less quantity, the course of the Notion, a procedure which is absolutely contradictory.

Hitherto philosophy had not found its method; it regarded with envy the systematic structure of mathematics, and, as we have said, borrowed it or had recourse to the method of sciences which are only amalgams of given material, empirical propositions and thoughts — or even resorted to crude rejection of all method.

However, the exposition of what alone can be the true method of philosophical science falls within the treatment of logic itself; for the method is the consciousness of the form of the inner self-movement of the content of logic.

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In the *Phenomenology of Mind* I have expounded an example of this method in application to a more concrete object, namely to consciousness. Here we are dealing with forms of consciousness each of which in realising itself at the same time resolves itself, has for its result its own negation — and so passes into a higher form. All that is necessary to achieve scientific progress — and it is essential to strive to gain this quite simple insight — is the recognition of the logical principle that the negative is just as much positive, or that what is self-contradictory does not resolve itself into a nullity, into abstract nothingness, but essentially only into the negation of its particular content, in other words, that such a negation is not all and every negation but the negation of a specific subject matter which resolves itself, and consequently is a specific negation, and therefore the result essentially contains that from which it results; which strictly speaking is a tautology, for otherwise it would be an immediacy, not a result. Because the result, the negation, is a specific negation, it has content. It is a fresh Notion but higher and richer than its predecessor; for it is richer by the negation or opposite of the latter, therefore contains it, but also something more, and is the unity of itself and its opposite. It is in this way that the system of Notions as such has to be formed — and has to complete itself in a purely continuous course in which nothing extraneous is introduced.

§ 63

I could not pretend that the method which I follow in this system of logic — or rather which this system in its own self follows — is not capable of greater completeness, of much elaboration in detail; but at the same time I know that it is the only true method. This is self-evident simply from the fact that it is not something distinct from its object and content; for it is the inwardness of the content, the dialectic which it possesses within itself, which is the mainspring of its advance. It is clear that no expositions can be accepted as scientifically valid which do not pursue the course of this method and do not conform to its simple rhythm, for this is the course of the subject matter itself.

§ 64

In conformity with this method, I would point out that the divisions and headings of the books, sections and chapters given in this work as well as the explanations associated with them, are made to facilitate a preliminary survey and strictly are only of historical value. They do not belong to the content and body of the science but are compilations of an external reflection which has already run through the whole of the exposition and consequently knows and indicates in advance the sequence of its moments before these are brought forward by the subject matter itself.

§ 65

Similarly in the other sciences, such preliminary definitions and divisions are in themselves nothing else but such external indications; but even within the particular science they are not raised above this status. Even in logic, for example, we may be told perhaps that 'logic has two main parts, the theory of elements and methodology', then under the former there straightway follows perhaps the superscription, *Laws of Thought*; and then, *Chapter I: Concepts. First Section: Of the Clearness of Concepts*, and so on. These definitions and divisions, made without any deduction or justification, constitute the systematic framework and the entire connectedness of such sciences. Such a logic regards it as its vocation to talk about the necessity of deducing concepts and truths from principles; but as regards what it calls method, the thought of a deduction of it simply does not occur to it. The procedure consists, perhaps, in grouping together what is similar and making what is simple precede what is complex, and other external considerations.

But as regards any inner, necessary connectedness, there is nothing more than the list of headings of the various parts and the transition is effected simply by saying *Chapter II, or We come now to the judgements, and the like.*

§ 66

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The superscriptions and divisions, too, which appear in this system are not themselves intended to have any other significance than that of a list of contents. Besides, the immanent coming-to-be of the distinctions and the necessity of their connection with each other must present themselves in the exposition of the subject matter itself for it falls within the spontaneous progressive determination of the Notion.

§ 67

That which enables the Notion to advance itself is the already mentioned negative which it possesses within itself; it is this which constitutes the genuine dialectical moment. Dialectic in this way acquires an entirely different significance from what it had when it was considered as a separate part of Logic and when its aim and standpoint were, one may say, completely misunderstood. Even the Platonic dialectic, in the Parmenides itself and elsewhere even more directly, on the one hand, aims only at abolishing and refuting assertions through themselves and on the other hand, has for its result simply nothingness.

Dialectic is commonly regarded as an external, negative activity which does not pertain to the subject matter itself, having its ground in mere conceit as a subjective itch for unsettling and destroying what is fixed and substantial, or at least having for its result nothing but the worthlessness of the object dialectically considered.

§ 68

Kant rated dialectic higher — and this is among his greatest merits — for he freed it from the seeming arbitrariness which it possesses from the standpoint of ordinary thought and exhibited it as a necessary function of reason. Because dialectic was held to be merely the art of practising deceptions and producing illusions, the assumption was made forthwith that it is only a spurious game, the whole of its power resting solely on concealment of the deceit and that its results are obtained only surreptitiously and are a subjective illusion. True, Kant's expositions in the antinomies of pure reason, when closely examined as they will be at length in the course of this work, do not indeed deserve any great praise; but the general idea on which he based his expositions and which he vindicated, is the objectivity of the illusion and the necessity of the contradiction which belongs to the nature of thought determinations: primarily, it is true, with the significance that these determinations are applied by reason to things in themselves; but their nature is precisely what they are in reason and with reference to what is intrinsic or in itself.

This result, grasped in its positive aspect, is nothing else but the inner negativity of the determinations as their self-moving soul, the principle of all natural and spiritual life.

But if no advance is made beyond the abstract negative aspect of dialectic, the result is only the familiar one that reason is incapable of knowing the infinite; a strange result for — since the infinite is the Reasonable — it asserts that reason is incapable of knowing the Reasonable.

§ 69

It is in this dialectic as it is here understood, that is, in the grasping of opposites in their unity or of the positive in the negative, that speculative thought consists.

It is the most important aspect of dialectic, but for thinking which is as yet unpractised and unfree it is the most difficult. Such thinking, if it is still engaged in breaking itself of the habit of employing sensuously concrete terms and of ratiocination, must first practise abstract thinking, hold fast Notions in their determinateness and learn to cognise by means of them. An exposition of logic to this end would, in its method, have to keep to the division of the subject above-mentioned and with regard to the more detailed contents, to the definitions given for the particular Notions without touching on the dialectical aspect. As regards its external 'structure, such an exposition would resemble the usual presentation of this science, but it would also be distinguished from it with respect to

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the content and still would serve for practice in abstract thinking, though not in speculative thinking, a purpose which can never be realised by the logic which has become popular through the addition of psychological and anthropological material. It would give to mind the picture of a methodically ordered whole, although the soul of the structure, the method (which dwells in the dialectical aspect) would not itself appear in it.

§ 70

Finally, with respect to education and the relation of the individual to logic, I would further remark that this science, like grammar, appears in two different aspects or values. It is one thing for him who comes to it and the sciences generally for the first time, but it is another thing for him who comes back to it from these sciences. He who begins the study of grammar finds in its forms and laws dry abstractions, arbitrary rules, in general an isolated collection of definitions and terms which exhibit only the value and significance of what is implied in their immediate meaning; there is nothing to be known in them other than themselves. On the other hand, he who has mastered a language and at the same time has a comparative knowledge of other languages, he alone can make contact with the spirit and culture of a people through the grammar of its language; the same rules and forms now have a substantial, living value. Similarly, he who approaches this science at first finds in logic an isolated system of abstractions which, confined within itself, does not embrace within its scope the other knowledges and sciences.

On the contrary, when contrasted with the wealth of the world as pictorially conceived, with the apparently real content of the other sciences, and compared with the promise of absolute science to unveil the essential being of this wealth, the inner nature of mind and the world, the truth, then this science in its abstract shape, in the colourless, cold simplicity of its pure determinations looks as if it could achieve anything sooner than the fulfilment of its promise and seems to confront that richness as an empty, insubstantial form. The first acquaintance with logic confines its significance to itself alone; its content passes only for a detached occupation with the determinations of thought, alongside which other scientific activities possess on their own account a matter and content of their own, on which logic may perhaps have a formal influence, though an influence which comes only from itself and which if necessary can of course also be dispensed with so far as the scientific structure and its study are concerned.

The other sciences have on the whole discarded the correct method, that is, a sequence of definitions, axioms, theorems and their proofs, etc.; so-called natural logic now has its own validity in the sciences and manages to get along without any special knowledge of the nature of thought itself. But the matter and content of these sciences is held to be completely independent of logic and also has more appeal for sense, feeling, figurate conception, and practical interest of any kind.

§ 71

At first, therefore, logic must indeed be learnt as something which one understands and sees into quite well but in which, at the beginning, one feels the lack of scope and depth and a wider significance. It is only after profounder acquaintance with the other sciences that logic ceases to be for subjective spirit a merely abstract universal and reveals itself as the universal which embraces within itself the wealth of the particular — just as the same proverb, in the mouth of a youth who understands it quite well, does not possess the wide range of meaning which it has in the mind of a man with the experience of a lifetime behind him, for who, the meaning is expressed in all its power. Thus the value of logic is only apprehended when it is preceded by experience of the sciences; it then displays itself to mind as the universal truth, not as a particular knowledge alongside other matters and realities, but as the essential being of all these latter.

§ 72

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Now although the mind is not conscious of this power of logic at the beginning of its study, it none the less receives within itself through such study the power which leads it into all truth. The system of logic is the realm of shadows, the world of simple essentialities freed from all sensuous concreteness. The study of this science, to dwell and labour in this shadowy realm, is the absolute culture and discipline of consciousness. In logic, consciousness is busy with something remote from sensuous intuitions and aims, from feelings, from the merely imagined world of figurate conception. Considered from its negative aspect, this business consists in holding off the contingency of ordinary thinking and the arbitrary selection of particular grounds — or their opposites — as valid.

§ 73

But above all, thought acquires thereby self-reliance and independence. It becomes at home in abstractions and in progressing by means of Notions free from sensuous substrata, develops an unsuspected power of assimilating in rational form all the various knowledges and sciences in their complex variety, of grasping and retaining them in their essential character, stripping them of their external features and in this way extracting from them the logical element, or what is the same thing, filling the abstract basis of Logic acquired by study with the substantial content of absolute truth and giving it the value of a universal which no longer stands as a particular alongside other particulars but includes them all within its grasp and is their essence, the absolutely True.

General Division of Logic

§ 74

From what has been said about the Notion of this science and where its justification is to be found, it follows that the general division of it here can only be provisional, can be given, as it were, only in so far as the author is already familiar with the science and consequently is historically in a position to state here in advance the main distinctions which will emerge in the development of the Notion.

§ 75

Still, the attempt can be made to promote an understanding beforehand of what is requisite for such a division, even though in doing so we must have recourse to an application of the method which will only be fully understood and justified within the science itself. We must therefore point out at the start that we are presupposing that the division must be connected with the Notion, or rather must be implicit in the Notion itself. The Notion is not indeterminate but is in its own self determinate; the division, however, expresses this its determinateness as developed; it is the judgement of the Notion, not a judgement about some object or other picked up from outside, but the judging, that is, determining, of the Notion in its own self.

§ 76

The quality of being right-angled, acute-angled or equilateral, according to which triangles are classified, is not implicit in the determinateness of the triangle itself, that is, not in what is usually called the Notion of the triangle, just as little as there is implicit in what passes for the Notion of animal as such, or of the mammal, bird, etc. the determinations governing the classification into mammal, bird, etc., and the subdivision of these classes into other species. Such determinations are taken from elsewhere and are annexed to such so-called Notion from outside. In the philosophical treatment of classification or division, the Notion itself must show that it is itself the course of those determinations.

§ 77

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But in the Introduction, the Notion of logic was itself stated to be the result of a preceding science, and so here, too, it is a presupposition. In accordance with that result logic was defined as the science of pure thought, the principle of which is pure knowing, the unity which is not abstract but a living, concrete unity in virtue of the fact that in it the opposition in consciousness between a self-determined entity, a subject, and a second such entity, an object, is known to be overcome; being is known to be the pure Notion in its own self, and the pure Notion to be the true being. These, then, are the two moments contained in logic. But now they are known to be inseparable, not as in consciousness where each also has a separate being of its own; it is solely because they are at the same time known as distinct (yet not with an independent being) that their unity is not abstract, dead and inert, but concrete.

§ 78

This unity also constitutes the logical principle as element, so that the development of the difference directly present in that principle proceeds only within this element. For since the division is, as we have said, the judgement of the Notion, the positing of the determination already immanent in it, and therefore of the difference, we must not understand this positing as a resolving of that concrete unity back into its determinations as if these had an independent self-subsistence, for this would be an empty return to the previous standpoint, to the opposition of consciousness. This however has vanished; the said unity remains the element, and the distinctions of the division and of the development no longer originate outside that element. Consequently the earlier determinations (those used on the pathway to truth) such as subjectivity and objectivity, or even thought and being, or Notion and reality, no matter from what standpoint they were determined, have lost their independent and purely affirmative character and are now in their truth, that is, in their unity, reduced to forms. In their difference, therefore, they themselves remain implicitly the whole Notion, and this, in the division, is posited only under its own specifications.

§ 79

Thus what is to be considered is the whole Notion, firstly as the Notion in the form of being, secondly, as the Notion; in the first case, the Notion is only in itself, the Notion of reality or being; in the second case, it is the Notion as such, the Notion existing for itself (as it is, to name concrete forms, in thinking man, and even in the sentient animal and in organic individuality generally, although, of course, in these it is not conscious, still less known; it is only in inorganic nature that it is in itself). Accordingly, logic should be divided primarily into the logic of the Notion as being and of the Notion as Notion — or, by employing the usual terms (although these at least definite are most ambiguous) into 'objective' and 'subjective' logic.

§ 80

But in accordance with the fundamental element of the immanent unity of the Notion, and hence with the inseparability of its determinations, these latter, when distinguished from each other in the positing of the Notion in its difference, must at least also stand in relation to each other. There results a sphere of mediation, the Notion as a system of reflected determinations, that is, of being in process of transition into the being-within-self or inwardness of the Notion. In this way, the Notion is not yet posited as such for itself, but is still fettered by the externality of immediate being. This is the doctrine of essence which stands midway between the doctrine of being and that of the Notion. In the general division of logic in the present work it has been included in objective logic because although essence is already the inwardness of being, the character of subject is to be expressly reserved for the Notion.

§ 81

Recently Kant has opposed to what has usually been called logic another, namely, a transcendental logic. What has here been called objective logic would correspond in part to what with him is transcendental logic. He

distinguishes it from what he calls general logic in this way, [a] that it treats of the notions which refer a priori to objects, and consequently does not abstract from the whole content of objective cognition, or, in other words, it contains the rules of the pure thinking of an object, and [b] at the same time it treats of the origin of our cognition so far as this cognition cannot be ascribed to the objects. It is to this second aspect that Kant's philosophical interest is exclusively directed.

§ 82

His chief thought is to vindicate the categories for self-consciousness as the subjective ego. By virtue of this determination and its opposition; and besides the empirical element of feeling and intuition it has something else left over which is not posited and determined by thinking self-consciousness, a thing-in-itself, something alien and external to thought — although it is easy to perceive that such an abstraction as the thing-in-itself is itself only a product of thought, and of merely abstractive thought at that. If other disciples of Kant have expressed themselves concerning the determining of the object by the ego in this way, that the objectifying of the ego is to be regarded as an original and necessary act of consciousness, so that in this original act there is not yet the idea of the ego itself — which would be a consciousness of that consciousness or even an objectifying of it — then this objectifying act, in its freedom from the opposition of consciousness, is nearer to what may be taken simply for thought as such. [2]

Footnote

1. I would mention that in this work I frequently refer to the Kantian philosophy (which to many may seem superfluous) because whatever may be said, both in this work and elsewhere, about the precise character of this philosophy and about particular parts of its exposition, it constitutes the base and the starting point of recent German philosophy and that its merit remains unaffected by whatever faults may be found in it. The reason too why reference must often be made to it in the objective logic is that it enters into detailed consideration of important, more specific aspects of logic, whereas later philosophical works have paid little attention to these and in some instances have only displayed a crude — not unavenged — contempt for them. The philosophising which is most widespread among us does not go beyond the Kantian results, that Reason cannot acquire knowledge of any true content or subject matter and in regard to absolute truth must be directed to faith. But what with Kant is a result, forms the immediate starting-point in this philosophising, so that the preceding exposition from which that result issued and which is a philosophical cognition, is cut away beforehand. The Kantian philosophy thus serves as a cushion for intellectual indolence which soothes itself with the conviction that everything is already proved and settled. Consequently for genuine knowledge, for a specific content of thought which is not to be found in such barren and arid complacency, one must turn to that preceding exposition.

2. If the expression 'objectifying act of the ego' suggests other products of spirit, e.g. fantasy, it is to be observed that we are speaking of a determining of an object in so far as the elements of its content do not belong to feeling and intuition. Such an object is a thought, and to determine it means partly, first to produce it, partly, in so far as it is something presupposed, to have further thoughts about it, to develop it further by thought.

§ 83

But this act should no longer be called consciousness; consciousness embraces within itself the opposition of the ego and its object which is not present in that original act. The name consciousness gives it a semblance of subjectivity even more than does the term thought, which here, however, is to be taken simply in the absolute sense as infinite thought untainted by the finitude of consciousness, in short, thought as such.

§ 84

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Now because the interest of the Kantian philosophy was directed to the so-called transcendental aspect of the categories, the treatment of the categories themselves yielded a blank result; what they are in themselves without the abstract relation to the ego common to all, what is their specific nature relatively to each other and their relationship to each other, this has not been made an object of consideration. Hence this philosophy has not contributed in the slightest to a knowledge of their nature; what alone is of interest in this connection occurs in the Critique of Ideas. But if philosophy was to make any real progress, it was necessary that the interest of thought should be drawn to a consideration of the formal side, to a consideration of the ego, of consciousness as such, i.e. of the abstract relation of a subjective knowing to an object, so that in this way the cognition of the infinite form, that is, of the Notion, would be introduced. But in order that this cognition may be reached, that form has still to be relieved of the finite determinateness in which it is ego, or consciousness. The form, when thus thought out into its purity, will have within itself the capacity to determine itself, that is, to give itself a content, and that a necessarily explicated content in the form of a system of determinations of thought.

§ 85

The objective logic, then, takes the place rather of the former metaphysics which was intended to be the scientific construction of the world in terms of thoughts alone. If we have regard to the final shape of this science, then it is first and immediately ontology whose place is taken by objective logic — that part of this metaphysics which was supposed to investigate the nature of ens in general; ens comprises both being and essence, a distinction for which the German language has fortunately preserved different terms. But further, objective logic also comprises the rest of metaphysics in so far as this attempted to comprehend with the forms of pure thought particular substrata taken primarily from figurate conception, namely the soul, the world and God; and the determinations of thought constituted what was essential in the mode of consideration. Logic, however, considers these forms free from those substrata, from the subjects of figurate conception; it considers them, their nature and worth, in their own proper character. Former metaphysics omitted to do this and consequently incurred the just reproach of having employed these forms uncritically without a preliminary investigation as to whether and how they were capable of being determinations of the thing-in-itself, to use the Kantian expression — or rather of the Reasonable. Objective logic is therefore the genuine critique of them — a critique which does not consider them as contrasted under the abstract forms of the a priori and the a posteriori, but considers the determinations themselves according to their specific content.

§ 86

The subjective logic is the logic of the Notion, of essence which has sublated its relation to being or its illusory being [Schein], and in its determination is no longer external but is subjective free, self-subsistent and self-determining, or rather it is the subject itself. Since subjectivity brings with it the misconception of contingency and caprice and, in general, characteristics belonging to the form of consciousness, no particular importance is to be attached here to the distinction of subjective and objective; these determinations will be more precisely developed later on in the logic itself.

§ 87

Logic thus falls generally into objective and subjective logic, but more specifically it has three parts:

- I The logic of being
- II The logic of essence, and
- III The logic of the Notion

With What must Science Begin?

§ 88

It is only in recent times that thinkers have become aware of the difficulty of finding a beginning in philosophy, and the reason for this difficulty and also the possibility of resolving it has been much discussed. What philosophy begins with must be either mediated or immediate, and it is easy to show that it can be neither the one nor the other; thus either way of beginning is refuted.

§ 89

The principle of a philosophy does, of course, also express a beginning, but not so much a subjective as an objective one, the beginning of everything. The principle is a particular determinate content — water, the one, nous, idea, substance, monad, etc. Or, if it refers to the nature of cognition and consequently is supposed to be only a criterion rather than an objective determination — thought, intuition, sensation, ego, subjectivity itself. Then here too it is the nature of the content which is the point of interest. The beginning as such, on the other hand, as something subjective in the sense of being a particular, inessential way of introducing the discourse, remains unconsidered, a matter of indifference, and so too the need to find an answer to the question, With what should the beginning be made? remains of no importance in face of the need for a principle in which alone the interest of the matter in hand seems to lie, the interest as to what is the truth, the absolute ground.

§ 90

But the modern perplexity about a beginning proceeds from a further requirement of which those who are concerned with the dogmatic demonstration of a principle or who are sceptical about finding a subjective criterion against dogmatic philosophising, are not yet aware, and which is completely denied by those who begin, like a shot from a pistol, from their inner revelation, from faith, intellectual Intuition, etc., and who would be exempt from method and logic. If earlier abstract thought was interested in the principle only as content, but in the course of philosophical development has been impelled to pay attention to the other side, to the behaviour of the cognitive process, this implies that the subjective act has also been grasped as an essential moment of objective truth, and this brings with it the need to unite the method with the content, the form with the principle. Thus the principle ought also to be the beginning, and what is the first for thought ought also to be the first in the process of thinking.

§ 91

Here we have only to consider how the logical beginning appears; the two sides from which it can be taken have already been named, to wit, either as a mediated result or as a beginning proper, as an immediacy.

§ 92

This is not the place to deal with the question apparently so important in present-day thought, whether the knowledge of truth is an immediate knowledge having a pure beginning, a faith, or whether it is a mediated knowledge. In so far as this can be dealt with preliminarily it has been done elsewhere. Here we need only quote from it this, there is nothing, nothing in heaven, or in nature or in mind or anywhere else which does not equally contain both immediacy and mediation, so that these two determinations reveal themselves to be unseparated and inseparable and the opposition between them to be a nullity. But as regards the philosophical discussion of this, it is to be found in every logical proposition in which occur the determinations of immediacy and mediation and consequently also the discussion of their opposition and their truth. Inasmuch as this opposition, as related to thinking, to knowing, to cognition, acquires the more concrete form of immediate or mediated knowledge, it is the

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nature of cognition as such which is considered within the science of logic, while the more concrete form of cognition falls to be considered in the philosophy of spirit. But to want the nature of cognition clarified prior to the science is to demand that it be considered outside the science; outside the science this cannot be accomplished, at least not in a scientific manner and such a manner is alone here in place.

§ 93

The beginning is logical in that it is to be made in the element of thought that is free and for itself, in pure knowing. It is mediated because pure knowing is the ultimate, absolute truth of consciousness. In the Introduction it was remarked that the phenomenology of spirit is the science of consciousness, the exposition of it, and that consciousness has for result the Notion of science, i.e. pure knowing. Logic, then, has for its presupposition the science of manifested spirit, which contains and demonstrates the necessity, and so the truth, of the standpoint occupied by pure knowing and of its mediation. In this science of manifested spirit the beginning is made from empirical, sensuous consciousness and this is immediate knowledge in the strict sense of the word; in that work there is discussed the significance of this immediate knowledge. Other forms of consciousness such as belief in divine truths, inner experience, knowledge through inner revelation, etc., are very ill-fitted to be quoted as examples of immediate knowledge as a little reflection will show. In the work just mentioned immediate consciousness is also the first and that which is immediate in the science itself, and therefore the presupposition; but in logic, the presupposition is that which has proved itself to be the result of that phenomenological consideration — the Idea as pure knowledge.

§ 94

Logic is pure science, that is, pure knowledge in the entire range of its development. But in the said result, this Idea has determined itself to be the certainty which has become truth, the certainty which, on the one hand, no longer has the object over against it but has internalised it, knows it as its own self — and, on the other hand, has given up the knowledge of itself as of something confronting the object of which it is only the annihilation, has divested itself of this subjectivity and is at one with its self-alienation.

§ 95

Now starting from this, determination of pure knowledge, all that is needed to ensure that the beginning remains immanent in its scientific development is to consider, or rather, ridding oneself of all other reflections and opinions whatever, simply to take up, what is there before us.

§ 96

Pure knowing as concentrated into this unity has sublated all reference to an other and to mediation; it is without any distinction and as thus distinctionless, ceases itself to be knowledge; what is present is only simple immediacy.

§ 97

Simple immediacy is itself an expression of reflection and contains a reference to its distinction from what is mediated. This simple immediacy, therefore, in its true expression is pure being. Just as pure knowing is to mean knowing as such, quite abstractly, so too pure being is to mean nothing but being in general: being, and nothing else, without any further specification and filling.

§ 98

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Here the beginning is made with being which is represented as having come to be through mediation, a mediation which is also a sublating of itself; and there is presupposed pure knowing as the outcome of finite knowing, of consciousness. But if no presupposition is to be made and the beginning itself is taken immediately, then its only determination is that it is to be the beginning of logic, of thought as such. All that is present is simply the resolve, which can also be regarded as arbitrary, that we propose to consider thought as such.

§ 99

Thus the beginning must be an absolute, or what is synonymous here, an abstract beginning; and so it may not suppose anything, must not be mediated by anything nor have a ground; rather it is to be itself the ground of the entire science. Consequently, it must be purely and simply an immediacy, or rather merely immediacy itself. Just as it cannot possess any determination relatively to anything else, so too it cannot contain within itself any determination, any content; for any such would be a distinguishing and an inter-relationship of distinct moments, and consequently a mediation. The beginning therefore is pure being

§ 100

To this simple exposition of what is only directly involved in the simplest of all things, the logical beginning, we may add the following further reflections; yet these cannot be meant to serve as elucidations and confirmations of that exposition — this is complete in itself — since they are occasioned by preconceived ideas and reflections and these, like all other preliminary prejudices, must be disposed of within the science itself where their treatment should be awaited with patience.

§ 101

The insight that absolute truth must be a result, and conversely, that a result presupposes a prior truth which, however, because it is a first, objectively considered is unnecessary and from the subjective side is not known — this insight has recently given rise to the thought that philosophy can only begin with a hypothetical and problematical truth and therefore philosophising can at first be only a quest. This view was much stressed by Reinhold in his later philosophical work and one must give it credit for the genuine interest on which it is based, an interest which concerns the speculative nature of the philosophical beginning. The detailed discussion of this view is at the same time an occasion for introducing a preliminary understanding of the meaning of progress in logic generally; for that view has a direct bearing on the advance; this it conceives to be such that progress in philosophy is rather a retrogression and a grounding or establishing by means of which we first obtain the result that what we began with is not something merely arbitrarily assumed but is in fact the truth, and also the primary truth.

§ 102

It must be admitted that it is an important consideration — one which will be found in more detail in the logic itself — that the advance is a retreat into the ground, to what is primary and true, on which depends and, in fact, from which originates, that with which the beginning is made. Thus consciousness on its onward path from the immediacy with which it began is led back to absolute knowledge as its innermost truth. This last, the ground, is then also that from which the first proceeds, that which at first appeared as an immediacy. This is true in still greater measure of absolute spirit which reveals itself as the concrete and final supreme truth of all being, and which at the end of the development is known as freely externalising itself, abandoning itself to the shape of an immediate being — opening or unfolding itself [sich entschliessend] into the creation of a world which contains all that fell into the development which preceded that result and which through this reversal of its position relatively to its beginning is transformed into something dependent on the result as principle. The essential requirement for the science of logic is not so much that the beginning be a pure immediacy, but rather that the whole of the science be within itself a circle in which the first is also the last and the last is also the first.

§ 103

We see therefore that, on the other hand, it is equally necessary to consider as result that into which the movement returns as into its ground. In this respect the first is equally the ground, and the last a derivative; since the movement starts from the first and by correct inferences arrives at the last as the ground, this latter is a result. Further, the progress from that which forms the beginning is to be regarded as only a further determination of it, hence that which forms the starting point of the development remains at the base of all that follows and does not vanish from it. The progress does not consist merely in the derivation of an other, or in the effected transition into a genuine other; and in so far as this transition does occur it is equally sublated again. Thus the beginning of philosophy is the foundation which is present and preserved throughout the entire subsequent development, remaining completely immanent in its further determinations.

§ 104

Through this progress, then, the beginning loses the one-sidedness which attaches to it as something simply immediate and abstract; it becomes something mediated, and hence the line of the scientific advance becomes a circle. It also follows that because that which forms the beginning is still undeveloped, devoid of content, it is not truly known in the beginning; it is the science of logic in its whole compass which first constitutes the completed knowledge of it with its developed content and first truly grounds that knowledge.

§ 105

But because it is the result which appears as the absolute ground, this progress in knowing is not something provisional, or problematical and hypothetical; it must be determined by the nature of the subject matter itself and its content.

§ 106

The said beginning is neither an arbitrary and merely provisional assumption, nor is it something which appears to be arbitrarily and tentatively presupposed, but which is subsequently shown to have been properly made the beginning; not as is the case with the constructions one is directed to make in connection with the proof of a theorem in geometry, where it becomes apparent only afterwards in the proof that one took the right course in drawing just those lines and then, in the proof itself, in beginning with the comparison of those lines or angles; drawing such lines and comparing them are not an essential part of the proof itself.

§ 107

Thus the ground, the reason, why the beginning is made with pure being in the pure science [of logic] is directly given in the science itself. This pure being is the unity into which pure knowing withdraws, or, if this itself is still to be distinguished as form from its unity, then being is also the content of pure knowing. It is when taken in this way that this pure being, this absolute immediacy has equally the character of something absolutely mediated. But it is equally essential that it be taken only in the one-sided character in which it is pure immediacy, precisely because here it is the beginning. If it were not this pure indeterminateness, if it were determinate, it would have been taken as something mediated, something already carried a stage further: what is determinate implies an other to a first. Therefore, it lies in the very nature of a beginning that it must be being and nothing else. To enter into philosophy, therefore, calls for no other preparations, no further reflections or points of connection.

§ 108

We cannot really extract any further determination or positive content for the beginning from the fact that it is the beginning of philosophy. For here at the start, where the subject matter itself is not yet to hand, philosophy is an

empty word or some assumed, unjustified conception. Pure knowing yields only this negative determination, that the beginning is to be abstract. If pure being is taken as the content of pure knowing, then the latter must stand back from its content, allowing it to have free play and not determining it further. Or again, if pure being is to be considered as the unity into which knowing has collapsed at the extreme point of its union with the object, then knowing itself has vanished in that unity, leaving behind no difference from the unity and hence nothing by which the latter could be determined. Nor is there anything else present, any content which could be used to make the beginning more determinate.

§ 109

But the determination of being so far adopted for the beginning could also be omitted, so that the only demand would be that a pure beginning be made. In that case, we have nothing but the beginning itself, and it remains to be seen what this is. This position could also be suggested for the benefit of those who, on the one hand, are dissatisfied for one reason or another with the beginning with being and still more so with the resulting transition of being into nothing, and, on the other hand, simply know no other way of beginning a science than by presupposing some general idea, which is then analysed, the result of such analysis yielding the first specific concept in the science. If we too were to observe this method, then we should be without a particular object, because the beginning, as the beginning of thought, is supposed to be quite abstract, quite general, wholly form without any content; thus we should have nothing at all beyond the general idea of a mere beginning as such. We have therefore only to see what is contained in such an idea.

§ 110

As yet there is nothing and there is to become something the beginning is not pure nothing, but a nothing from which something is to proceed; therefore being, too, is already contained in the beginning. The beginning therefore contains both, being and nothing, is the unity of being and nothing; or is non-being which is at the same time being, and being which is at the same time non-being.

§ 111

Further, in the beginning, being and nothing are present as distinguished from each other; for the beginning points to something else — it is a non-being which carries a reference to being as to an other; that which begins, as yet is not, it is only on the way to being.

That which begins, as yet is not, it is only on the way to being. The being contained in the beginning is, therefore, a being which removed itself from non-being or sublates it as something opposed to it.

But again, that which begins already is, but equally, too, is not as yet. The opposites, being and non-being are therefore directly united in it, or, otherwise expressed, it is their undifferentiated unity.

§ 112

The analysis of the beginning would thus yield the notion of the unity of being and nothing — or, in a more reflected form, the unity of differentiatedness and non-differentiatedness, or the identity of identity and non-identity. This concept could be regarded as the first, purest, that is, most abstract definition of the absolute — as it would in fact be if we were at all concerned with the form of definitions and with the name of the absolute. In this sense, that abstract concept would be the first definition of this absolute and all further determinations and developments only more specific and richer definitions of it. But let those who are dissatisfied with being as a beginning because it passes over into nothing and so gives rise to the unity of being and nothing, let them see whether they find this beginning which begins with the general idea of a beginning and with its analysis (which, though of course correct, likewise leads to the unity of being and nothing), more satisfactory than

the beginning with being.

§ 113

But there is a still further observation to be made about this procedure. The said analysis presupposes as familiar the idea of a beginning, thus following the example of other sciences. These presuppose their subject–matter and take it for granted that everyone has roughly the same general idea of it and can find in it the same determinations as those indicated by the sciences which have obtained them in one way or another through analysis, comparison and other kinds of reasoning. But that which forms the absolute beginning must likewise be something otherwise known; now if it is something concrete and hence is variously determined within itself, then this internal relation is presupposed as something known; it is thus put forward as an immediacy which, however, it is not; for it is a relation only as a relation of distinct moments, and it therefore contains mediation within itself. Further, with a concrete object, the analysis and the ways in which it is determined are affected by contingency and arbitrariness. Which determinations are brought out depends on what each person just finds in his own immediate, contingent idea. The relation contained in something concrete, in a synthetic unity, is necessary only in so far as it is not just given but is produced by the spontaneous return of the moments back into this unity — a movement which is the opposite of the analytical procedure, which is an activity belonging to the subject–thinker and external to the subject matter itself.

§ 114

The foregoing shows quite clearly the reason why the beginning cannot be made with anything concrete, anything containing a relation within itself. For such presupposes an internal process of mediation and transition of which the concrete, now become simple, would be the result. But the beginning ought not itself to be already a first and an other; for anything which is in its own self a first and an other implies that an advance has already been made. Consequently, that which constitutes the beginning, the beginning itself, is to be taken as something unanalysable, taken in its simple, unfilled immediacy, and therefore as being, as the completely empty being.

§ 115

If impatience with the consideration of the abstract beginning should provoke anyone to say that the beginning should be made not with the beginning, but straightway with the subject matter itself, well then, this subject matter is nothing else but the said empty being; for what this subject matter is, that will be explicated only in the development of the science and cannot be presupposed by it as known beforehand.

§ 116

Whatever other form the beginning takes in the attempt to begin with something other than empty being, it will suffer from the defects already specified. Let those who are still dissatisfied with this beginning tackle the problem of avoiding these defects by beginning in some other way.

§ 117

But we cannot leave entirely unmentioned an original beginning of philosophy which has recently become famous, the beginning with the ego. It came partly from the reflection that from the first truth the entire sequel must be derived, and partly from the requirement that the first truth must be something with which we are acquainted, and still more, something of which we are immediately certain. This beginning is, in general, not a contingent idea which can be differently constituted in different subjects. For the ego, this immediate consciousness of self, at first appears to be itself both an immediacy and also something much more familiar to us than any other idea; anything else known belongs to the ego, it is true, but is still a content distinguished from it and therefore contingent; the ego, on the contrary, is the simple certainty of its own self.

§ 118

But the ego as such is at the same time also concrete, or rather, the ego is the most concrete of all things — the consciousness of itself as an infinitely manifold world. Before the ego, this concrete Being, can be made the beginning and ground of philosophy, it must be disrupted — this is the absolute act through which the ego purges itself of its content and becomes aware of itself as an abstract ego. Only this pure ego now is not immediate, is not the familiar, ordinary ego of our consciousness to which the science of logic could be directly linked for everyone. That act, strictly speaking, would be nothing else but the elevation to the standpoint of pure knowing where the distinction of subject and object has vanished. But as thus immediately demanded, this elevation is a subjective postulate; to prove itself a genuine demand, the progression of the concrete ego from immediate consciousness to pure knowing must have been indicated and exhibited through the necessity of the ego itself. Without this objective movement pure knowing, even in the shape of intellectual intuition, appears as an arbitrary standpoint, or even as one of the empirical states of consciousness with respect to which everything turns on whether or not it is found or can be produced in each and every individual. But inasmuch as this pure ego must be essential, pure knowing, and pure knowing is not immediately present in the individual consciousness but only as posited through the absolute act of the ego in raising itself to that stand–point, we lose the very advantage which is supposed to come from this beginning of philosophy namely that it is something thoroughly familiar, something 'everyone finds in himself which can form the starting point for further reflection; that pure ego, on the contrary, in its abstract, essential nature, is something unknown to the ordinary consciousness, something it does not find therein. Instead, such a beginning brings with it the disadvantage of the illusion that whereas the thing under discussion is supposed to be something familiar, the ego of empirical self–consciousness, it is in fact something far removed from it. When pure knowing is characterised as ego, it acts as a perpetual reminder of the subjective ego whose limitations should be forgotten, and it fosters the idea that the propositions and relations resulting from the further development of the ego are present and can already be found in the ordinary consciousness — for in fact it is this of which they are asserted. This confusion, far from clarifying the problem of a beginning, only adds to the difficulties involved and tends completely to mislead; among– the uninitiated it has given rise to the crudest misunderstandings.

§ 119

Further, as regards the subjective determinateness of the ego in general, it is true that pure knowing frees the ego from the restricted meaning imposed on it by the insuperable opposition of its object; but for this reason it would be superfluous at least to retain this subjective attitude and the determination of pure knowing as ego. This determination, however, not only introduces the disturbing ambiguity mentioned, but closely examined it also remains a subjective ego. The actual development of the science which starts from the ego shows that in that development the object has and retains the perennial character of an other for the ego, and that the ego which formed the starting point is, therefore, still entangled in the world of appearance and is not the pure knowing which has in truth overcome the opposition of consciousness.

§ 120

In this connection a further essential observation must be made, namely that although the ego could in itself or in principle [an sich] be characterised as pure knowing or as intellectual intuition and asserted as the beginning, we are not concerned in the science of logic with what is present only in principle or as something inner, but rather with the determinate reality in thought of what is inner and with the determinateness possessed by such an inner in this reality. But what, at the beginning of the science, is actually present of intellectual intuition–or of the eternal, the divine, the absolute, if its object be so named–cannot be anything else than a first, immediate, simple determination. Whatever richer name be given to it than is expressed by mere being, the consideration of such absolute must be restricted solely to the way in which it enters into our knowing as thought and is enunciated as such. True, intellectual intuition is the forcible rejection of mediation and the ratiocinative, external reflection; but what it enunciates above and beyond simple immediacy is something concrete, something which contains within

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itself diverse determinations. However, as we have remarked, the enunciation and exposition of such concrete beginning is a process of mediation which starts from one of the determinations and advances to the other, even though the latter returns to the first; it is a movement which at the same time may not be arbitrary or assertoric. Consequently, it is not the concrete something itself with which that exposition begins but only the simple immediacy from which the movement starts. And further, if something concrete is taken as the beginning, the conjunction of the determinations contained in it demand proof, and this is lacking.

§ 121

If, therefore, in the expression of the absolute, or eternal, or God (and God has the absolutely undisputed right that the beginning be made with him) — if in the intuition or thought of these there is implied more than pure being — then this more must make its appearance in our knowing only as something thought, not as something imagined or figurately conceived; let what is present in intuition or figurate conception be as rich as it may, the determination which first emerges in knowing is simple, for only in what is simple is there nothing more than the pure beginning; only the immediate is simple, for only in the immediate has no advance yet been made from a one to an other. Consequently, whatever is intended to be expressed or implied beyond being, in the richer forms of representing the absolute or God, this is in the beginning only an empty word and only being; this simple determination which has no other meaning of any kind, this emptiness, is therefore simply as such the beginning of philosophy.

§ 122

This insight is itself so simple that this beginning as such requires no preparation or further introduction; and, indeed, these preliminary, external reflections about it were not so much intended to lead up to it as rather to eliminate all preliminaries.

General Division of Being

§ 123

Being is determined, first, as against another in general; Secondly, as immanently self-determining; Thirdly, setting aside the preliminary character of this division, it is the abstract indeterminateness and immediacy in which it must be the beginning.

§ 124

According to the first determination, being is classified as distinct from essence, for later in its development it proves to be in its totality only one sphere of the Notion and to this sphere as moment, it opposes another sphere.

§ 125

According to the second determination, it is the sphere within which fall the determinations and the entire movement of its reflection. Here, being will posit itself in three determinations:

I as determinateness as such: quality
II as sublated determinateness: magnitude, quantity
III as qualitatively determined quantity: measure.

§ 126

At this stage, this division is, as was remarked of these divisions generally in the Introduction, a preliminary

statement; its determinations have first to arise from the movement of being itself and in so doing define and justify themselves. As regards the divergence of this classification from the usual presentation of the categories, namely, as quantity, quality, relation and modality — these moreover with Kant are supposed to be only titles for his categories though they are, in fact, themselves categories, only more general ones — this calls for no special comment here, as the entire exposition will show a complete divergence from the usual arrangement and significance of the categories.

§ 127

This only perhaps can be remarked, that hitherto the determination of quantity has been made to precede quality and this as is mostly the case — for no given reason. It has already been shown that the beginning is made with being as such, therefore, with qualitative being. It is easily seen from a comparison of quality with quantity that the former by its nature is first. For quantity is quality which has already become negative; magnitude is the determinateness which is no longer one with being but is already differentiated from it, sublated quality which has become indifferent. It includes the alterableness of being, although the category itself, namely Being, of which it is the determination, is not altered by it. The qualitative determinateness, on the other hand, is one with its being: it neither goes beyond it nor is internal to it, but is its immediate limitedness. Quality therefore, as the immediate determinateness, is primary and it is with it that the beginning must be made.

§ 128

Measure is a relation, but not relation in general, for it is the specific relation between quality and quantity; the categories which Kant includes under relation will come up for consideration in quite another place. Measure can also, if one wishes, be regarded as a modality; but since with Kant modality is supposed no longer to constitute a determination of the content, but to concern only the relation of the content to thought, to the subjective element, it is a quite heterogeneous relation and is not pertinent here.

§ 129

The third determination of being falls within the section Quality, for as abstract immediacy it reduces itself to a single determinateness in relation to its other determinatenesses within its sphere.

Quality – Quantity – Measure

Section One: Determinateness (Quality)

§ 130

Being is the indeterminate immediate; it is free from determinateness in relation to essence and also from any which it can possess within itself. This reflectionless being is being as it is immediately in its own self alone.

§ 131

Because it is indeterminate being, it lacks all quality; but in itself, the character of indeterminateness attaches to it only in contrast to what is determinate or qualitative. But determinate being stands in contrast to being in general, so that the very indeterminateness of the latter constitutes its quality. It will therefore be shown that the first being is in itself determinate, and therefore, secondly, that it passes over into determinate being — is determinate being — but that this latter as finite being sublates itself and passes over into the infinite relation of being to its own self, that is, thirdly, into being-for-self.

Chapter 1 Being

A Being

§ 132

Being, pure being, without any further determination. In its indeterminate immediacy it is equal only to itself. It is also not unequal relatively to an other; it has no diversity within itself nor any with a reference outwards. It would not be held fast in its purity if it contained any determination or content which could be distinguished in it or by which it could be distinguished from an other. It is pure indeterminateness and emptiness. There is nothing to be intuited in it, if one can speak here of intuiting; or, it is only this pure intuiting itself. Just as little is anything to be thought in it, or it is equally only this empty thinking. Being, the indeterminate immediate, is in fact nothing, and neither more nor less than nothing.

B Nothing

§ 133

Nothing, pure nothing: it is simply equality with itself, complete emptiness, absence of all determination and content — undifferentiatedness in itself. In so far as intuiting or thinking can be mentioned here, it counts as a distinction whether something or nothing is intuited or thought. To intuit or think nothing has, therefore, a meaning; both are distinguished and thus nothing is (exists) in our intuiting or thinking; or rather it is empty intuition and thought itself, and the same empty intuition or thought as pure being. Nothing is, therefore, the same determination, or rather absence of determination, and thus altogether the same as, pure being.

C Becoming

1. Unity of Being and Nothing

§ 134

Pure Being and pure nothing are, therefore, the same. What is the truth is neither being nor nothing, but that being — does not pass over but has passed over — into nothing, and nothing into being. But it is equally true that they are not undistinguished from each other, that, on the contrary, they are not the same, that they are absolutely distinct, and yet that they are unseparated and inseparable and that each each immediately vanishes in its opposite. Their truth is therefore, this movement of the immediate vanishing of the one into the other: becoming, a movement in which both are distinguished, but by a difference which has equally immediately resolved itself.

Remark 1: The Opposition of Being and Nothing in Ordinary Thinking

Remark 2: Defectiveness of the Expression 'Unity, Identity of Being and Nothing'

Remark 3: The Isolating of These Abstractions

Remark 4: Incomprehensibility of the Beginning

2. Moments of Becoming: Coming-to-be and Ceasing-to-be 3. The Sublation of Becoming Remark: The Expression 'To Sublate'

§ 184

To sublatare, and the sublatare (that which exists ideally as a moment), constitute one of the most important notions in philosophy. It is a fundamental determination which repeatedly occurs throughout the whole of philosophy, the meaning of which is to be clearly grasped and especially distinguished from nothing. What is sublatare is not thereby reduced to nothing. Nothing is immediate; what is sublatare, on the other hand, is the result of mediation; it is a non-being but as a result which had its origin in a being. It still has, therefore, in itself the determinate from which it originates.

§ 185

'To sublatare' has a twofold meaning in the language: on the one hand it means to preserve, to maintain, and equally it also means to cause to cease, to put an end to. Even 'to preserve' includes a negative element, namely, that something is removed from its influences, in order to preserve it. Thus what is sublatare is at the same time preserved; it has only lost its immediacy but is not on that account annihilated.

§ 186

The two definitions of 'to sublatare' which we have given can be quoted as two dictionary meanings of this word. But it is certainly remarkable to find that a language has come to use one and the same word for two opposite meanings. It is a delight to speculative thought to find in the language words which have in themselves a speculative meaning; the German language has a number of such. The double meaning of the Latin *tollere* (which has become famous through the Ciceronian pun: *tollendum est Octavium*) does not go so far; its affirmative determination signifies only a lifting-up. Something is sublatare only in so far as it has entered into unity with its opposite; in this more particular signification as something reflected, it may fittingly be called a moment. In the case of the lever, weight and distance from a point are called its mechanical moments on account of the sameness of their effect, in spite of the contrast otherwise between something real, such as a weight, and something ideal, such as a mere spatial determination, a line.' We shall often have occasion to notice that the technical language of philosophy employs Latin terms for reflected determinations, either because the mother tongue has no words for them or if it has, as here, because its expression calls to mind more what is immediate, whereas the foreign language suggests more what is reflected.

§ 187

The more precise meaning and expression which being and nothing receive, now that they are moments, is to be ascertained from the consideration of determinate being as the unity in which they are preserved. Being is being, and nothing is nothing, only in their contradistinction from each other; but in their truth, in their unity, they have vanished as these determinations and are now something else. Being and nothing are the same; but just because they are the same they are no longer being and nothing, but now have a different significance. In becoming they were coming-to-be and ceasing-to-be; in determinate being, a differently determined unity, they are again differently determined moments. This unity now remains their base from which they do not again emerge in the abstract significance of being and nothing.

Chapter 2 Determinate Being

§ 188

In considering determinate being the emphasis falls on its determinate character; the determinateness is in the form of being, and as such it is quality. Through its quality, something is determined as opposed to an other, as alterable and finite; and as negatively determined not only against an other but also in its own self. This its negation as at first opposed to the finite something is the infinite; the abstract opposition in which these determinations appear resolves itself into the infinity which is free from the opposition, into being-for-self.

§ 189

The treatment of determinate being falls therefore into three parts:

- A. Determinate being as such
- B. Something and other, finitude
- C. Qualitative infinity.

- A Determinate Being as Such
 - (a) Determinate Being in General
 - (b) Quality
 - (c) Something
- B Finitude
 - (a) Something and Other
 - (b) Determination, Constitution and Limit
 - (c) Finitude
 - [a] The Immediacy of Finitude
 - [b] Limitation and the Ought

Remark: The Ought

§ 262

The ought has recently played a great part in philosophy, especially in connection with morality and also in metaphysics generally, as the ultimate and absolute concept of the identity of the in-itself or self-relation, and of the determinateness or limit.

§ 263

'You can, because you ought' — this expression, which is supposed to mean a great deal, is implied in the notion of ought. For the ought implies that one is superior to the limitation; in it the limit is sublated and the in-itself of the ought is thus an identical self-relation, and hence the abstraction of 'can'. But conversely, it is equally correct that: 'you cannot, just because you ought.' For in the ought, the limitation as limitation is equally implied; the said formalism of possibility has, in the limitation, a reality, a qualitative otherness opposed to it and the relation of each to the other is a contradiction, and thus a 'cannot', or rather an impossibility.

§ 264

In the Ought the transcendence of finitude, that is, infinity, begins. The ought is that which, in the further development, exhibits itself in accordance with the said impossibility as the infinity.

§ 265

With respect to the form of the limitation and the ought, two prejudices can be criticised in more detail. First of all, great stress is laid on the limitations of thought, of reason, and so on, and it is asserted that the limitation cannot be transcended. To make such an assertion is to be unaware that the very fact that something is determined as a limitation implies that the limitation is already transcended. For a determinateness, a limit, is determined as a limitation only in opposition to its other in general, that is, in opposition to that which is free from the limitation; the other of a limitation is precisely the being beyond it. Stone and metal do not transcend their limitation because this is not a limitation for them. If, however, in the case of such general propositions framed by the understanding, such as that limitation cannot be transcended, thought will not apply itself to finding out what is implied in the Notion, then it can be directed to the world of actuality where such proportions show themselves to be completely unreal. just because thought is supposed to be superior to actuality, to dwell apart from it in higher regions and

therefore to be itself determined as an ought-to-be, on the one hand, it does not advance to the Notion, and, on the other hand, it stands in just as untrue a relation to actuality as it does to the Notion.

Because the stone does not think, does not even feel, its limitedness is not a limitation for it, that is, is not a negation in it for sensation, imagination, thought, etc., which it does not possess. But even the stone, as a something, contains the distinction of its determination or in-itself and its determinate being, and to that extent it, too, transcends its limitation; the Notion which is implicit in it contains the identity of the stone with its other. If it is a base capable of being acted on by an acid, then it can be oxidised, and neutralised, and so on. In oxidation, neutralisation and so on, it overcomes its limitation of existing only as a base; it transcends it, and similarly the acid overcomes its limitation of being an acid. This ought, the obligation to transcend limitations, is present in both acid and caustic base in such a degree that it is only by force that they can be kept fixed as (waterless, that is, purely non-neutral) acid and caustic base.

§ 266

If, however, an existence contains the Notion not merely as an abstract in-itself, but as an explicit, self-determined totality, as instinct, life, ideation, etc., then in its own strength it overcomes the limitation and attains a being beyond it. The plant transcends the limitation of being a seed, similarly, of being blossom, fruit, leaf; the seed becomes the developed plant, the blossom fades away, and so on. The sentient creature, in the limitation of hunger, thirst, etc., is the urge to overcome this limitation and it does overcome it. It feels pain, and it is the privilege of the sentient nature to feel pain; it is a negation in its self, and the negation is determined as a limitation in its feeling, just because the sentient creature has the feeling of its self, which is the totality that transcends this determinateness. If it were not above and beyond the determinateness, it would not feel it as its negation and would feel no pain.

But it is reason, thought, which is supposed to be unable to transcend limitation — reason, which is the universal explicitly beyond particularity as such (that is, all particularity), which is nothing but the overcoming of limitation! Granted, not every instance of transcending and being beyond limitation is a genuine liberation from it, a veritable affirmation; even the ought itself, and abstraction in general, is in imperfect transcending. However, the reference to the wholly abstract universal is a sufficient reply to the equally abstract assertion that limitation cannot be transcended, or, again, even the reference to the infinite in general is a sufficient refutation of the assertion that the finite cannot be transcended.

§ 267

In this connection we may mention a seemingly ingenious fancy of Leibniz: that if a magnet possessed consciousness it would regard its pointing to the north as a determination of its will, as a law of its freedom. On the contrary, if it possessed consciousness and consequently will and freedom, it would be a thinking being. Consequently, space for it would be universal, embracing every direction, so that the single direction to the north would be rather a limitation on its freedom, just as much as being fixed to one spot would be a limitation for a man although not for a plant.

§ 268

On the other hand, the ought is the transcending, but still only finite transcending, of the limitation. Therefore, it has its place and its validity in the sphere of finitude where it holds fast to being-in-itself in opposition to limitedness, declaring the former to be the regulative and essential factor relatively to what is null. Duty is an ought directed against the particular will, against self-seeking desire and capricious interest and it is held up as an ought to the will in so far as this has the capacity to isolate itself from the true. Those who attach such importance to the ought of morality and fancy that morality is destroyed if the ought is not recognized as ultimate truth, and those too who, reasoning from the level of the understanding, derive a perpetual satisfaction from being able to

confront everything there is with an ought, that is, with a 'knowing better' — and for that very reason are just as loath to be robbed of the ought — do not see that as regards the finitude of their sphere the ought receives full recognition. But in the world of actuality itself, Reason and Law are not in such a bad way that they only ought to be — it is only the abstraction of the in-itself that stops at this—any more than the ought is in its own self perennial and, what is the same thing, that finitude is absolute. The philosophy of Kant and Fichte sets up the ought as the highest point of the resolution of the contradictions of Reason; but the truth is that the ought is only the standpoint which clings to finitude and thus to contradiction.

[c] Transition of the Finite into the Infinite

C Infinity

(a) The Infinite in General

(b) Alternating Determination of the Finite and the Infinite

(c) Affirmative Infinity

Transition

Remark 1: The Infinite Progress

Remark 2: Idealism

§ 316

The proposition that the finite is ideal [ideell] constitutes idealism. The idealism of philosophy consists in nothing else than in recognising that the finite has no veritable being. Every philosophy is essentially an idealism or at least has idealism for its principle, and the question then is only how far this principle is actually carried out. This is as true of philosophy as of religion; for religion equally does not recognise finitude as a veritable being, as something ultimate and absolute or as something underived, uncreated, eternal. Consequently the opposition of idealistic and realistic philosophy has no significance. A philosophy which ascribed veritable, ultimate, absolute being to finite existence as such, would not deserve the name of philosophy; the principles of ancient or modern philosophies, water, or matter, or atoms are thoughts, universals, ideal entities, not things as they immediately present themselves to us, that is, in their sensuous individuality — not even the water of Thales. For although this is also empirical water, it is at the same time also the in-itself or essence of all other things, too, and these other things are not self-subsistent or grounded in themselves, but are posited by, are derived from, an other, from water, that is they are ideal entities. Now above we have named the principle or the universal the ideal (and still more must the Notion, the Idea, spirit be so named); and then again we have described individual, sensuous things as ideal in principle, or in their Notion, still more in spirit, that is, as sublated; here we must note, in passing, this twofold aspect which showed itself in connection with the infinite, namely that on the one hand the ideal is concrete, veritable being, and on the other hand the moments of this concrete being are no less ideal — are sublated in it; but in fact what is, is only the one concrete whole from which the moments are inseparable.

§ 317

By the ideal [dem Ideellen] is meant chiefly the form of figurate conception and imagination, and what is simply in my conception, or in the Notion, or in the idea, in imagination, and so on, is called ideal, so that even fancies are counted as ideals — conceptions which are not only distinct from the real world, but are supposed to be essentially not real. In point of fact, the spirit is the idealist proper; in spirit, even as feeling, imagination and still more as thinking and comprehending, the content is not present as a so-called real existence; in the simplicity of the ego such external being is present only as sublated, it is for me, it is ideally in me. This subjective idealism, either in the form of the unconscious idealism of consciousness generally, or consciously enunciated and set up as a principle, concerns only the form of conception according to which a content is mine; in the systematic idealism of subjectivity this form is declared to be the only true exclusive form in opposition to the form of objectivity or reality, of the external existence of that content. Such idealism is [merely] formal because it disregards the content of imagination or thought, which content in being imagined or thought can remain wholly in its finitude. In such an idealism nothing is lost, just as much because the reality of such a finite content, the existence filled with finitude, is preserved, as because, in so far as abstraction is made from such finite reality, the content is supposed

to be of no consequence in itself; and in it nothing is gained for the same reason that nothing is lost, because the ego, conception, spirit, remains filled with the same content of finitude. The opposition of the form of subjectivity and objectivity is of course one of the finitudes; but the content, as taken up in sensation, intuition or even in the more abstract element of conception, of thought, contains finitudes in abundance and with the exclusion of only one of the modes of finitude, namely, of the said form of subjective and objective, these finitudes are certainly not eliminated, still less have they spontaneously fallen away.

Chapter 3 Being-for-self

§ 318

In being-for-self, qualitative being finds its consummation; it is infinite being. The being of the beginning lacks all determination. Determinate being is sublated but only immediately sublated being. It thus contains, to begin with, only the first negation, which is itself immediate; it is true that being, too, is preserved in it and both are united in determinate being in a simple unity, but for that very reason they are in themselves still unequal to each other and their unity is not yet posited. Determinate being is therefore the sphere of difference, of dualism, the field of finitude. Determinateness is determinateness as such, in which being is only relatively, not absolutely determined. In being-for-self, the difference between being and determinateness or negation is posited and equalised; quality, otherness, limit — like reality, being-in-itself, the ought, and so on—are the imperfect embodiments of the negation in being in which the difference of both still lies at the base. Since, however, in finitude the negation has passed into infinity, into the posited negation of negation, it is simple self-relation and consequently in its own self the equalisation with being, absolutely determined being.

§ 319

Being-for-self is first, immediately a being-for-self — the One.

Secondly, the One passes into a plurality of ones — repulsion — and this otherness of the ones is sublated in their ideality — attraction.

Thirdly, we have the alternating determination of repulsion and attraction in which they collapse into equilibrium, and quality, which in being-for-self reached its climax, passes over into quantity.

A Being-for-self as Such

(a) Determinate Being and Being-for-self

(b) Being-for-one

Remark: The German Expression, 'What For a Thing'
(Meaning 'What Kind of a Thing')

(c) The One

B The One and the Many

(a) The One in its own self

(b) The One and the Void

Remark: Atomism

(c) Many Ones -- Repulsion

Remark: The Monad of Leibniz

C Repulsion and Attraction

(a) Exclusion of the One

Remark: The unity of the One and the Many

(b) The one One of Attraction

(c) The Relation of Repulsion and Attraction

Remark: The Kantian Construction of Matter from the Forces of Attraction and Repulsion

§ 373

Attraction and repulsion, as we know, are usually regarded as forces. This determination of them and — the relationships connected with it have to be compared with the Notions which have resulted from our consideration of them. Conceived as forces, they are regarded as self-subsistent and therefore as not connected with each other through their own nature; that is, they are considered not as moments, each of which is supposed to pass into the other, but rather as fixed in their opposition to each other. Further, they are imagined as meeting in a third, in matter, but in such a manner, that this unification is, counted, as their truth., on the contrary; each is regarded also as a first, as being in and for itself, and matter, or its determinations, are supposed to be realised and produced by them. When it is said that matter has the forces within itself, they are understood to be so conjoined in this unity that they are at the same time presupposed as intrinsically free and independent of each other.

§ 374

Kant, as we know, constructed matter from the forces of attraction and repulsion, or at least he has, to use his own words, set up the metaphysical elements of this construction. It will not be without interest to examine this construction more closely. This metaphysical exposition of a subject matter which not only itself but also in its determinations seemed to belong only to experience is noteworthy, partly because as an experiment with the Notion it at least gave the impulse to the more recent philosophy of nature, to a philosophy which does not make nature as given in sense-perception the basis of science, but which goes to the absolute Notion for its determinations; and partly because in many cases no advance is made beyond the Kantian construction which is held to be a philosophical beginning and foundation for physics.

§ 375

Now it is true that matter as it exists for sense perception is no more a subject matter of logic than are space and its determinations. But the forces of attraction and repulsion, in so far as they are regarded as forces of empirical matter, are also based on the pure determinations here considered of the one and the many and their inter-relationships, which, because these names are most obvious, I have called repulsion and attraction.

§ 376

Kant's method in the deduction of matter from these forces, which he calls a construction, when looked at more closely does not deserve this name, unless any exercise of reflection, even analytical reflection, is to be called a construction; and later philosophers of nature have in fact given the name of construction to the shallowest reasoning and the most baseless concoction of unbridled imagination and thoughtless reflection — and it is especially for the so-called factors of attraction and repulsion that such philosophers have shown a predilection.

§ 377

For Kant's method is basically analytical, not constructive. He presupposes the idea of matter and then asks what forces are required to maintain the determinations he has presupposed. Thus, on the one hand, he demands the force of attraction because, properly speaking, through repulsion alone and without attraction matter could not exist; and on the other hand he derives repulsion, too, from matter and gives as the reason that we think of matter as impenetrable, since it presents itself under this category to the sense of touch by which it manifests itself to us. Consequently, he proceeds, repulsion is at once thought in the concept of matter because it is immediately given therein, whereas attraction is added to the concept syllogistically. But these syllogisms, too, are based on what has just been said, namely, that matter which possessed repulsive force alone, would not exhaust our conception of matter.

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It is evident that this is the method of a cognition which reflects on experience, which first perceives the determinations in a phenomenon, then makes these the foundation, and for their so-called explanation assumes corresponding basic elements or forces which are supposed to produce those determinations of the phenomenon.

§ 378

With respect to this difference as to the way in which cognition finds the forces of repulsion and attraction in matter, Kant further remarks that the force of attraction certainly just as much belongs to the concept of matter 'although it is not contained in it'; this last expression is italicised by Kant. However, it is hard to perceive what this difference is supposed to be; for a determination which belongs to the concept of anything must be truly contained in it.

§ 379

What causes the difficulty and gives rise to this vain subterfuge, is that Kant from the start one-sidedly attributes to the concept of matter only the determination of impenetrability, which we are supposed to perceive by the sense of touch, for which reason the force of repulsion as the holding off of an other from itself is immediately given. But if, further, the existence of matter is supposed to be impossible without attraction, then this assertion is based on a conception of matter taken from sense perception; consequently, the determination of attraction, too, must come within the range of sense perception. It is indeed easy to perceive that matter, besides its being-for-self, which sublates the being-for-other (offers resistance), has also a relation between its self-determined parts, a spatial extension and cohesion, and in rigidity and solidity the cohesion is very firm. Physics explains that the tearing apart, etc., of a body requires a force which shall be stronger than the mutual attraction of the parts of the body. From this observation reflection can just as directly derive the force of attraction or assume it as given, as it did with the force of repulsion. In point of fact, if we consider Kant's arguments from which the force of attraction is supposed to be deduced (the proof of the proposition that the possibility of matter requires a force of attraction as a second fundamental force, loc. cit.), it is apparent that their sole content is this, that through repulsion alone matter would not be spatial Matter being presupposed as filling space, it is credited with continuity, the ground of which is assumed to be the force of attraction.

§ 380

Now if the merit of such a construction of matter were at most that of an analysis (though a merit diminished by the faulty exposition), still the fundamental thought, namely, the derivation of matter from these two opposite determinations as its fundamental forces, must always be highly esteemed. Kant is chiefly concerned to banish the vulgar mechanistic way of thinking which stops short at the one determination of impenetrability, of self-determined and self-subsistent puncticity, and converts into something external the opposite determination, the relation of matter within itself or the relation of a plurality of matters, which in turn are regarded as particular ones — a way of thinking which, as Kant says, will admit no motive forces except pressure and thrust, that is, only action from without. This external manner of thinking always presupposes motion as already externally present in matter, and it does not occur to it to regard motion as something immanent and to comprehend motion itself in matter, which latter is thus assumed as, on its own account, motionless and inert. This stand-point has before it only ordinary mechanics, not immanent and free motion. It is true that Kant sublates this externality in so far as he makes attraction (the relation of matters to one another in so far as these are assumed as separated from one another, or matter generally in its self-externality) a force of matter itself; still, on the other hand, his two fundamental forces within matter remain external to and completely independent of each other.

§ 381

The fixed difference of these two forces attributed to them from that external standpoint is no less null than any other distinction must show itself to be which, in respect of its specific content, is made into something

supposedly fixed; because these forces are only moments which pass over into each other, as we saw above when they were considered in their truth. I go on to consider these other distinctions as they are stated by Kant.

§ 382

He defines the force of attraction as a penetrative force by which one bit of matter can act directly on the parts of another even beyond the area of contact; the force of repulsion, on the other hand, he defines as a surface force through which bits of matter can act on each other only in the common area of contact. The reason adduced that the latter can be only a surface force is as follows: 'The parts in contact each limit the sphere of action of the other, and the force of repulsion cannot move any more distant part except through the agency of the intervening parts; an immediate action of one part of matter on another passing right across these intervening parts by forces of expansion (which means here, forces of repulsion) is impossible.'

§ 383

But here we must remember that in assuming 'nearer' or 'more distant' parts of matter, the same distinction would likewise arise with respect to attraction, namely, that though one atom acted on another, yet a third, more distant atom (between which and the first atom, the second atom would be), would first enter into the sphere of attraction of the intervening atom nearer to it; therefore the first atom would not have an immediate, simple action on the third, from which it would follow that the action of the force of attraction, like that of repulsion, is equally mediated. Further, the genuine penetration of the force of attraction could of necessity consist only in this, that every part of matter was in and for itself attractive, not that a certain number of atoms behaved passively and only one atom actively. But we must at once remark with respect to the force of repulsion itself that in the passage quoted, 'parts in contact' are mentioned which implies solidity and continuity of a matter already finished and complete which would not permit the passage through it of a repelling force. But this solidity of matter in which parts are in contact and are no longer separated by the void already presupposes that the force of repulsion is sublated; according to the sensuous conception of repulsion which prevails here, parts in contact are to be taken as those which do not repel each other. It therefore follows, quite tautologically, that where repulsion is assumed to be not, there no repulsion can take place. But from this nothing else follows which could serve to determine the force of repulsion. However, reflection on the statement that parts in contact are in contact only in so far as they hold themselves apart, leads directly to the conclusion that the force of repulsion is not merely on the surface of matter but within the sphere which was supposed to be only a sphere of attraction.

§ 384

Kant assumes further that 'through the force of attraction, matter only occupies space but does not fill it'; and 'because matter through the force of attraction does not fill space, this force can act across empty space since there is no intervening matter to limit it'. This distinction is much the same as the one mentioned above where a determination was supposed to belong to the concept of a thing but not to be contained in it; here, then, matter is supposed only to occupy a space but not to fill it. There it is repulsion, if we stop at the first determination of matter, through which the ones repel one another and so are only negatively related to one another, here that means, by empty space. Here, however, it is the force of attraction which keeps space empty; it does not fill space by its connection of the atoms, in other words, it keeps the atoms in a negative relation to one another. We see that Kant here unconsciously realises what is implicit in the nature of the subject matter, when he attributes to the force of attraction precisely what, in accordance with the first determination, he attributed to the opposite force. While he was busy with establishing the difference between the two forces, it happened that one had passed over into the other. Thus through repulsion, on the other hand, matter is supposed to fill a space, and consequently through repulsion the empty space left by the force of attraction vanishes. In point of fact repulsion, in doing away with empty space, also destroys the negative relation of the atoms or ones, that is, their repulsion of one another; in –other words, repulsion is determined as the opposite of itself.

§ 385

To this effacing of the differences there is added the confusion arising from the fact that, as we observed at the beginning, Kant's exposition of the opposed forces is analytic; and whereas matter is supposed to be derived from its elements, it is presented throughout the entire discourse as already formed and constituted. In the definition of surface and penetrative force both are assumed as motive forces by means of which matter is supposed to be able to act in one or other of these ways. Here, therefore, they are represented as forces, not through which matter first comes into being but through which matter, as an already finished product, is only set in motion. But in so far as we are speaking of the forces through which different bodies act on one another and are set in motion, this is something quite different from the determination and relation which these forces were supposed to have as [constitutive] moments of matter.

§ 386

The same opposition of attractive and repulsive forces is made by their more developed form of centripetal and centrifugal forces. These appear to offer an essential distinction, since in their sphere there is a fixed single one, a centre, in relation to which the other ones behave as not for themselves, so that the difference between the forces can be linked to this presupposed difference between a single central one and the others which are not independent relatively to it. But if they are to be used for explanation — for which purpose they are assumed to be (like the forces of repulsion and attraction) in an inverse quantitative ratio so that the one increases as the other decreases — then the phenomenon of the motion and its inequality ought to be the result of these forces which were assumed for the purpose of explanation. However, one need only examine the accounts (any of them will do) of a phenomenon like the unequal velocity of a planet in its orbit round the sun, based on the opposition of these forces, to become aware of the confusion which prevails in such explanations, and the impossibility of disentangling the magnitudes of the forces, so that the one which in the explanation is assumed to be decreasing can just as well be assumed to be increasing, and vice versa. To make this evident would require a lengthier exposition than could be given here; but what is necessary for this purpose is adduced later on in connection with the inverted relation.

Section Two: Magnitude (Quantity)

§ 387

The difference between quantity and quality has been stated. Quality is the first, immediate determinateness, quantity is the determinateness which has become indifferent to being, a limit which is just as much no limit, being-for-self which is absolutely identical with being-for-other — a repulsion of the many ones which is directly the non-repulsion, the continuity of them.

§ 388

Because that which is for itself is now posited as not excluding its other, but rather as affirmatively continuing itself into it, it is otherness in so far as determinate being again appears in this continuity and its determinateness is at the same time no longer in a simple self-relation, no longer an immediate determinateness of the determinately existent something, but is posited as self-repelling, as in fact having the relation-to-self as a determinateness in another something (which is for itself; and since they are at the same time indifferent, relationless limits reflected into themselves, the determinateness in general is outside itself, an absolutely self-external determinateness and an equally external something; such a limit, the indifference of the limit within itself and of the something to the limit, constitutes the quantitative determinateness of the something.

§ 389

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In the first place, pure quantity is to be distinguished from itself as a determinate quantity, from quantum. As the former, it is in the first place real being–for–self which has returned into itself and which as yet contains no determinateness: a compact, infinite unity which continues itself into itself.

§ 390

Secondly, this develops a determinateness which is posited in it as one which is at the same time no determinateness, as only an external one. It becomes quantum. Quantum is indifferent determinateness, that is, a self–transcending, self–negating determinateness; as this otherness of otherness it relapses into the infinite progress. But the infinite quantum is the indifferent determinateness sublated, it is the restoration of quality.

§ 391

Thirdly, quantum in a qualitative form is quantitative ratio. Quantum transcends itself only generally: in ratio, however, its transition into its otherness is such that this otherness in which it has its determination is at the same time posited, is another quantum. Thus quantum has returned into itself and in its otherness is related to itself.

§ 392

At the base of this ratio there is still the externality of quantum; the quanta which are related to each other are indifferent, that is, they have their self–relation in such self–externality. The ratio is thus only a formal unity of quality and quantity. Its dialectic is its transition into their absolute unity, into Measure.

Remark: Something's Limit as Quality

Chapter 1 Quantity

A. PURE QUANTITY

§ 395

Quantity is sublated being–for–self; the repelling one which related itself only negatively to the excluded one, having passed over into relation to it, treats the other as identical with itself, and in doing so has lost its determination: being–for–self has passed over into attraction. The absolute brittleness of the repelling one has melted away into this unity which, however, as containing this one, is at the same time determined by the immanent repulsion, and as unity of the self–externality is unity with itself. Attraction is in this way the moment of continuity in quantity.

§ 396

Continuity is, therefore, simple, self–same self–relation, which is not interrupted by any limit or exclusion; it is not, however, an immediate unity, but a unity of ones which possess being–for–self. The asunderness of the plurality is still contained in this unity, but at the same time as not differentiating or interrupting it. In continuity, the plurality is posited as it is in itself; the many are all alike, each is the same as the other and the plurality is, consequently, a simple, undifferentiated sameness. Continuity is this moment of self–sameness of the asunderness, the self–continuation of the different ones into those from which they are distinguished.

§ 397

In continuity, therefore, magnitude immediately possesses the moment of discreteness — repulsion, as now a

moment in quantity. Continuity is self-sameness, but of the Many which, however, do not become exclusive; it is repulsion which expands the selfsameness to continuity. Hence discreteness, on its side, is a coalescent discreteness, where the ones are not connected by the void, by the negative, but by their own continuity and do not interrupt this self-sameness in the many.

§ 398

Quantity is the unity of these moments of continuity and discreteness, but at first it is so in the form of one of them, continuity, as a result of the dialectic of being-for-self, which has collapsed into the form of self-identical immediacy. Quantity is, as such, this simple result in so far as being-for-self has not yet developed its moments and posited them within itself. It contains them to begin with as being-for-self posited as it is in truth. The determination of being-for-self was to be a self-sublating relation-to-self, a perpetual coming-out-of-itself. But what is repelled is itself; repulsion is, therefore, the creative flowing away of itself. On account of the self-sameness of what is repelled, this distinguishing or differentiation is an uninterrupted continuity; and because of the coming-out-of-itself this continuity, without being interrupted, is at the same time a plurality, which no less immediately remains in its self-identicalness.

Remark 1: The Conception of Pure Quantity

Remark 2: The Kantian Antinomy of the Indivisibility and the Infinite Divisibility

B Continuous and Discrete Magnitude Remark: The Usual Separation of These Magnitudes

§ 432

In the usual ideas of continuous and discrete magnitude, it is overlooked that each of these magnitudes contains both moments, continuity and discreteness, and that the distinction between them consists only in this, that in one of the moments the determinateness is posited and in the other it is only implicit. Space, time, matter, and so forth are continuous magnitudes in that they are repulsions from themselves, a streaming forth out of themselves which at the same time is not their transition or relating of themselves to a qualitative other. They possess the absolute possibility that the one may be posited in them at any point — not the empty possibility of a mere otherness (as when it is said, it is possible that a tree might stand in the place of this stone), but they contain the principle of the one within themselves; it is one of the determinations which constitute them.

§ 433

Conversely, in discrete magnitude continuity is not to be overlooked; this moment is, as has been shown, the one as unity.

Continuous and discrete magnitude can be regarded as species of quantity, provided that magnitude is posited, not under any external determinateness, but under the determinatenesses of its own moments; the ordinary transition from genus to species allows external characteristics to be attributed to the former according to some external basis of classification. And besides, continuous and discrete magnitude are not yet quanta; they are only quantity itself in each of its two forms. They are perhaps, called magnitudes in so far as they have in common with quantum simply this—to be a determinateness in quantity.

C. LIMITATION OF QUANTITY

§ 434

Discrete magnitude has first the one for its principle; secondly, it is a plurality of ones; and thirdly, it is essentially continuous; it is the one as at the same time sublated, as unity, the continuation of itself as such in the discreteness of the ones. Consequently, it is posited as one magnitude, the determinateness of which is the one which, in this posited and determinate being is the excluding one, a limit in the unity. Discrete magnitude as such is immediately not limited; but as distinguished from continuous magnitude it is a determinate being, a something, with the one as its determinateness and also as its first negation and limit.

§ 435

This limit, which is related to the unity and is the negation in it, is also, as the one, self-related; it is thus the enclosing, encompassing limit. Limit here is not at first distinguished from its determinate being as something, but, as the one, is immediately this negative point itself. But the being which here is limited is essentially a continuity, by virtue of which it passes beyond the limit, beyond this one, to which it is indifferent. Real discrete quantity is thus a quantity, or quantum — quantity as a determinate being and a something.

§ 436

Since the one which is a limit includes within itself the many ones of discrete quantity, it equally posits them as sublated within it; and because it is a limit of continuity simply as such, the distinction between continuous and discrete magnitude is here of no significance; or, more correctly, it is a limit to the continuity of the one as much as of the other; both undergo transition into quanta.

Chapter 2 Quantum

§ 437

Quantum, which to begin with is quantity with a determinateness or limit in general is, in its complete determinateness, number. Quantum differentiates itself secondly, into (a) extensive quantum, in which the limit is a limitation of the determinately existent plurality; and (b) intensive quantum or degree, the determinate being having made the transition into being-for-self. Intensive quantum as both for itself and at the same time immediately outside itself — since it is an indifferent limit — has its determinateness in an other. As this manifest contradiction of being determined simply within itself yet having its determinateness outside it, pointing outside itself for it, quantum posited as being in its own self external to itself, passes over thirdly, into quantitative infinity.

A. NUMBER

§ 438

Quantity is quantum, or has a limit, both as continuous and as discrete magnitude. The difference between these two kinds has here, in the first instance, no immediate significance.

§ 439

The very nature of quantity as sublated being-for-self is ipso facto to be indifferent to its limit. But equally, too, quantity is not unaffected by the limit or by being, a quantum; for it contains within itself as its own moment the one, which is absolutely determined and which, therefore, as posited in the continuity or unity of quantity, is its limit, but a limit which remains what it has become, simply a one.

§ 440

This one is thus the principle of quantum, but as the one of quantity. Hence, first, it is continuous, it is a unity; secondly, it is discrete, a plurality of ones, which is implicit in continuous, or explicit in discrete magnitude, the ones having equality with one another, possessing the said continuity, the same unity. Thirdly, this one is also a negation of the many ones as a simple limit, an excluding of its otherness from itself, a determination of itself in opposition to other quanta. Thus the one is [a] self-relating, [b] enclosing and [c] other-excluding limit.

§ 441

Quantum completely posited in these determinations is number. The complete positedness lies in the existence of the limit as a plurality and so in its distinction from the unity. Consequently, number appears as a discrete magnitude, but in the unity it equally possesses continuity. It is, therefore, also quantum in its complete determinateness, for its principle the one, the absolutely determinate. Continuity, in which the one is present only in principle, as a sublated moment — posited as a unity — is the form of indeterminateness.

§ 442

Quantum, merely as such, is limited generally; its limit is an abstract simple determinateness of it. But in quantum as number, this limit is posited as manifold within itself. It contains the many ones which constitute its determinate being, but does not contain them in an indeterminate manner, for the determinateness of the limit falls in them; the limit excludes other determinate being, that is, other pluralities and the ones it encloses are a specific aggregate, the amount — which is the form taken by discreteness in number — the other to which is the unit, the continuity of the amount. Amount and unit constitute the moments of number.

§ 443

As regards amount, we must see more closely how the many ones of which it consists are present in the limit; it is correct to say of amount that it consists of the many, for the ones are in it not as sublated but as affirmatively present, only posited with the excluding limit to which they are indifferent. This, however, is not indifferent to them. In the sphere of determinate being, the relation of the limit to it was primarily such that the determinate being persisted as the affirmative on this side of its limit, while the limit, the negation, was found outside on the border of the determinate being; similarly, the breaking-off [in the counting] of the many ones and the exclusion of other ones appears as a determination falling outside the enclosed ones. But in the qualitative sphere it was found that the limit pervades the determinate being, is coextensive with it, and consequently that it lies in the nature of something to be limited, that is, finite. In the quantitative sphere a number, say a hundred, is conceived in such a manner that the hundredth one alone limits the many to make them a hundred. In one sense this is correct; but on the other hand none of the hundred ones has precedence over any other for they are only equal — each is equally the hundredth; thus they all belong to the limit which makes the number a hundred and the number cannot dispense with any of them for its determinateness. Hence, relatively to the hundredth one, the others do not constitute a determinate being that is in any way different from the limit, whether they are outside or inside it. Consequently, the number is not a plurality over against the enclosing, limiting one, but itself constitutes this limitation which is a specific quantum; the many constitute a number, a two, a ten, a hundred, and so on.

§ 444

Now the limiting one is the number as determined relatively to other numbers, as distinguished from them. But this distinguishing does not become a qualitative determinateness but remains quantitative, falling only within the comparing external reflection; the number, as a one, remains returned into itself and indifferent to others. This indifference of a number to others is an essential determination of it and constitutes the implicit determinedness of the number, but also the number's own externality. Number is thus a numerical one as the absolutely determinate one, which at the same time has the form of simple immediacy and for which, therefore, the relation to other is completely external. Further, one as a number possesses determinateness (in so far as this is a relation to other) as

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the moments of itself contained within it, in its difference of unit and amount; and amount is itself a plurality of ones, that is, this absolute externality is in the one itself. This contradiction of number or of quantum as such within itself is the quality of quantum, in the further determinations of which this contradiction is developed.

Remark 1: The Species of Calculation in Arithmetic; Kant's Synthetic Propositions a priori

Remark 2: The Employment of Numerical Distinctions for Expressing Philosophical Notions

B Extensive and Intensive Quantum

(a) Their Difference

(b) Identity of Extensive and Intensive Magnitude

Remark 1: Examples of This Identity

Remark 2: The determination of degree as applied by Kant to the soul

(c) Alteration of Quantum

C Quantitative Infinity

(a) Its Notion

(b) The Quantitative Infinite Progress

Remark 1: The High Repute of the Progress to Infinity

Remark 2: The Kantian Antinomy of the Limitation and Nonlimitation of the World

(c) The Infinity of Quantum

Remark 1: The Specific Nature of the Notion of the Mathematical Infinite

Remark 2: The Purpose of the Differential Calculus Deduced from its Application

Remark 3: Further Forms Connected With the Qualitative Determinateness of Magnitude

Chapter 3 The Quantitative Relation or Quantitative Ratio

A The Direct Ratio

B Inverse Ratio

C The Ratio of Powers

Remark

§ 695

In the Remarks above on the quantitative infinite, it was shown that this infinite and also the difficulties associated with it have their origin in the qualitative moment which makes its appearance in the sphere of quantity, and also how the qualitative moment of the ratio of powers in particular is the source of various developments and complexities. It was shown that the chief obstacle to a grasp of the Notion of this infinite is the stopping short at its merely negative determination as the negation of quantum, instead of advancing to the simple affirmative determination which is the qualitative moment. The only further remark to be made here concerns the intrusion of quantitative forms into the pure qualitative forms of thought in philosophy. It is the relationship of powers in particular which has been applied recently to the determinations of the Notion. The Notion in its immediacy was called the first power or potence; in its otherness or difference, in the determinate being of its moments, the second power; and in its return into itself or as a totality, the third power. It is at once evident that power as used thus is a category which essentially belongs to quantum — these powers do not bear the meaning of the potentia, the dynamis of Aristotle. Thus, the relationship of powers expresses determinateness in the form or difference which has reached its truth, but difference as it is in the particular Notion of quantum, not as it is in

the Notion as such. In quantum, the negativity which belongs to the nature of the Notion is still far from being posited in the determination proper to the Notion; differences which are proper to quantum are superficial determinations for the Notion itself and are still far from being determined as they are in the Notion. It was in the infancy of philosophic thinking that numbers were used, as by Pythagoras, to designate universal, essential distinctions – and first and second power, and so on are in this respect not a whit better than numbers. This was a preliminary stage to comprehension in the element of pure thought; it was not until after Pythagoras that thought determinations themselves were discovered, i.e., became on their own account objects for consciousness. But to retrogress from such determinations to those of number is the action of a thinking which feels its own incapacity, a thinking which, in Opposition to current philosophical culture which is accustomed to thought determinations, now also makes itself ridiculous by pretending that this impotence is something new, superior, and an advance.

§ 696

There is as little to be said against the expression power when it is used only as a symbol, as there is against the use of numbers or any other kind of symbols for Notions – but also there is just as much to be said against them as against all symbolism whatever in which pure determinations of the Notion or of philosophy are supposed to be represented.

§ 697

Philosophy needs no such help either from the world of sense or from the products of the imagination, or from subordinate spheres in its own peculiar province, for the determinations of such spheres are unfitted for higher spheres and for the whole. This unfitness is manifest whenever categories of the finite are applied to the infinite; the current determinations of force, or substantiality, cause and effect, and so on, are likewise only symbols for expressing, for example, vital or spiritual relationships, i.e. they are untrue determinations for such relationships; and still more so are the powers of quantum and degrees of powers, both for such and for speculative relationships generally.

§ 698

If numbers, powers, the mathematical infinite, and suchlike are to be used not as symbols but as forms for philosophical determinations and hence themselves as philosophical forms, then it would be necessary first of all to demonstrate their philosophical meaning, i.e. the specific nature of their Notion. If this is done, then they themselves are superfluous designations; the determinateness of the Notion specifies its own self and its specification alone is the correct and fitting designation. The use of those forms is, therefore, nothing more than a convenient means of evading the task of grasping the determinations of the Notion, of specifying and of justifying them.

Section Three: Measure

§ 699

Abstractly expressed, in measure quality and quantity are united. Being as such is an immediate identity of the determinateness with itself. This immediacy of the determinateness has sublated itself. Quantity is being which has returned into itself in such a manner that it is a simple self–identity as indifference to the determinateness.

§ 700

But this indifference is only the externality of having the determinateness not in its own self but in an other. Thirdly, we now have self–related externality; as self–related it is also a sublated externality and has within itself

the difference from itself—the difference which, as an externality is the quantitative, and as taken back into itself is the qualitative, moment.

§ 701

In transcendental idealism the categories of quantity and quality are followed, after the insertion of relation, by modality, which may therefore be mentioned here. This category has there the meaning of being the relation of the object to thought. According to that idealism thought generally is essentially external to the thing—in-itself. In so far as the other categories have only the transcendental character of belonging to consciousness, but to the objective element of it, so modality as the category of relation to the subject, to this extent contains relatively the determination of reflection—into—self; i.e. the objectivity which belongs to the other categories is lacking in the categories of modality; these, according to Kant, do not in the least add to the concept as a determination of the object but only express the relation to the faculty of cognition. The categories which Kant groups under modality — namely, possibility, actuality and necessity will occur later in their proper place; Kant did not apply the infinitely important form of triplicity — with him it manifested itself at first only as a formal spark of light — to the genera of his categories (quantity, quality, etc.), but only to their species which, too, alone he called categories. Consequently he was unable to hit on the third to quality and quantity.

§ 702

With Spinoza, the mode is likewise the third after substance and attribute; he explains it to be the affections of substance, or that element which is in an other through which it is comprehended. According to this concept, this third is only externality as such; as has already been mentioned, with Spinoza generally, the rigid nature of substance lacks the return into itself.

§ 703

The observation here made extends generally to those systems of pantheism which have been partially developed by thought. The first is being, the one, substance, the infinite, essence; in contrast to this abstraction the second, namely, all determinateness in general, what is only finite, accidental, perishable, non-essential, etc. can equally abstractly be grouped together; and this is what usually happens as the next step in quite formal thinking. But the connection of this second with the first is so evident that one cannot avoid grasping it as also in a unity with the latter; thus with Spinoza, the attribute is the whole substance, but is apprehended by the intellect which is itself a limitation or mode; but in this way the mode, the non-substantial generally, which can only be grasped through an other, constitutes the other extreme to substance, the third generally. Indian pantheism, too, in its monstrous fantasies has in an abstract way received this development which runs like a moderating thread through its extravagances; a point of some interest in the development is that Brahma, the one of abstract thought, progresses through the shape of Vishnu, particularly in the form of Krishna, to a third form, that of Siva. The determination of this third is the mode, alteration, coming-to-be and ceasing-to-be—the field of externality in general. This Indian trinity has misled to a comparison with the Christian and it is true that in them a common element of the nature of the Notion can be recognised; but it is essential to gain a more precise consciousness of the difference between them; for not only is this difference infinite, but it is the true, the genuine infinite which constitutes it. This third principle is, according to its determination, the dispersal of the unity of substance into its opposite, not the return of the unity to itself — not spirit but rather the non-spiritual. In the true trinity there is not only unity but union, the conclusion of the syllogism is a unity possessing content and actuality, a unity which in its wholly concrete determination is spirit. This principle of the mode and of alteration does not, it is true, altogether exclude the unity; in Spinozism, for example, it is precisely the mode as such which is untrue; substance alone is true and to it everything must be brought back. But this is only to submerge all content in the void, in a merely formal unity lacking all content. Thus Siva, too, is again the great whole, not distinct from Brahma, but Brahma himself. In other words, the difference and the determinateness only vanish again but are not preserved, are not sublated, and the unity does not become a concrete unity, neither is the disunity reconciled. The supreme goal for man

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placed in the sphere of coming-to-be and ceasing-to-be, of modality generally, is submergence in unconsciousness, unity with Brahma, annihilation; the Buddhist Nirvana, Nibbana etc., is the same.

§ 704

Now although the mode as such is abstract externality, indifference to qualitative and quantitative determinations, and in essence the external and unessential elements are not supposed to count, it is still, on the other hand, admitted in many cases that everything depends on the kind and manner of the mode; such an admission means that the mode itself is declared to belong essentially to the substantial nature of a thing, a very indefinite connection but one which at least implies that this external element is not so abstractly an externality.

§ 705

Here the mode has the specific meaning of measure. Spinoza's mode, like the Indian principle of change, is the measureless. The Greek awareness, itself still indeterminate, that everything has a measure — even Parmenides, after abstract being, introduced necessity as the ancient limit by which all things are bounded — is the beginning of a much higher conception than that contained in substance and in the difference of the mode from substance.

§ 706

Measure in its more developed, more reflected form is necessity; fate, Nemesis, was restricted in general to the specific nature of measure, namely, that what is presumptuous, what makes itself too great, too high, is reduced to the other extreme of being brought to nothing, so that the mean of measure, mediocrity is restored. 'The absolute, God, is the measure of all things' is not more intensely pantheistic than the definition: 'The absolute, God, is being,' but it is infinitely truer. Measure, it is true, is an external kind and manner of determinateness, a more or less, but at the same time it is equally reflected into itself, a determinateness which is not indifferent and external but intrinsic; it is thus the concrete truth of being. That is why mankind has revered measure as something inviolable and sacred.

§ 707

The Idea of essence, namely, to be self-identical in the immediacy of its determined being, is already immanent in measure; so that the immediacy is thus reduced by this self-identity to something mediated, which equally is mediated only through this externality, but is a mediation with itself — that is, reflection, the determinations of which are, but in this being are nothing more than moments of their negative unity. In measure, the qualitative moment is quantitative; the determinateness or difference is indifferent and so is no difference, is sublated. This nature of quantity as a return-into-self in which it is qualitative constitutes that being-in-and-for-itself which is essence. But measure is only in itself or in its Notion essence; this Notion of measure is not yet posited. Measure, still as such, is itself the immediate [seiende] unity of quality and quantity; its moments are determinately present as a quality, and quanta thereof; these moments are at first inseparable only in principle [an sich], but do not yet have the significance of this reflected determination. The development of measure contains the differentiation of these moments, but at the same time their relation, so that the identity which they are in themselves becomes their relation to each other, i.e. is posited. The significance of this development is the realisation of measure in which it posits itself as in relation with itself, and hence as a moment. Through this mediation it is determined as sublated; its immediacy and that of its moments vanishes; they are reflected. Measure, having thus realised its own Notion, has passed into essence.

§ 708

At first, measure is only an immediate unity of quality and quantity, so that: (1), we have a quantum with a qualitative significance, a measure. The progressive determining of this consists in explicating what is only

implicit in it, namely, the difference of its moments, of its qualitatively and quantitatively determined being. These moments further develop themselves into wholes of measure which as such are self-subsistent. These are essentially in relationship with each other, and so measure becomes (2), a ratio of specific quanta having the form of self-subsistent measures. But their self-subsistence also rests essentially on quantitative relation and quantitative difference; and so their self-subsistence becomes a transition of each into the other, with the result that measure perishes in the measureless. But this beyond of measure is the negativity of measure only in principle; this results (3), in the positing of the indifference of the determinations of measure, and the positing of real measure — real through the negativity contained in the indifference — as an inverse ratio of measures which, as self-subsistent qualities, are essentially based only on their quantity and on their negative relation to one another, thereby demonstrating themselves to be only moments of their truly self-subsistent unity which is their reflection-into-self and the positing thereof, essence.

§ 709

The development of measure which has been attempted in the following chapters is extremely difficult. Starting from immediate, external measure it should, on the one hand, go on to develop the abstract determination of the quantitative aspects of natural objects (a mathematics of nature), and on the other hand, to indicate the connection between this determination of measure and the qualities of natural objects, at least in general; for the specific proof, derived from the Notion of the concrete object, of the connection between its qualitative and quantitative aspects, belongs to the special science of the concrete. Examples of this kind concerning the law of falling bodies and free, celestial motion will be found in the Encyclopedia. of the Phil. Sciences, 3rd ed., Sections 267 and 270, Remark. In this connection the general observation may be made that the different forms in which measure is realised belong also to different spheres of natural reality. The complete, abstract indifference of developed measure, i.e. the laws of measure, can only be manifested in the sphere of mechanics in which the concrete bodily factor is itself only abstract matter; the qualitative differences of such matter are essentially quantitatively determined; space and time are the purest forms of externality, and the multitude of matters, masses, intensity of weight, are similarly external determinations which have their characteristic determinateness in the quantitative element. On the other hand, such quantitative determinateness of abstract matter is deranged simply by the plurality of conflicting qualities in the inorganic sphere and still more even in the organic world. But here there is involved not merely a conflict of qualities, for measure here is subordinated to higher relationships and the immanent development of measure tends to be reduced to the simple form of immediate measure. The limbs of the animal organism have a measure which, as a simple quantum, stands in a ratio to the other quanta of the other limbs; the proportions of the human body are the fixed ratio of such quanta. Natural science is still far from possessing an insight into the connection between such quantities and the organic functions on which they wholly depend. But the readiest example of the reduction of an immanent measure to a merely externally determined magnitude is motion. In the celestial bodies it is free motion, a motion which is determined solely by the Notion and whose quantitative elements therefore equally depend solely on the Notion (see above); but such free motion is reduced by the living creature to arbitrary or mechanically regular, i.e. a wholly abstract, formal motion.

§ 710

And in the realm of spirit there is still less to be found a characteristic, free development of measure. It is quite evident, for example, that a republican constitution like that of Athens, or an aristocratic constitution tempered by democracy, is suitable only for States of a certain size, and that in a developed civil society the numbers of individuals belonging to different occupations stand in a certain relations to one another; but all this yields neither laws of measure nor characteristic forms of it. In the spiritual sphere as such there occur differences of intensity of character, strength of imagination, sensations, general ideas, and so on; but the determination does not go beyond the indefiniteness of strength or weakness. How insipid and completely empty the so-called laws turn out to be which have been laid down about the relation of strength and weakness of sensations, general ideas, and so on, comes home to one on reading the psychologies which occupy themselves with such laws.

Chapter 1: Specific Quantity

- A The Specific Quantum
- B Specifying Measure
 - (a) The Rule
 - (b) Specifying Measure
 - (c) Relation of the Two Sides as Qualities

Remark

§ 736

The exposition here of the connection between the qualitative nature of something and its quantitative determination has its application in the already indicated example of motion. First of all, in velocity as the direct ratio of space traversed and time elapsed, the magnitude of time is taken as denominator while that of space is taken as numerator. If velocity as such is only a ratio of the space and time in a motion, it is immaterial which of the two moments is to be considered as amount or as unit. Space, however, like weight in specific gravity, is an external, real whole as such — hence amount — whereas time, like volume, is the ideal, negative factor, the side of unity. But here there essentially belongs the more important ratio, that which holds between the magnitudes of space and time in free motion; at first, in the still conditioned motion of a falling body where the time factor is determined as a root and the space factor as a square, or in the absolutely free motion of the celestial bodies where the period of revolution is lower by one power than the distance from the sun, the former being a square and the latter a cube. Fundamental relationships of this kind rest on the nature of the interrelated qualities of space and time and on the kind of relation in which they stand, either as a mechanical motion, i.e. as an unfree motion which is not determined by the Notion of the moments of space and time, or as the descent of a falling body, i.e. as a conditionally free motion, or as the absolutely free celestial motion. These kinds of motion, no less than their laws, rest on the development of the Notion of their moments, of space and time, since these qualities as such (space and time) prove to be in themselves, i.e. in their Notion, inseparable and their quantitative relationship is the being-for-self of measure, is only one measure-determination.

§ 737

In regard to the absolute relations of measure, it is well to bear in mind that the mathematics of nature, if it is to be worthy of the name of science, must be essentially the science of measures — a science for which it is true much has been done empirically, but little as yet from a strictly scientific, that is, philosophical point of view. Mathematical principles of natural philosophy—as Newton called his work—if they are to fulfil this description in a profounder sense than that accorded to them by Newton and by the entire Baconian species of philosophy and science, must contain things of quite a different character in order to bring light into these still obscure regions which are, however, worthy in the highest degree of consideration.

It is a great service to ascertain the empirical numbers of nature, e.g., the distances of the planets from one another; but it is an infinitely greater service when the empirical quanta are made to disappear and they are raised into a universal form of determinations of quantity so that they become moments of a law or of measure — immortal services which Galileo for the descent of falling bodies and Kepler for the motion of the celestial bodies, have achieved. The laws they discovered they have proved in this sense, that they have shown the whole compass of the particulars of observation to correspond to them. But yet a still higher proof is required for these laws; nothing else, that is, than that their quantitative relations be known from the qualities or specific Notions of time and space that are correlated.

Of this kind of proof there is still no trace in the said mathematical principles of natural philosophy, neither is there in the subsequent works of this kind. It has already been remarked in connection with the show of

mathematical proofs of certain relationships in nature, a show based on the misuse of the infinitely small, that it is absurd to try to demonstrate such proofs on a strictly mathematical basis, i.e. neither empirically nor from the standpoint of the Notion. These proofs presuppose their theorems, those very laws, from experience; what they succeed in doing is to reduce them to abstract expressions and convenient formulae.

Undoubtedly the time will come when, with a clearer understanding of what mathematics can accomplish and has accomplished, the entire, real merit of Newton as against Kepler — the sham scaffolding of proofs being discarded — will clearly be seen to be restricted to the said transformation of Kepler's formula and to the elementary analytical treatment accorded to it.

C Being-for-self in Measure

Chapter 2 Real Measure

A The Relation of Self-Subsistent Measures

(a) Combination of Two Measures

(b) Measure of a Series of Measure Relations

(c) Elective Affinity

Remark: Berthollet on Chemical Affinity and Berzelius's Theory of it

B Nodal Line of Measure Relations

Remark: Examples of Such Nodal Lines; the Maxim, 'Nature Does Not Make Leaps'

§ 774

The system of natural numbers already shows a nodal line of qualitative moments which emerge in a merely external succession. It is on the one hand a merely quantitative progress and regress, a perpetual adding or subtracting, so that each number has the same arithmetical relation to the one before it and after it, as these have to their predecessors and successors, and so on. But the numbers so formed also have a specific relation to other numbers preceding and following them, being either an integral multiple of one of them or else a power or a root. In the musical scale which is built up on quantitative differences, a quantum gives rise to an harmonious relation without its own relation to those on either side of it in the scale differing from the relation between these again and their predecessors and successors. While successive notes seem to be at an ever-increasing distance from the keynote, or numbers in succeeding each other arithmetically seem only to become other numbers, the fact is that there suddenly emerges a return, a surprising accord, of which no hint was given by the quality of what immediately preceded it, but which appears as an *actio in distans*, as a connection with something far removed. There is a sudden interruption of the succession of merely indifferent relations which do not alter the preceding specific reality or do not even form any such, and although the succession is continued quantitatively in the same manner, a specific relation breaks in *per saltum*.

§ 775

Such qualitative nodes and leaps occur in chemical combinations when the mixture proportions are progressively altered; at certain points in the scale of mixtures, two substances form products exhibiting particular qualities. These products are distinguished from one another not merely by a more or less, and they are not already present, or only perhaps in a weaker degree, in the proportions close to the nodal proportions, but are bound up with these nodes themselves. For example, different oxides of nitrogen and nitric acids having essentially different qualities are formed only when oxygen and nitrogen are combined in certain specific proportions, and no such specific compounds are formed by the intermediate proportions. Metal oxides, e.g. the lead oxides, are formed at certain quantitative points of oxidation and are distinguished by colours and other qualities. They do not pass gradually

into one another; the proportions lying in between these nodes do not produce a neutral or a specific substance. Without having passed through the intervening stages, a specific compound appears which is based on a measure relation and possesses characteristic qualities. Again, water when its temperature is altered does not merely get more or less hot but passes through from the liquid into either the solid or gaseous states; these states do not appear gradually; on the contrary, each new state appears as a leap, suddenly interrupting and checking the gradual succession of temperature changes at these points. Every birth and death, far from being a progressive gradualness, is an interruption of it and is the leap from a quantitative into a qualitative alteration.

§ 776

It is said, *natura non facit saltum* [there are no leaps in nature]; and ordinary thinking when it has to grasp a coming-to-be or a ceasing-to-be, fancies it has done so by representing it as a gradual emergence or disappearance. But we have seen that the alterations of being in general are not only the transition of one magnitude into another, but a transition from quality into quantity and vice versa, a becoming-other which is an interruption of gradualness and the production of something qualitatively different from the reality which preceded it. Water, in cooling, does not gradually harden as if it thickened like porridge, gradually solidifying until it reached the consistency of ice; it suddenly solidifies, all at once. It can remain quite fluid even at freezing point if it is standing undisturbed, and then a slight shock will bring it into the solid state.

§ 777

In thinking about the gradualness of the coming-to-be of something, it is ordinarily assumed that what comes to be is already sensibly or actually in existence; it is not yet perceptible only because of its smallness. Similarly with the gradual disappearance of something, the non-being or other which takes its place is likewise assumed to be really there, only not observable, and there, too, not in the sense of being implicitly or ideally contained in the first something, but really there, only not observable. In this way, the form of the in-itself, the inner being of something before it actually exists, is transformed into a smallness of an outer existence, and the essential difference, that of the Notion, is converted into an external difference of mere magnitude. The attempt to explain coming-to-be or ceasing-to-be on the basis of gradualness of the alteration is tedious like any tautology; what comes to be or ceases to be is assumed as already complete and in existence beforehand and the alteration is turned into a mere change of an external difference, with the result that the explanation is in fact a mere tautology. The intellectual difficulty attendant on such an attempted explanation comes from the qualitative transition from something into its other in general, and then into its opposite; but the identity and the alteration are misrepresented as the indifferent, external determinations of the quantitative sphere.

§ 778

In the moral sphere, in so far as it is considered under the categories of being, there occurs the same transition from quantity into quality and different qualities appear to be based in a difference of magnitude.

It is through a more or less that the measure of frivolity or thoughtlessness is exceeded and something quite different comes about, namely crime, and thus right becomes wrong and virtue vice. Thus states, too, acquire through their quantitative difference, other things being assumed equal, a distinct qualitative character. With the expansion of the state and an increased number of citizens, the laws and the constitution acquire a different significance. The state has its own measure of magnitude and when this is exceeded this mere change of size renders it liable to instability and disruption under that same constitution which was its good fortune and its strength before its expansion.

C The Measureless

Chapter 3: The Becoming of Essence

A Absolute Indifference

B Indifference as an Inverse Ratio of its Factors

Remark: Centripetal and Centrifugal Force

C Transition into Essence

§ 803

Absolute indifference is the final determination of being before it becomes essence; but it does not attain to essence. It reveals itself as still belonging to the sphere of being through the fact that, determined as indifferent, it still contains difference as an external, quantitative determination; this is its determinate being, contrasted with which absolute indifference is determined as being only implicitly the absolute, not the absolute grasped as actuality. In other words, it is external reflection which stops short at conceiving the differences in themselves or in the absolute as one and the same, thinking of them as only indifferently distinguished, not as intrinsically distinct from one another. The further step which requires to be made here is to grasp that this reflection of the differences into their unity is not merely the product of the external reflection of the subjective thinker, but that it is the very nature of the differences of this unity to sublimate themselves, with the result that their unity proves to be absolute negativity, its indifference to be just as much indifferent to itself, to its own indifference, as it is indifferent to otherness.

§ 804

But we are already familiar with this self-sublating of the determination of indifference; in the development of its positedness, this determination has shown itself to be from every aspect a contradiction. It is in itself the totality in which every determination of being is sublated and contained; it is thus the substrate, but at first only in the one-sided determination of the in-itself, and consequently the differences, namely, the quantitative difference and the inverse ratio of factors, are present in it only in an external manner. As thus the contradiction of itself and its determinedness, of its implicit determination and its posited determinateness, it is the negative totality whose determinatenesses have sublated themselves in themselves and in so doing have sublated this fundamental one-sidedness of theirs, their [merely] implicit being [Ansichsein]. The result is that indifference is now posited as what it in fact is, namely a simple and infinite, negative relation-to-self, its inherent incompatibility with itself, a repelling of itself from itself. The process of determining and being determined is not a transition, nor an external alteration, nor an emergence of determinations in the indifference, but is its own self-relating which is the negativity of itself, of its [merely] implicit being.

§ 805

Now these repelled determinations do not possess themselves, do not emerge as self-subsistent or external determinations, but first, as moments belonging to the implicit unity, they are not expelled from it but are borne by it as the substrate and are filled solely by it; secondly, as determinations which are immanent in the explicated unity, they are only through their repulsion from themselves. The being of the determinations is no longer simply affirmative as in the entire sphere of being, but is now a sheer positedness, the determinations having the fixed character and significance of being related to their unity, each consequently being related to its other and with negation; this is the mark of their relativity.

§ 806

Thus we see that being in general and the being or immediacy of the distinct determinatenesses, no less than the implicit being, has vanished and the unity is being, an immediate presupposed totality such that it is this simple

self–relation only as a result of the sublating of this presupposition, and this presupposedness and immediate being is itself only a moment of its repelling, the original self–subsistence and self–Identity is only as the resulting coming together with itself. Being, in its determining, has thus determined itself to essence, a being which, through the sublating of being, is a simple being–with–itself.

Volume One: The Objective Logic. Book Two: The Doctrine of Essence

Reflection – Appearance – Actuality

§ 807

The truth of being is essence.

Being is the immediate. Since knowing has for its goal knowledge of the true, knowledge of what being is in and for itself, it does not stop at the immediate and its determinations, but penetrates it on the supposition that at the back of this being there is something else, something other than being itself, that this background constitutes the truth of being. This knowledge is a mediated knowing for it is not found immediately with and in essence, but starts from an other, from being, and has a preliminary path to tread, that of going beyond being or rather of penetrating into it. Not until knowing inwardises, recollects itself out of immediate being, does it through this mediation find essence. The German language has preserved essence in the past participle [gewesen] of the verb to be; for essence is past -- but timelessly past -- being.

§ 808

When this movement is pictured as the path of knowing, then this beginning with being, and the development that sublates it, reaching essence as a mediated result, appears to be an activity of knowing external to being, and irrelevant to being's own nature.

§ 809

But this path is the movement of being itself. It was seen that being inwardises itself through its on nature, and through this movement into itself becomes essence.

§ 810

If, therefore, the absolute was at first defined as being, now it is defined as essence. Cognition certainly cannot stop short at manifold determinate being, nor yet at being, pure being; the reflection that immediately forces itself on one is that this pure being, the negation of everything finite, presupposes an internalisation, a recollection [Erinnerung] and movement which has purified immediate, determinate being to pure being. Being is accordingly determined as essence, as a being in which everything determinate and finite is negated. It is thus the indeterminate, simple unity from which what is determinate has been eliminated in an external manner; the determinate element itself was external to this unity and, after this elimination, still remains confronting it; for it has not been sublating in itself but only relatively, only in relation to this unity. We have already mentioned that if essence is defined as the sum total of all realities, then these realities likewise are subordinate to the nature of the determinateness and to the abstractive reflection and this sum total reduces to empty oneness. Essence is in this way only a product, an artefact.

§ 811

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External negation — and this is what abstraction is — only shifts the determinatenesses of being away from what is left over as Essence; it only puts them, so to speak, elsewhere, leaving them the affirmative character they possessed before. But in this way, essence is neither in itself nor for itself; what it is, it is through an other, the external, abstract reflection; and it is for an other, namely abstraction and, in general, for the simply affirmative being that remains confronting it. Its character, therefore, is to lack all determinate character, to be inherently lifeless and empty.

§ 812

But essence as it has here come to be, is what it is, through a negativity which is not alien to it but is its very own, the infinite movement of being. It is being that is in itself and for itself; it is absolute being—in-itself in that it is indifferent to every determinateness of being, and otherness and relation—to-other have been completely sublated. But it is not only this being—in-itself; as mere being—in-itself it would be only the abstraction of pure essence; but it is equally essentially being—for-self; it is itself this negativity, the self-sublating of otherness and determinateness.

§ 813

Essence as the completed return of being into itself is thus at first indeterminate essence. The determinateness of being are sublated in it; they are contained in essence in principle but are not posited in it. Absolute essence in this simple equality with itself has no determinate being; but it must develop determinate being, for it is both in itself and for itself, i.e. differentiates the determinations which are implicit in it. Because it is self-repelling or indifferent to itself, negative self-relation, it sets itself over against itself and is infinite being—for-self only in so far as it is at one with itself in this its own difference from itself. The determining then is of a different nature from the determining in the sphere of being, and the determinations of essence have a different character from the determinatenesses of being. Essence is absolute unity of being—in-itself and being—for-itself; consequently its determining remains within this unity and is neither a becoming nor a transition, nor are the determinations themselves an other as other, or relations to other; they are self-subsistent, but at the same time only in their association with each other in this unity. Since essence is at first simple negativity, it now has to posit in its own sphere the determinateness that is only implicit in it, in order to give itself determinate being and then being—for-self.

§ 814

In the whole of logic, essence occupies the same place as quantity does in the sphere of being; absolute indifference to limit. But quantity is this indifference in an immediate determination, and the limit is present in it as an immediately external determinateness, quantity passes over into quantum; the external limit is necessary to quantity and is affirmatively present in it [ist ein ihr seiend]. In essence, — on the other hand, the determinateness is not a simple immediacy but is present only as posited by essence itself; it is not free, but is present only as connected with its unity. The negativity of essence is reflection; and the determinations are reflected, posited by essence itself and remaining in essence as sublated.

§ 815

Essence stands between being and Notion; it constitutes their mean, and its movement is the transition from being into the Notion. Essence is being—in-and-for-itself, but in the determination of being—in-itself; for the general determination of essence is to have proceeded from being, or to be the first negation of being. Its movement consists in positing within itself the negation or determination, thereby giving itself determinate being and becoming as infinite being—for-self what it is in itself. It thus gives itself its determinate being that is equal to its being—in-itself and becomes Notion. For the Notion is the absolute that in its determinate being is absolute, or is in and for itself. But the determinate being which essence gives itself is not yet determinate being as in and for

itself, but as given by essence to itself, or as posited, and is consequently still distinct from the determinate being of the Notion.

§ 816

At first, essence shines or shows within itself, or is reflection; secondly, it appears; thirdly, it manifests itself. In its movement, essence posits itself in the following determinations:

- I. As simple essence, essence in itself, which in its determinations remains within itself.
- II. As emerging into determinate being, or in accordance with its Existence and Appearance.
- III. As essence that is one with its Appearance, as actuality.

Section One: Essence as Reflection Within Itself

§ 817

Essence issues from being; hence it is not immediately in and for itself but is a result of that movement. Or if essence is taken at first as an immediacy, then it is a specific determinate being confronted by another such; it is only essential, as opposed to unessential, determinate being. But essence is being that has been sublated in and for itself; what confronts it is only illusory being [Schein]. The illusory being, however, is essence's own positing.

Essence is first reflection. Reflection determines itself and its determinations are a positedness which is at the same time reflection–into–self.

Secondly, we have to consider these determinations of reflection or essentialities.

Thirdly, essence as the reflection–into–self of its determining converts itself into ground and passes over into Existence and Appearance.

Chapter 1 Illusory Being

§ 818

Essence that issues from being seems to confront it as an opposite; this immediate being is, in the first instance, the unessential.

But secondly, it is more than merely unessential being, it is essenceless being, it is illusory being.

Thirdly, this illusory being is not something external to or other than essence; on the contrary, it is essence's own illusory being. The showing of this illusory being within essence itself is reflection.

A THE ESSENTIAL AND THE UNESSENTIAL

§ 819

Essence is sublated being. It is simple equality with itself, but only in so far as it is the negation of the sphere of being in general.

Essence thus has immediacy confronting it as an immediacy from which it has become and which in this sublating has preserved and maintained itself. In this determination, essence itself is simply affirmative [seiendes], immediate essence, and being is only a negative in relation to essence, not in and for itself; therefore essence is a

determinate negation. In this way, being and essence are again related to each other as others; for each has a being, an immediacy, and these are indifferent to each other, and with respect to this being, being and essence are equal in value.

§ 820

But at the same time, being, as contrasted with essence, is the unessential; in relation to essence, it has the determination of sublated being. Yet in so far as it is only related to essence simply as an other, essence is not strictly essence but only a differently determined being, the essential.

§ 821

The distinction of essential and unessential has caused essence to relapse into the sphere of determinate being, since essence in its initial phase is determined as immediate, simply affirmative [seiendes] essence and hence only as other over against being. The sphere of determinate being is thereby made the base, and the fact that the being in this determinate being is being-in-and-for-itself, is a further determination external to determinate being itself; and conversely, while essence is indeed being-in-and-for-itself, it is so only in relation to an other, in a specific reference. Accordingly, in so far as the distinction is made of an essential and an unessential side in something [Dasein], this distinction is externally posited, a separation of one part of it from another that does not affect the something itself, a division which has its origin in a third. Such a division does not settle what is essential and what is unessential. It originates in some external standpoint and consideration and the same content can therefore be regarded now as essential and again as unessential.

§ 822

Closer consideration shows that when essence is characterised as essential only relatively to what is unessential, it is because it is taken only as sublated being or determinate being. In this way, essence is only the first negation, or the negation which is a determinateness through which being becomes only determinate being, or the latter becomes only an other. But essence is the absolute negativity of being; it is being itself, but not determined only as an other, but being that has sublated itself both as immediate being and also as immediate negation, as negation that is infected with otherness. Thus being, or determinate being, has not preserved itself as an other — for we are in the sphere of essence — and the immediate that is still distinguished from essence is not merely an unessential determinate being but the immediate that is in and for itself a nullity; it is only a non-essence, illusory being.

B ILLUSORY BEING

§ 823

1. Being is illusory being. The being of illusory being consists solely in the sublatedness of being, in its nothingness; this nothingness it has in essence and apart from its nothingness, apart from essence, illusory being is not. It is the negative posited as negative.

§ 824

Illusory being is all that still remains from the sphere of being. But it seems still to have an immediate side that is independent of essence and to be simply an other of essence. The other contains in general the two moments of determinate being and negated determinate being. Since the unessential no longer has a being, all that remains to it of otherness is the pure moment of negated determinate being; illusory being is this immediate, negated determinate being in the determinateness of being, in such wise that it has determinate being only in relation to an other, only in its negated determinate being; the non-self-subsistent which is only in its negation. All that is left to it, therefore, is the pure determinateness of immediacy; it is reflected immediacy, that is, immediacy which is

only by means of its negation and which, when contrasted with its mediation, is nothing but the empty determination of the immediacy of negated determinate being.

§ 825

Thus illusory being is the phenomenon of scepticism, and the Appearance of idealism, too, is such an immediacy which is not a something or a thing, in general, not an indifferent being that would still be, apart from its determinateness and connection with the subject. Scepticism did not permit itself to say 'It is'; modern idealism did not permit itself to regard knowledge as a knowing of the thing-in-itself; the illusory being of scepticism was supposed to lack any foundation of being, and in idealism the thing-in-itself was not supposed to enter into knowledge. But at the same time scepticism admitted a multitude of determinations of its illusory being, or rather its illusory being had for content the entire manifold wealth of the world. In idealism, too, Appearance embraces within itself the range of these manifold determinatenesses.

This illusory being and this Appearance are immediately thus manifoldly determined. This content, therefore, may well have no being, no thing-in-itself at its base; it remains on its own account as it is; the content has only been transferred from being into an illusory being, so that the latter has within itself those manifold determinatenesses, which are immediate, simply affirmative, and mutually related as others. Illusory being is, therefore, itself immediately determinate. It can have this or that content; whatever content it has, illusory being does not posit this itself but has it immediately. The various forms of idealism, Leibnizian, Kantian, Fichtean, and others, have not advanced beyond being as determinateness, have not advanced beyond this immediacy, any more than scepticism did. Scepticism permits the content of its illusory being to be given to it; whatever content it is supposed to have, for scepticism it is immediate. The monad of Leibnitz evolves its ideas and representations out of itself; but it is not the power that generates and binds them together, rather do they arise in the monad like bubbles; they are indifferent and immediate over against one another and the same in relation to the monad itself. Similarly, the Kantian Appearance is a given content of perception; it presupposes affections, determinations of the subject, which are immediate relatively to themselves and to the subject. It may well be that the infinite obstacle of Fichte's idealism has no underlying thing-in-itself, so that it becomes purely a determinateness in the ego; but for the ego, this determinateness which it appropriates and whose externality it sublates is at the same time immediate, a limitation of the ego, which it can transcend but which has in it an element of indifference, so that although the limitation is on the ego, it contains an immediate non-being of the ego.

§ 826

2. Illusory being, therefore, contains an immediate presupposition, a side that is independent of essence. But it does not have to be shown that illusory being, in so far as it is distinct from essence, sublates itself and withdraws into essence; for being in its totality has withdrawn into essence; illusory being is in itself a nullity; all that has to be shown is that the determinations which distinguish it from essence are determinations of essence itself, and further, that this determinateness of essence which illusory being is, is sublated in essence itself.

§ 827

It is the immediacy of non-being that constitutes illusory being; but this non-being is nothing else but the negativity of essence present within it. In essence, being is non-being. Its intrinsic nothingness is the negative nature of essence itself. But the immediacy or indifference which this non-being contains is essence's own absolute being-in-itself. The negativity of essence is its equality with itself or its simple immediacy and indifference. Being has preserved itself in essence in so far as the latter in its infinite negativity has this equality with itself; it is through this that essence itself is being. The immediacy of the determinateness in illusory being over against essence is consequently nothing other than essence's own immediacy; but the immediacy is not simply affirmative [seiend], but is the purely mediated or reflected immediacy that is illusory being-being, not as being, but only as the determinateness of being as opposed to mediation; being as a moment.

§ 828

These two moments, namely the nothingness which yet is and the being which is only a moment, or the implicit negativity and the reflected immediacy that constitute the moments of illusory being, are thus the moments of essence itself. What we have here is not an illusory show of being in essence, or an illusory show of essence in being; the illusory being in essence is not the illusory being of an other, but is illusory being per se, the illusory being of essence itself

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§ 829

Illusory being is essence itself in the determinateness of being. Essence has an illusory being because it is determinate within itself and thereby distinguished from its absolute unity. But equally this determinateness is absolutely sublated in its own self. For essence is the self–subsistent, which is as self–mediated through its negation, which negation essence itself is; it is therefore the identical unity of absolute negativity and immediacy. The negativity is negativity per se; it is its relation to itself and is thus in itself immediacy; but it is negative self–relation, a negating that is a repelling of itself, and the intrinsic immediacy is thus negative or determinate in regard to it. But this determinateness is itself absolute negativity, and this determining which is, as determining, immediately the sublating of itself, is a return–into–self.

§ 830

Illusory being is the negative that has a being, but in an other, in its negation; it is a non–self–subsistent being which is in its own self–sublated and null. As such, it is the negative returned into itself, non–self–subsistent being as in its own self not self–subsistent. This self–relation of the negative or of non–self–subsistent being is its immediacy; it is an other than the negative itself; it is its determinateness over against itself; or it is the negation directed against the negative. But negation directed against the negative is purely self–related negativity, the absolute sublating of the determinateness itself.

§ 831

The determinateness, therefore, which illusory being is in essence is infinite determinateness; it is the purely self–coincident negative; it is thus the determinateness which as such is self–subsistent and indeterminate. Conversely, the self–subsistent, as self–related immediacy, is equally sheer determinateness and moment and is only as self–related negativity. This negativity that is identical with immediacy and immediacy that is thus identical with negativity, is essence. Illusory being, therefore, is essence itself, but essence in a determinateness, in such a manner, however, that this is only a moment of essence and essence is the reflection of itself within itself.

§ 832

In the sphere of being, there arises over against being as an immediacy, non–being, which is likewise an immediacy, and their truth is becoming. In the sphere of essence, we have first essence opposed to the unessential, then essence opposed to illusory being, that is, to the unessential and to illusory being as the remainder of being. But both essence and illusory being, and also the difference of essence from them, derive solely from the fact that essence is at first taken as an immediate, not as it is in itself, namely, not as an immediacy that is as pure mediation or absolute negativity. The first immediacy is thus only the determinateness of immediacy. The sublating of this determinateness of essence, therefore, consists simply and solely in showing that the unessential

is only illusory being and that the truth is rather that essence contains the illusory being within itself as the infinite immanent movement that determines its immediacy as negativity and its negativity as immediacy, and is thus the reflection of itself within itself. Essence in this its self-movement is reflection

C REFLECTION

- (a) Positing Reflection
- (b) External Reflection
- (c) Determining Reflection

Chapter 2 The Essentialities or Determinations of Reflection

§ 860

Reflection is determinate reflection; hence essence is determinate essence, or it is an essentiality.

Reflection is the showing of the illusory being of essence within essence itself. Essence, as infinite return-into-self, is not immediate but negative simplicity; it is a movement through distinct moments, absolute self-mediation. But it reflects itself into these its moments which consequently are themselves determinations reflected into themselves.

§ 861

Essence is at first, simple self-relation, pure identity. This is its determination, but as such it is rather the absence of any determination.

Secondly, the proper determination is difference, a difference that is, on the one hand, external or indifferent, diversity in general, and on the other hand, is opposed diversity or opposition.

Thirdly, as contradiction, the opposition is reflected into itself and withdrawn into its ground.

Remark: $A = A$

A IDENTITY

B DIFFERENCE

- (a) Absolute Difference
- (b) Diversity

Remark: The Law of Diversity

§ 902

Diversity, like identity, is expressed in its own law. And both these laws are held apart as indifferently different, so that each is valid on its own without respect to the other.

§ 903

All things are different, or: there are no two things like each other. This proposition is, in fact, opposed to the law of identity, for it declares: A is distinctive, therefore A is also not A; or: A is unlike something else, so that it is not simply A but rather a specific A. A's place in the law of identity can be taken by any other substrate, but A as distinctive [als Ungleiches] can no longer be exchanged with any other. True, it is supposed to be distinctive, not from itself, but only from another; but this distinctiveness is its own determination. As self-identical A, it is indeterminate; but as determinate it is the opposite of this; it no longer has only self-identity, but also a negation

and therefore a difference of itself from itself within it.

§ 904

That everything is different from everything else is a very superfluous proposition, for things in the plural immediately involve manyness and wholly indeterminate diversity. But the proposition that no two things are completely like each other, expresses more, namely, determinate difference. Two things are not merely two — numerical manyness is only one—and—the-sameness — but they are different through a determination. Ordinary thinking is struck by the proposition that no two things are like each other — as in the story of how Leibniz propounded it at court and caused the ladies to look at the leaves of trees to see whether they could find two alike. Happy times for metaphysics when it was the occupation of courtiers and the testing of its propositions called for no more exertion than to compare leaves! The reason why this proposition is striking lies in what has been said, that two, or numerical manyness, does not contain any determinate difference and that diversity as such, in its abstraction, is at first indifferent to likeness and unlikeness. Ordinary thinking, even when it goes on to a determination of diversity, takes these moments themselves to be mutually indifferent, so that one without the other, the mere likeness of things without unlikeness, suffices to determine whether the things are different even when they are only a numerical many, not unlike, but simply different without further qualification. The law of diversity, on the other hand, asserts that things are different from one another through unlikeness, that the determination of unlikeness belongs to them just as much as that of likeness, for determinate difference is constituted only by both together.

§ 905

Now this proposition that unlikeness must be predicated of all things, surely stands in need of proof; it cannot be set up as an immediate proposition, for even in the ordinary mode of cognition a proof is demanded of the combination of different determinations in a synthetic proposition, or else the indication of a third term in which they are mediated. This proof would have to exhibit the passage of identity into difference, and then the passage of this into determinate difference, into unlikeness. But as a rule this is not done. We have found that diversity or external difference is, in truth, reflected into itself, is difference in its own self, that the indifferent subsistence of the diverse is a mere positedness and therefore not an external, indifferent difference, but a single relation of the two moments.

§ 906

This involves the dissolution and nullity of the law of diversity. Two things are not perfectly alike; so they are at once alike and unlike; alike, simply because they are things, or just two, without further qualification — for each is a thing and a one, no less than the other — but they are unlike *ex hypothesi*. We are therefore presented with this determination, that both moments, likeness and unlikeness, are different in one and the same thing, or that the difference, while falling asunder, is at the same time one and the same relation. This has therefore passed over into opposition.

§ 907

The togetherness of both predicates is held asunder by the 'in so far', namely, when it is said that two things are alike in so far as they are not unlike, or on the one side or in one respect are alike, but on another side or in another respect are unlike. The effect of this is to remove the unity of likeness and unlikeness from the thing, and to adhere to what would be the thing's own reflection and the merely implicit reflection of likeness and unlikeness, as a reflection external to the thing. But it is this reflection that, in one and the same activity, distinguishes the two sides of likeness and unlikeness, hence contains both in one activity, lets the one show, be reflected, in the other. But the usual tenderness for things, whose only care is that they do not contradict themselves, forgets here as elsewhere that in this way the contradiction is not resolved but merely shifted

elsewhere, into subjective or external reflection generally, and this reflection in fact contains in one unity as sublated and mutually referred, the two moments which are enunciated by this removal and displacement as a mere positedness.

(c) Opposition
C CONTRADICTION

Remark 1: Unity of Positive and Negative

Remark 2: The Law of the Excluded Middle

Remark 3: The Law of Contradiction

Chapter 3 Ground

Remark: The Law of Ground

A ABSOLUTE GROUND
(a) Form and Essence
(b) Form and Matter
(c) Form and Content
B DETERMINATE GROUND
(a) Formal Ground

Remark: Formal Method of Explanation From Tautological Grounds

(b) Real Ground

Remark: Formal Method of Explanation From a Ground Distinct From That Which is Grounded

(c) The Complete Ground

C CONDITION
(a) The Relatively Unconditioned
(b) The Absolutely Unconditioned
(c) The Emergence of the Fact into Existence

§ 1033

When all the conditions of a fact are present, it enters into Existence. The fact is, before it exists; it is, in fact, as essence or as an unconditioned; secondly, it has determinate being or is determinate, and this in the two-fold manner above considered, on the one hand, in its conditions, and on the other, in its ground. In the former, it has given itself the form of external groundless being because it is, as absolute reflection, negative self-relation, and it makes itself into its own presupposition.

§ 1034

This presupposed un-conditioned is therefore the groundless immediate, whose being is nothing except to be present as something groundless. When, therefore, all the conditions of the fact are present, that is when the totality of the fact is posited as a groundless immediate, this scattered multiplicity inwardises [erinnert] itself in its own self. The whole fact must be present in its conditions, or all the conditions belong to its Existence, for all of them constitute the reflection; or, determinate being, because it is condition, is determined by form; consequently

its determinations are determinations of reflection and the positing of one essentially involves the positing of the others. The inwardisation of the conditions is at first the falling to the ground [das Zugrundegehen] of immediate determinate being and the becoming of the ground. But this makes the ground a posited ground, that is, it is just as much sublated ground and immediate being, as it is ground. When therefore all the conditions of the fact are present, they sublimate themselves as immediate being and presupposition, and equally ground sublates itself. Ground emerges merely as an illusory being that immediately vanishes; accordingly, this emergence is the tautological movement of the fact to itself, and its mediation by conditions and ground is the vanishing of both. The emergence into Existence is therefore immediate in such a manner that it is mediated only by the vanishing of mediation.

§ 1035

The fact emerges from the ground. It is not grounded or posited by it in such a manner that ground remains as a substrate; on the contrary, the positing is the movement of the ground outwards to itself and its simple vanishing. Through its union with the conditions, ground receives an external immediacy and the moment of being. But it receives this not as something external, nor through an external relation; on the contrary, as ground, it makes itself into a positedness, its simple essentiality unites with itself in the positedness and is, in this sublation of itself, the vanishing of its difference from its positedness, and is thus simple essential immediacy. Ground, therefore, does not remain behind as something distinct from the grounded, but the truth of grounding is that in it ground is united with itself, so that its reflection into another is its reflection into itself. Consequently, the fact is not only the unconditioned but also the groundless, and it emerges from ground only in so far as ground has 'fallen to the ground' and ceased to be ground: it emerges from the groundless, that is, from its own essential negativity or pure form.

This immediacy that is mediated by ground and condition and is self-identical through the sublating of mediation, is Existence.

Section Two: Appearance

§ 1036

Essence must appear

Being is the absolute abstraction; this negativity is not something external to being, which is being, and nothing but being, only as this absolute negativity. For the same reason, being only is as self-sublating being and is essence. But, conversely, essence as simple equality with itself is likewise being. The doctrine of being contains the first proposition: being is essence. The second proposition: essence is being, constitutes the content of the first section of the doctrine of essence. But this being into which essence makes itself is essential being, Existence; it is a being that has come forth from negativity and inwardness.

§ 1037

Thus essence appears. Reflection is the showing of illusory being within essence itself. Its determinations are enclosed within the unity simply and solely as posited, sublated determinations; or, reflection is essence which, in its positedness, is immediately identical with itself. But since essence is ground, it gives itself a real determination through its reflection, which is self-sublating or which returns into itself; further, since this determination, or the otherness, of the ground relation sublates itself in the reflection of the ground and becomes Existence, this endows the form determinations with an element of self-subsistence. Their illusory being completes itself to become Appearance.

The essentiality that has advanced to immediacy is, in the first instance, Existence, and an existent or thing — as an undifferentiated unity of essence with its immediacy. It is true that the thing contains reflection, but its negativity is, in the first instance, extinguished in its immediacy; but because its ground is essentially reflection, its immediacy sublates itself and the thing makes itself into positedness.

§ 1038

Secondly, then, it is Appearance. Appearance is that which the thing is in itself, or its truth. But this merely posited Existence which is reflected into otherness is equally the transcending of its itself in its infinitude; to the world of appearance is opposed the world that is reflected into itself, the world of essence.

§ 1039

But the being that appears and essential being, simply stand in relation to one another. Thus Existence is, thirdly, essential relation; what appears manifests what is essential, and this is in its Appearance.

The relation is the still-imperfect union of reflection-into-otherness and reflection-into-self; the perfect interpenetration of both is actuality.

Chapter 1 Existence

A The Thing and its Properties

(a) Thing-in-itself and Existence

(b) Property

Remark: The Thing-in-itself of Transcendental Idealism

§ 1060

Mention has already been made above of the thing-in-itself in connection with the moment of determinate being, of being-in-itself, and it was remarked that the thing-in-itself as such is nothing else but the empty abstraction from all determinateness, of which admittedly we can know nothing, for the very reason that it is supposed to be the abstraction from every determination. The thing-in-itself being thus presupposed as the indeterminate, all determination falls outside it into an alien reflection to which it is indifferent.

§ 1061

For transcendental idealism this external reflection is consciousness. Since this philosophical system places every determinateness of things both as regards form and content, in consciousness, the fact that I see the leaves of a tree not as black but as green, the sun as round and not square, and taste sugar as sweet and not bitter, that I determine the first and second strokes of a clock as successive and not as one beside the other, nor determine the first as cause and the second as effect, and so on, all this is something which, from this standpoint, falls in me, the subject.

§ 1062

This crude presentation of subjective idealism is directly contradicted by the consciousness of freedom, according to which I know myself rather as the universal and undetermined, and separate off from myself those manifold and necessary determinations, recognising them as something external for me and belonging only to things. In this consciousness of its freedom the ego is to itself that true identity reflected into itself, which the thing-in-itself was supposed to be. I have shown elsewhere that this transcendental idealism does not get away from the

limitation of the ego by the object, in general, from the finite world, but only changes the form of the limitation, which remains for it an absolute, merely giving it a subjective instead of an objective shape and making into determinatenesses of the ego and into a turbulent whirlpool of change within it (as if the ego were a thing) that which the ordinary consciousness knows as a manifoldness and alteration belonging only to things external to it. At present we are considering only the thing-in-itself and the reflection which is in the first instance external to it; this reflection has not yet determined itself to consciousness, nor the thing-in-itself to ego. We have seen from the nature of the thing-in-itself and of external reflection that this same external reflection determines itself to be the thing-in-itself, or, conversely, becomes the first thing-in-itself's own determination.

§ 1063

Now the inadequacy of the standpoint at which this philosophy stops short consists essentially in holding fast to the abstract thing-in-itself as an ultimate determination, and in opposing to the thing-in-itself reflection or the determinateness and manifoldness of the properties; whereas in fact the thing-in-itself essentially possesses this external reflection within itself and determines itself to be a thing with its own determinations, a thing endowed with properties, in this way demonstrating the abstraction of the thing as a pure thing-in-itself to be an untrue determination.

(c) The Reciprocal Action of Things
B The Constitution of the Thing out of Matters
C Dissolution of the Thing

Chapter 2 Appearance

§ 1080

Existence is the immediacy of being to which essence has restored itself again. This immediacy is in itself the reflection of essence into itself. Essence, as Existence, has issued from its ground which has itself passed over into it. Existence is this reflected immediacy in so far as it is in its own self absolute negativity. It is now also posited as this in that it has determined itself as Appearance.

§ 1081

Accordingly Appearance is at first essence in its Existence; essence is immediately present in it. The fact that it is not immediate but reflected Existence, constitutes the moment of essence in it; or, Existence as essential Existence is Appearance.

§ 1082

Something is only Appearance — in the sense that Existence as such is only a posited being, not a being in and for itself. This constitutes its essentiality, to have within itself the negativity of reflection, the nature of essence. This is not an alien, external reflection to which essence belongs and which, by comparing essence with Existence, pronounces the latter to be Appearance. On the contrary, as we have seen, this essentiality of Existence which constitutes its Appearance, is the truth of Existence itself. The reflection by virtue of which it is this, is its own.

§ 1083

But if it is said that something is only Appearance, in the sense that contrasted with it immediate Existence is the truth, then the fact is that Appearance is the higher truth; for it is Existence as essential Appearance, whereas Existence, on the contrary, is still essenceless Appearance because it contains only the one moment of

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Appearance, namely, Existence as immediate reflection, not yet as its negative reflection. When Appearance is called essenceless, one thinks of the moment of its negativity as though the immediate by contrast were the positive and the true; but the fact is that this immediate does not as yet contain the essential truth. It is when Existence passes over into Appearance that it ceases to be essenceless.

§ 1084

Essence at first reflects an illusory being [schein] within itself, within its simple identity; as such it is abstract reflection, the pure movement from nothing through nothing back to itself. Essence appears, so that it is now real illusory being, since the moments of illusory being have Existence. As we have seen, Appearance is the thing as the negative mediation of itself with itself; the differences it contains are self–subsistent matters which are the contradiction of being an immediate subsistence and at the same time only in an alien self–subsistence, of therefore having their subsistence in the negation of their own self–subsistence, and again for that very reason also only in the negation of this alien negation, or in the negation of their own negation. Illusory being is the same mediation, but its unstable moments have, in Appearance, the shape of immediate self–subsistence. On the other hand, the immediate self–subsistence which belongs to Existence is, on its part, reduced to a moment. Appearance is accordingly the unity of illusory being and Existence.

§ 1085

Appearance now determines itself further. It is essential Existence; the latter's essentiality is distinguished from Appearance as unessential and these two sides enter into relation with each other. It is therefore at first simple self–identity which also contains various content–determinations; and these themselves as well as their relation are what remains self–equal in the flux of Appearance; this is the law of Appearance.

§ 1086

Secondly, however, the law which is simple in its diversity passes over into opposition; the essential moment of Appearance becomes opposed to Appearance itself, and the world of Appearance is confronted by the world of essence [die an sich seiende Welt].

§ 1087

Thirdly, this opposition returns into its ground; that which is in itself is in the Appearance and conversely that which appears is determined as taken up into its in–itself; Appearance becomes correlation or essential relation.

A The Law of Appearance

B The World of Appearance and the World-in-itself

C Dissolution of Appearance

Chapter 3 The Essential Relation

A The Relation of Whole and Parts

B The Relation of Force and its Expression

(a) The Conditionedness of Force

(b) The Solicitation of Force

(c) The Infinity of Force

C Relation of Outer and Inner

Remark: Immediate Identity of Inner and Outer

§ 1152

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The movement of essence is in general the becoming of the Notion. In the relation of inner and outer, the essential moment of this emerges namely, that its determinations are posited as being in negative unity in such a manner that each immediately is not only its other but also the totality of the whole. But in the Notion as such this totality is the universal—a substrate which is not yet present in the relation of inner and outer. In the negative identity of inner and outer which is the immediate conversion of one of these determinations into the other, there is also lacking that substrate which above was called the fact.

§ 1153

It is very important to notice that the unmediated identity of form is posited here without the movement of the fact itself, a movement pregnant with content. It occurs in the fact as this is in its beginning. Thus pure being is immediately nothing. In general, everything real is, in its beginning, such a merely immediate identity; for in its beginning it has not yet opposed and developed its moments; on the one hand it has not yet inwardised itself out of externality. and on the other hand, it has not yet externalised and brought forth itself, out of inwardness by its activity. It is therefore only the inner as determinateness against the outer, and only the outer as determinateness against the inner. Hence it is partly only an immediate being; partly, in so far as it is equally the negativity which is to be the activity of the development, it is as such essentially only as yet an inner.

This makes itself apparent in all natural, scientific and spiritual development generally and it is essential to recognise that because something is at first, only inner or also is in its Notion, the first stage is for that very reason only its immediate, passive existence.

Thus — to take at once the nearest example — the essential relation here considered is only implicitly [an sich] the relation, only its Notion, or is at first only internal, before it has moved through the mediation of the relation of force and has realised itself. But for this reason it is only the outer, immediate relation, the relation of whole and parts, in which the sides have a mutually indifferent subsistence.

Their identity is not as yet within themselves; it is only internal and the sides therefore fall apart, have an immediate, external subsistence. Thus the sphere of being as such is as yet still the completely inner and is therefore the sphere of simply affirmative [seienden] immediacy or externality. Essence is at first only the inner, and it, too, is for this reason taken as a wholly external, unsystematised, common element; one speaks of public instruction, the press [Schulwesen, Zeitungswesen], and understands thereby something common formed by an external aggregation of existing objects lacking any essential connection or organisation; or to take concrete objects, the seed of the plant, or the child, is at first only inner plant, internal man. But this is why the plant or the man as germ is an immediate, and outer, which has not as yet given itself the negative reference to itself, is something passive, a prey to otherness. Thus God, too, in his immediate Notion is not spirit; spirit is not the immediate, that which is opposed to mediation, but on the contrary is the essence that eternally posits its immediacy and eternally returns out of it into itself.

Immediately, therefore God is only nature. Or, nature is only the Inner God, not God actual as spirit, and therefore not truly God. Or, in our thinking, our first thinking, God is only pure being, or even essence, the abstract absolute, but not God as absolute spirit, which alone is the true nature of God.

Transition to Actuality

Section Three: Actuality

§ 1158

Actuality is the unity of essence and Existence; in it, formless essence and unstable Appearance, or mere

subsistence devoid of all determination and unstable manifoldness, have their truth.

Existence is, indeed, the immediacy which has proceeded from ground, but form is not as yet posited in it. In determining and forming itself it is Appearance; and when this subsistence which is determined only as reflection—into—an—other is developed further into reflection—into—self, it becomes two worlds, two totalities of the content, one of which is determined as reflected into itself, the other as reflected into an other. But the essential relation exhibits their form relation, the consummation of which is the relation of inner and outer in which the content of both is only one identical substrate and equally only one identity of form. By virtue of the fact that this identity is now also identity of form, the form determination of their difference is sublated, and it is posited that they are one absolute totality.

§ 1159

This unity of inner and outer is absolute actuality. But this actuality is, in the first instance, the absolute as such — in so far as it is posited as a unity in which form has sublated itself and made itself into the empty or outer difference of an outer and inner.

Reflection is external in its relation to this absolute, which, it merely contemplates rather than is the absolute's own movement. But since it is essentially this movement, it is so as the negative return of the absolute into itself.

§ 1160

Secondly, we have actuality proper. Actuality, possibility and necessity constitute the formal moments of the absolute, or its reflection.

§ 1161

Thirdly, the unity of the absolute and its reflection is the absolute relation, or rather the absolute as relation to itself — substance.

Chapter 1 The Absolute

A The Exposition of the Absolute

B The Absolute Attribute

C The Mode of the Absolute

Remark: The Philosophy of Spinoza and Leibniz

Chapter 2 Actuality

§ 1187

The absolute is the unity of inner and outer as initial, implicit unity. The exposition appeared as external reflection which, on its side, has the immediate before it as something already given, but is at the same time the movement and relation of this to the absolute, and as such movement leads it back into the absolute and determines it as a mere 'way and manner'. But this 'way and manner' is the determination of the absolute itself, namely, its initial identity or its merely implicit unity. And through this reflection, too, not only is that initial in—itself posited as essenceless determination but, since the reflection is negative self—relation, it is through this alone that the in—itself becomes this mode. This reflection, as sublating itself in its determinations and in general as the self—returning movement, is first truly absolute identity and at the same time is the determining of the absolute or its modality. The mode is therefore the externality of the absolute, but equally only as the reflection of the absolute into itself; or it is the absolute's own manifestation, so that this manifestation is its reflection—into—self

and therefore its being–in–and–for–itself.

§ 1188

The absolute as such manifestation, the absolute which is nothing else and has no content save that of being self–manifestation, is absolute form. Actuality is to be taken as this reflected absoluteness. Being is not yet actual: it is the first immediacy; its reflection is therefore a becoming and transition into an other; or its immediacy is not being–in–and–for–itself. Actuality also stands higher than Existence. True, Existence is the immediacy that has proceeded from ground and conditions, or from essence and its reflection. It is therefore in itself what actuality is, real reflection, but it is not yet the posited unity of reflection and immediacy. Existence therefore passes over into appearance in that it develops the reflection which it contains.

It is the ground that has fallen to the ground; its determination is the restoration of the ground; thus it becomes essential relation and its final reflection is the positing of its immediacy as reflection–into–self, and conversely; now this unity in which Existence or immediacy, and the in–itself, the ground or the reflected are simply moments, is actuality. The actual is therefore manifestation; it is not drawn into the sphere of alteration by its externality, nor is it the reflecting of itself in an other, but it manifests itself; that is, in its externality it is itself and is itself in that alone, namely only as a self–distinguishing and self–determining movement.

§ 1189

Now in actuality as this absolute form, the moments are only as sublated or formal, not yet realised; their difference thus belongs at first to external reflection and is not determined as content.

§ 1190

Actuality as itself the immediate form — unity of inner and outer is thus in the determination of immediacy over against the determination of reflection–into–self; or it is an actuality as against a possibility. Their relation to each other is the third term, the actual determined equally as a being reflected into itself, and this at the same time as a being existing immediately. This third term is necessity.

§ 1191

But first of all, since the actual and the possible are formal differences, their relation is likewise merely formal and consist only in the fact that the one like the other is a positedness, or in contingency.

Now since in contingency, the actual as well as the possible is positedness, they have received determination in themselves; the actual thereby becomes, secondly, real actuality and with it equally emerges real possibility and relative necessity.

Thirdly, the reflection of relative necessity into itself yields absolute necessity, which is absolute possibility and actuality.

- A Contingency
- B Relative Necessity
- C Absolute Necessity

Chapter 3 The Absolute Relation

- A The Relation of Substantiality
- B The Relation of Causality
 - (a) Formal Causality

- (b) The Determinate Relation of Causality
- (c) Action and Reaction

C Reciprocity

§ 1272

In finite causality it is substances that are actively related to each other. Mechanism consists in this externality of causality, where the reflection of the cause into itself in its effect is at the same time a repelling being, or where, in the self-identity which the causal substance has in its effect, the cause equally remains something immediately external to it, and the effect has passed over into another substance. Now, in reciprocity this mechanism is sublated; for it contains first the vanishing of that original persistence of the immediate substantiality, and secondly the coming-to-be of the cause, and hence originativeness as self-mediating through its negation.

§ 1273

At first, reciprocity displays itself as a reciprocal causality of presupposed, self-conditioned substances; each is alike active and passive substance in relation to the other. Since the two, then, are both passive and active, any distinction between them has already been sublated; the difference is only a completely transparent semblance; they are substances only inasmuch as they are the identity of the active and the passive. Reciprocity itself is therefore still only an empty mode of representing this; all that is still required is merely an external bringing together of what is already both in itself and posited. First of all, it is no longer substrates but substances that stand in relation to each other; in the movement of conditioned causality, the still remaining presupposed immediacy has been sublated, and the conditioning factor of the causal activity is still only the passivity of being acted upon, or the passivity of the cause itself. But further, this 'being acted upon' does not originate in another causal substance, but simply from a causality which is conditioned by being acted upon, or is a mediated causality. Consequently, this initially external moment which attaches to cause and constitutes the side of its passivity, is mediated by itself, is produced by its own activity, and is thus the passivity posited by its own activity. Causality is conditioned and conditioning; the conditioning side is passive, but the conditioned side equally is passive. This conditioning or passivity is the negation of cause by the cause itself, in that it essentially converts itself into effect and precisely through this is cause. Reciprocity is, therefore, only causality itself; cause not only has an effect, but in the effect it stands, as cause, in relation to itself.

§ 1274

Causality has hereby returned to its absolute Notion, and at the same time has attained to the Notion itself. At first, it is real necessity; absolute identity with itself, so that the difference of necessity and the related determinations in it are substances, free actualities, over against one another. Necessity is, in this way, inner identity; causality is the manifestation of this, in which its illusory show of substantial otherness has sublated itself and necessity is raised to freedom.

§ 1275

In reciprocity, originative causality displays itself as arising from its negation, from passivity, and as passing away into the same, as a becoming; but in such a manner that at the same time this becoming is equally only illusory; the transition into an other is a reflection into itself; the negation, which is ground of the cause, is its positive union with itself.

In reciprocity, therefore, necessity and causality have vanished; they contain both, immediate identity as connection and relation, and the absolute substantiality of the different sides, hence the absolute contingency of them; the original unity of substantial difference, and therefore absolute contradiction. Necessity is being,

because it is—the unity of being with itself that has itself for ground; but conversely, because it has a ground it is not being, it is an altogether illusory being, relation or mediation. Causality is this posited transition of originative being, of cause, into illusory being or mere positedness, and conversely, of positedness into originativeness; but the identity itself of being and illusory being is still an inner necessity.

This inwardness or this in-itself, sublates the movement of causality, with the result that the substantiality of the sides standing in relation is lost, and necessity unveils itself. Necessity does not become freedom by vanishing, but only because its still inner identity is manifested, a manifestation which is the identical. movement of the different sides within themselves, the reflection of the illusory being as illusory being into itself.

Conversely, at the same time, contingency becomes freedom, for the sides of necessity, which have the shape of independent, free actualities not reflecting themselves in one another, are now posited as an identity, so that these totalities of reflection-into-self in their difference are now also reflected as identical, or are posited as only one and the same reflection.

§ 1276

Absolute substance, which as absolute form distinguishes itself from itself, therefore no longer repels itself as necessity from itself, nor, as contingency, does it fall asunder into indifferent, self-external substances; on the contrary, it differentiates itself, on the one hand, into the totality — heretofore passive substance — which is originative as reflection out of the determinateness into itself, as a simple whole, which contains within itself its positedness and is posited as self-identical therein—the universal; on the other hand, it differentiates itself into the totality — heretofore causal substance — into the reflection equally out of the determinateness into itself to a negative determinateness which, as thus the self-identical determinateness is likewise posited as the whole, but as self-identical negativity—the individual. But because the universal is self-identical only in that it contains the determinateness within itself as sublated, and therefore the negative as negative, it is immediately the same negativity which individuality is; and individuality, because it is equally the determinate determinate, the negative as negative, is immediately the same identity which universality is. This their simple identity is particularity, which contains in immediate unity the moment of determinateness of the individual and the moment of reflection-into-self of the universal. These three totalities are, therefore, one and the same reflection, which, as negative self-relation, differentiates itself into these two, but into a perfectly transparent difference, namely, into a determinate simplicity or simple determinateness which is their one and the same identity.

This is the Notion, the realm of subjectivity or of freedom.

Subjective Logic or The Doctrine of the Notion

Foreword

§ 1277

This part of the logic which contains the Doctrine of the Notion and constitutes the third part of the whole, is also issued under the particular title System of Subjective Logic, for the convenience of those friends of this science who are accustomed to take a greater interest in the matters here treated and included in the scope of logic commonly so called, than in the further logical topics treated in the first two parts. For these earlier parts I could claim the indulgence of fair-minded critics on account of the scant preliminary studies in this field which could have afforded me a support, material, and a guiding thread. In the case of the present part, I may claim their indulgence rather for the opposite reason; for the logic of the Notion, a completely ready-made and solidified, one may say, ossified material is already to hand, and the problem is to render this material fluid and to re-kindle the spontaneity of the Notion in such dead matter. If the building of a new city in a waste land is attended with

difficulties, yet there is no shortage of materials; but the abundance of materials presents all the more obstacles of another kind when the task is to remodel an ancient city, solidly built, and maintained in continuous possession and occupation. Among other things one must resolve to make no use at all of much material that has hitherto been highly esteemed.

§ 1278

But above all, the grandeur of the subject matter may be advanced as an excuse for the imperfect execution. For what subject matter can cognition have that is more sublime than truth itself! Yet the doubt whether it is not just this subject matter that requires an excuse may occur to us if we recall the sense in which Pilate put the question, What is truth? In the words of the poet: 'With the courtier's mien that purblind yet smiling condemns the cause of the earnest soul.' Pilate's question bears the meaning — which may be regarded as an element in good manners — together with a reminder of it, that the aim of attaining truth is, as everyone knows, something given up and long since set aside, and that the unattainableness of truth is recognised even among professional philosophers and logicians. But if the question that religion raises as to the value of things, insights, and actions — a question which in its import has a like meaning — is once more vindicating its claims in our days, then philosophy must surely hope that it will no longer be thought so strange if it, too, in its immediate domain once more asserts its true aim, and, after having lapsed into the manner and method of other sciences and their renunciation of the claim to truth, strives to rise again to that aim. In respect of this attempt, it is not, strictly speaking, permissible to offer any apology; but in respect of the execution, I may plead in excuse that my official duties and other personal circumstances allowed me but scattered hours of labour at a science that demands and deserves undistracted and undivided exertion.

Nuremberg, July 21, 1816

The Notion in General

§ 1279

What the nature of the Notion is, can no more be stated offhand than can the Notion of any other object. It might perhaps seem that, in order to state the Notion of an object, the logical element were presupposed and that therefore this could not in turn have something else for its presupposition, nor be deduced; just as in geometry logical propositions as applied to magnitude and employed in that science, are premised in the form of axioms, determinations of cognition that have not been and cannot be deduced. Now although it is true that the Notion is to be regarded, not merely as a subjective presupposition but as the absolute foundation, yet it can be so only in so far as it has made itself the foundation. Abstract immediacy is no doubt a first; yet in so far as it is abstract it is, on the contrary mediated, and therefore if it is to be grasped in its truth its foundation must first be sought. Hence this foundation, though indeed an immediate, must have made itself immediate through the sublation of mediation.

§ 1280

From this aspect the Notion is to be regarded in the first instance simply as the third to being and essence, to the immediate and to reflection. Being and essence are so far the moments of its becoming; but it is their foundation and truth as the identity in which they are submerged and contained. They are contained in it because it is their result, but no longer as being and essence. That determination they possess only in so far as they have not withdrawn into this their unity.

§ 1281

Objective logic therefore, which treats of being and essence constitutes properly the genetic exposition of the Notion. More precisely, substance is already real essence, or essence in so far as it is united with being and has

entered into actuality. Consequently, the Notion has substance for its immediate presupposition; what is implicit in substance is manifested in the Notion. Thus the dialectical movement of substance through causality and reciprocity is the immediate genesis of the Notion, the exposition of the process of its becoming. But the significance of its becoming, as of every becoming is that it is the reflection of the transient into its ground and that the at first apparent other into which the former has passed constitutes its truth. Accordingly the Notion is the truth of substance; and since substance has necessity for its specific mode of relationship, freedom reveals itself as the truth of necessity and as the mode of relationship proper to the Notion.

§ 1282

The progressive determination of substance necessitated by its own nature, is the positing of what is in and for itself. Now the Notion is that absolute unity of being and reflection in which being is in and for itself only in so far as it is no less reflection or positedness, and positedness is no less being that is in and for itself. This abstract result is elucidated by the exposition of its concrete genesis; that exposition contains the nature of the Notion whose treatment it must have preceded. The chief moments of this exposition (which has been given in detail in the Second Book of the Objective Logic) can therefore only be briefly summarised here.

§ 1283

Substance is the absolute, the actuality that is in and for itself in itself as the simple identity of possibility and actuality, absolute essence containing all actuality and possibility within itself; and for itself, being this identity as absolute power or purely self-related negativity. The movement of substantiality posited by these moments consists in the following stages:

§ 1284

1. Substance, as absolute power or self-related negativity, differentiates itself into a relationship in which what were at first only simple moments are substances and original presuppositions. Their specific relationship is that of a passive substance, of the original immediacy of the simple inwardness or in-itself which, powerless to posit itself, is only an original positedness and of an active substance, the self-related negativity which as such has posited itself in the form of an other and relates itself to this other. This other is simply the passive substance which the active substance through its own originative power has presupposed for itself as condition. This presupposing is to be understood in the sense that the movement of substance itself is, in the first instance, under the form of one of the moments of its Notion, the in-itself, and the determinateness of one of the substances standing in relationship is also the determinateness of this relationship itself.

§ 1285

2. The other moment is being-for-self, which means that the power posits itself as self-related negativity, thereby subsuming again what was presupposed. The active substance is the cause; it acts, that is, it now posits, whereas previously it only presupposed; so that (a) to the power is now added the illusory show of power, to the positedness the illusory show of positedness. What in the presupposition was original, becomes in causality, through the relation to an other, what it is in itself; the cause produces an effect, and that, too, in another substance; it is now power in relation to an other and thus appears as a cause, but is a cause only in virtue of this appearing. (b) The effect enters the passive substance, whereby it now also appears as a positedness, but is a passive substance only as such positedness.

§ 1286

3. But there is still more present in this than only this appearance, namely: (a) the cause acts on the passive substance and alters its determination; but this is positedness, there is nothing else in it to alter; the other

determination, however, that it receives is causality; the passive substance therefore becomes cause, power and activity: (b) the effect is posited in it by the cause; but that which is posited by the cause is the cause itself which, in acting, is identical with itself; it is this that puts itself in the place of the passive substance. Similarly, with regard to the active substance, (a) the action is the translation of the cause into the effect, into the other of the cause, into positedness, and (b) the cause reveals itself in the effect as what it is; the effect is identical with the cause, is not an other-; thus the cause in acting reveals the posited being as that which the cause essentially is. Each side, therefore, in both its identical and negative relation to the other becomes the opposite of itself, so that the other, and therefore also each, remains identical with itself. But the identical and the negative relations are both one and the same; substance is self-identical only in its opposite and this constitutes the absolute identity of the substances posited as a duality. Active substance, through the act of positing itself as the opposite of itself, an act which is at the same time the sublating of its presupposed otherness, of passive substance, is manifested as cause or originative substantiality. Conversely, through being acted on, posited being is manifested as posited, the negative as negative, and therefore passive substance as self-related negativity, the cause meeting in this other simply and solely with its own self. Through this positing, then, the presupposed or implicit originativeness becomes explicit or for itself; yet this being that is in and for itself is such only in so far as this positing is equally a sublating of what was presupposed; in other words absolute substance has returned to itself and so become absolute, only out of and in its positedness. Hence this reciprocity is the appearance that again sublates itself, the revelation that the illusory being of causality in which the cause appears as cause, is illusory being. This infinite reflection-into-self, namely, that being is in and for itself only in so far as it is posited, is the consummation of substance. But this consummation is no longer substance itself but something higher, the Notion, the subject. The transition of the relation of substantiality takes place through its own immanent necessity and is nothing more than the manifestation of itself, that the Notion is its truth, and that freedom is the truth of necessity.

§ 1287

I have already mentioned in the Second Book of the Objective Logic that the philosophy which adopts the standpoint of substance and stops there is the system of Spinoza. I also indicated there the defect of that system alike as to form and to matter. But the refutation of the system is another matter. With respect to the refutation of a philosophical system I have elsewhere also made the general observation that one must get rid of the erroneous idea of regarding the system as out and out false, as if the true system by contrast were only opposed to the false. The context itself in which Spinoza's system here finds mention provides the true standpoint of the system and the question whether it is true or false. The relation of substance resulted from the nature of essence; this relation and its exposition as a developed totality in a system is, therefore, a necessary standpoint assumed by the absolute. Such a standpoint, therefore, is not to be regarded as an opinion, a subjective, arbitrary way of thinking of an individual, as an aberration of speculation; on the contrary, speculative thinking in the course of its progress finds itself necessarily occupying that standpoint and to that extent the system is perfectly true; but it is not the highest standpoint. Yet this does not mean that the system can be regarded as false, as requiring and being capable of refutation; on the contrary, the only thing about it to be considered false is its claim to be the highest standpoint. Consequently, the true system cannot have the relation to it of being merely opposed to it; for if this were so, the system, as this opposite, would itself be one-sided. On the contrary, the true system as the higher, must contain the subordinate system within itself.

§ 1288

Further, the refutation must not come from outside, that is, it must not proceed from assumptions lying outside the system in question and inconsistent with it. The system need only refuse to recognise those assumptions; the defect is a defect only for him who starts from the requirements and demands based on those assumptions.

Thus it has been said that for anyone who does not presuppose as an established fact the freedom and self-subsistence of the self-conscious subject there cannot be any refutation of Spinozism. Besides, a standpoint so lofty and so intrinsically rich as the relation of substance, far from ignoring those assumptions even contains

them: one of the attributes of Spinoza's substance is thinking. On the contrary, Spinozism knows how to resolve and assimilate the determinations in which these assumptions conflict with it, so that they appear in the system, but in the modifications appropriate to it. The nerve, therefore, of the external refutation consists solely in clinging stubbornly to the antitheses of these assumptions, for example, to the absolute self–subsistence of the thinking individual as against the form of thought posited in absolute substance as identical with extension. The genuine refutation must penetrate the opponent's stronghold and meet him on his own ground; no advantage is gained by attacking him somewhere else and defeating him where he is not. The only possible refutation of Spinozism must therefore consist, in the first place, in recognising its standpoint as essential and necessary and then going on to raise that standpoint to the higher one through its own immanent dialectic. The relationship of substance considered simply and solely in its own intrinsic nature leads on to its opposite, to the Notion. The exposition of substance (contained in the last book) which leads on to the Notion is, therefore, the sole and genuine refutation of Spinozism. It is the unveiling of substance, and this is the genesis of the Notion, the chief moments of which have been brought together above. The unity of substance is its relation of necessity; but this unity is only an inner necessity; in positing itself through the moment of absolute negativity it becomes a manifested or posited identity, and thereby the freedom which is the identity of the Notion. The Notion, the totality resulting from the reciprocal relation, is the unity of the two substances standing in that relation; but in this unity they are now free, for they no longer possess their identity as something blind, that is to say, as something merely inner; on the contrary, the substances now have essentially the status of an illusory being, of being moments of reflection, whereby each is no less immediately united with its other or its positedness and each contains its positedness within itself, and consequently in its other is posited as simply and solely identical with itself.

§ 1289

With the Notion, therefore, we have entered the realm of freedom. Freedom belongs to the Notion because that identity which, as absolutely determined, constitutes the necessity of substance, is now also sublated or is a positedness, and this positedness as self–related is simply that identity. The mutual opacity of the substances standing in the causal relationship has vanished and become a self–transparent clarity, for the originality of their self–subsistence has passed into a positedness; the original substance is original in that it is only the cause of itself, and this is substance raised to the freedom of the Notion.

§ 1290

This at once provides us with a more precise determination of mediately the Notion. Because being that is in and for itself is immediately a positedness, the Notion in its simple self–relation is an absolute determinateness which, however, as purely self–related is no less immediately a simple identity. But this self–relation of the determinateness as the union of itself with itself is equally the negation of the determinateness, and the Notion as this equality with itself is the universal. But this identity has equally the determination of negativity; it is the negation or determinateness which is self–related; thus the Notion is the individual. Each of them, the universal and the individual, is the totality, each contains within itself the determination of the other and therefore these totalities are one and one only, just as this unity is the differentiation of itself into the free illusion of this duality–of a duality which, in the difference of the individual and the universal, appears as a complete opposition, yet an opposition which is so entirely illusory that in thinking and enunciating the one, the other also is immediately thought and enunciated.

§ 1291

The foregoing is to be regarded as the Notion of the Notion. It may seem to differ from what is elsewhere understood by 'notion' and in that case we might be asked to indicate how that which we have here found to be the Notion is contained in other conceptions or explanations. On the one hand, however, there can be no question of a confirmation based on the authority of the ordinary understanding of the term; in the science of the Notion its

content and character can be guaranteed solely by the immanent deduction which contains its genesis and which already lies behind us. On the other hand, the Notion as here deduced must, of course, be recognisable in principle in what is elsewhere presented as the concept of the Notion. But it is not so easy to discover what others have said about the nature of the Notion. For in the main they do not concern themselves at all with the question, presupposing that everyone who uses the word automatically knows what it means. Latterly, one could have felt all the more relieved from any need to trouble about the Notion since, just as it was the fashion for a while to say everything bad about the imagination, and then the memory, so in philosophy it became the habit some time ago, a habit which in some measure still exists, to heap every kind of slander on the Notion, on what is supreme in thought, while the incomprehensible and non-comprehension are, on the contrary, regarded as the pinnacle of science and morality. I will confine myself here to a remark which may help one to grasp the notions here developed and may make it easier to find one's bearings in them. The Notion, when it has developed into a concrete existence that is itself free, is none other than the I or pure self-consciousness. True, I have notions, that is to say, determinate notions; but the I is the pure Notion itself which, as Notion, has come into existence. When, therefore, reference is made to the fundamental determinations which constitute the nature of the I, we may presuppose that the reference is to something familiar, that is, a commonplace of our ordinary thinking. But the I is, first, this pure self-related unity, and it is so not immediately but only as making abstraction from all determinateness and content and withdrawing into the freedom of unrestricted equality with itself. As such it is universality; a unity that is unity with itself only through its negative attitude, which appears as a process of abstraction, and that consequently contains all determinedness dissolved in it. Secondly, the I as self-related negativity is no less immediately individuality or is absolutely determined, opposing itself to all that is other and excluding it — individual personality. This absolute universality which is also immediately an absolute individualisation, and an absolutely determined being, which is a pure positedness and is this absolutely determined being it only through its unity with the positedness, this constitutes the nature of the I — as well as of the Notion; neither the one nor the other can be truly comprehended unless the two indicated moments are grasped at the same time both in their abstraction and also in their perfect unity.

§ 1292

When one speaks in the ordinary way of the understanding possessed by the I, one understands thereby a faculty or property which stands in the same relation to the I as the property of a thing does to the thing itself, that is, to an indeterminate substrate that is not the genuine ground and the determinant of its property. According to this conception I possess notions and the Notion, just as I also possess a coat, complexion, and other external properties.

§ 1293

Now Kant went beyond this external relation of the understanding, as the faculty of notions and of the Notion itself, to the I. It is one of the profoundest and truest insights to be found in the Critique of Pure Reason that the unity which constitutes the nature of the Notion is recognised as the original synthetic unity of apperception, as unity of the I think, or of self-consciousness. This proposition constitutes the so-called transcendental deduction of the categories; but this has always been regarded as one of the most difficult parts of the Kantian philosophy, doubtless for no other reason than that it demands that we should go beyond the mere representation of the relation in which the I stands to the understanding, or notions stand to a thing and its properties and accidents, and advance to the thought of that relation. An object, says Kant, is that in the notion of which the manifold of a given intuition is unified. But all unifying of representations demands a unity of consciousness in the synthesis of them. Consequently it is this unity of consciousness which alone constitutes the connection of the representations with the object and therewith their objective validity and on which rests even the possibility of the understanding. Kant distinguishes this unity from the subjective unity of consciousness, the unity of representation whereby I am conscious of a manifold as either simultaneous or successive, this being dependent on empirical conditions. On the other hand, the principles of the objective determination of notions are, he says, to be derived solely from the principle of the transcendental unity of apperception. Through the categories which are these objective

determinations, the manifold of given representations is so determined as to be brought into the unity of consciousness. According to this exposition, the unity of the notion is that whereby something is not a mere mode of feeling, an intuition, or even a mere representation, but is an object, and this objective unity is the unity of the ego with itself. In point of fact, the comprehension of an object consists in nothing else than that the ego makes it its own, pervades it and brings it into its own form, that is, into the universality that is immediately a determinateness, or a determinateness that is immediately universality. As intuited or even in ordinary conception, the object is still something external and alien. When it is comprehended, the being-in-and-for-self which it possesses in intuition and pictorial thought is transformed into a positedness; the I in thinking it pervades it.

§ 1294

But it is only as it is in thought that the object is truly in and for itself; in intuition or ordinary conception it is only an Appearance. Thought sublates the immediacy with which the object at first confronts us and thus converts the object into a positedness; but this its positedness is its being-in-and-for-self, or its objectivity. The object therefore has its objectivity in the Notion and this is the unity of self-consciousness into which it has been received; consequently its objectivity, or the Notion, is itself none other than the nature of self-consciousness, has no other moments or determinations than the I itself.

§ 1295

Thus we are justified by a cardinal principle of the Kantian philosophy in referring to the nature of the I in order to learn what the Notion is. But conversely, it is necessary for this purpose to have grasped the Notion of the I as stated above. If we cling to the mere representation of the I as it floats before our ordinary consciousness, then the I is only the simple thing, also called soul, in which the Notion inheres as a possession or property. This representation which makes no attempt to comprehend either the I or the Notion cannot serve to facilitate or bring nearer the comprehension of the Notion.

§ 1296

The Kantian exposition cited above contains two other features which concern the Notion and necessitate some further observations. In the first place, the stage of the understanding is supposed to be preceded by the stages of feeling and intuition, and it is an essential proposition of the Kantian transcendental philosophy that without intuitions notions are empty and are valid solely as relations of the manifold given by intuition. Secondly, the Notion has been declared to be the objective element of knowledge, and as such, the truth. But on the other hand, the Notion is taken as something merely subjective from which we cannot extract reality, by which is to be understood objectivity, since reality is contrasted with subjectivity; and, in general, the Notion and the logical element are declared to be something merely formal which, since it abstracts from the content, does not contain truth.

§ 1297

Now, in the first place, as regards the relation of the understanding or the Notion to the stages presupposed by it, the form of these stages is determined by the particular science under consideration. In our science, that of pure logic, these stages are being and essence. In psychology the antecedent stages are feeling and intuition, and then ideation generally. In the phenomenology of spirit, which is the doctrine of consciousness, the ascent to the understanding is through the stages of sensuous consciousness and then perception. Kant presupposes only feeling and intuition. How incomplete to begin with this scale of stages is revealed by the fact that he himself adds as an appendix to the transcendental logic or doctrine of the understanding a treatise on the concepts of reflection a sphere lying between intuition and the understanding or being and the Notion.

§ 1298

Science of Logic

About these stages themselves it must be remarked, first of all, that the forms of intuition, ideation and the like belong to the self-conscious spirit which, as such, does not fall to be considered in the science of logic. It is true that the pure determinations of being, essence and the Notion constitute the ground plan and the inner simple framework of the forms of the spirit; spirit as intuiting and also as sensuous consciousness is in the form of immediate being; and, similarly, spirit as ideating and as perceiving has risen from being to the stage of essence or reflection. But these concrete forms as little concern the science of logic as do the concrete forms assumed by the logical categories in nature, which would be space and time, then space and time self-filled with a content as inorganic nature, and lastly, organic nature.

§ 1299

Similarly here, too, the Notion is to be regarded not as the act of the self-conscious understanding, not as the subjective understanding, but as the Notion in its own absolute character which constitutes a stage of nature as well as of spirit. Life, or organic nature, is the stage of nature at which the Notion emerges, but as blind, as unaware of itself and unthinking; the Notion that is self-conscious and thinks pertains solely to spirit. But the logical form of the Notion is independent of its non-spiritual, and also of its spiritual, shapes. The necessary premonition on this point has already been given in the Introduction. It is a point that must not wait to be established within logic itself but must be cleared up before that science is begun.

§ 1300

Now whatever may be the forms of the stages which precede the Notion, we come secondly to the relation in which the Notion is thought to these forms. The conception of this relation both in ordinary psychology and in the Kantian transcendental philosophy is that the empirical material, the manifold of intuition and representation, first exists on its own account, and that then the understanding approaches it, brings unity into it and by abstraction raises it to the form of universality. The understanding is in this way an intrinsically empty form which, on the one hand, obtains a reality through the said given content and, on the other hand, abstracts from that content, that is to say, lets it drop as something useless, but useless only for the Notion. In both these actions the Notion is not the independent factor, not the essential and true element of the prior given material; on the contrary, it is the material that is regarded as the absolute reality, which cannot be extracted from the Notion.

§ 1301

Now it must certainly be admitted that the Notion as such is not yet complete, but must rise to the Idea which alone is the unity of the Notion and reality; and this must be shown in the sequel to be the spontaneous outcome of the nature of the Notion itself. For the reality which the Notion gives itself must not be received by it as something external but must, in accordance with the requirement of the science, be derived from the Notion itself. But the truth is that it is not the material given by intuition and representation that ought to be vindicated as the real in contrast to the Notion. People often say, 'It is only a notion,' contrasting the notion not only with the Idea but with sensuous, spatial and temporal, palpable reality as something more excellent than the Notion; and then the abstract is held to be of less account than the concrete because it lacks so much of this kind of material. In this view, to abstract means to select from the concrete object for our subjective purposes this or that mark without thereby detracting from the worth and status of the many other properties and features left out of account; on the contrary, these as real retain their validity completely unimpaired, only they are left yonder, on the other side; thus it is only the inability of the understanding to assimilate such wealth that compels it to content itself with the impoverished abstraction. Now to regard the given material of intuition and the manifold of representation as the real in contrast to what is thought, to the Notion, is a view, the abandonment of which is not only a condition of philosophising but is already presupposed by religion; for how can there be any need for religion, how can religion have any meaning, if the fleeting and superficial phenomena of the world of sensuous particulars are still regarded as the truth? But philosophy gives a reasoned insight into the true state of the case with regard to the reality of sensuous being; it assumes the stages of feeling and intuition as precedent to the understanding in so far

as they are conditions of its genesis, but only in the sense that it is conditioned by their reality. Abstract thinking, therefore, is not to be regarded as a mere setting aside of the sensuous material, the reality of which is not thereby impaired; rather is it the sublating and reduction of that material as mere phenomenal appearance to the essential, which is manifested only in the Notion.

§ 1302

Of course, if what is taken up into the Notion from the concrete phenomenon is to serve only as a mark or sign, it certainly may be any mere random sensuous particular determination of the object, selected from the others on the basis of any random external interest and of a similar kind and nature as the rest.

§ 1303

A capital misunderstanding which prevails on this point is that the natural principle or the beginning which forms the starting point in the natural evolution or in the history of the developing individual, is regarded as the truth, and the first in the Notion. Now in the order of nature, intuition or being are undoubtedly first, or are the condition for the Notion, but they are not on that account the absolutely unconditioned; on the contrary, their reality is sublated in the Notion and with it, too, the illusory show they possessed of being the conditioning reality. When it is a question, not of truth but merely of history, as in pictorial and phenomenal thinking, we need not of course go beyond merely narrating that we start with feelings and intuitions and that from the manifold of these the understanding extracts a universality or an abstraction and naturally requires for this purpose the said substrate of feelings and intuitions which, in this process of abstraction, remains for representation in the same complete reality with which it first presented itself. But philosophy is not meant to be a narration of happenings but a cognition of what is true in them, and further, on the basis of this cognition, to comprehend that which, in the narrative, appears as a mere happening.

§ 1304

If the superficial conception of what the Notion is, leaves all manifoldness outside the Notion and attributes to the latter only the form of abstract universality or the empty identity of reflection, we can at once appeal to the fact that quite apart from the view here propounded, the statement or definition of a notion expressly includes not only the genus, which itself is, properly speaking, more than a purely abstract universality, but also the specific determinateness. If one would but reflect attentively on the meaning of this fact, one would see that differentiation must be regarded as an equally essential moment of the Notion. Kant has introduced this consideration by the extremely important thought that there are synthetic judgements a priori. This original synthesis of apperception is one of the most profound principles for speculative development; it contains the beginning of a true apprehension of the nature of the Notion and is completely opposed to that empty identity or abstract universality which is not within itself a synthesis. The further development, however, does not fulfil the promise of the beginning. The very expression synthesis easily recalls the conception of an external unity and a mere combination of entities that are intrinsically separate. Then, again, the Kantian philosophy has not got beyond the psychological reflex of the Notion and has reverted once more to the assertion that the Notion is permanently conditioned by a manifold of intuition. It has declared intellectual cognition and experience to be a phenomenal content, not because the categories themselves are only finite but, on the ground of a psychological idealism, because they are merely determinations originating in self-consciousness. It is in keeping with this standpoint, too, that the Notion without the manifold of intuition is again declared to be empty and devoid of content despite the fact that it is a synthesis a priori; as such, it surely does contain determinateness and difference within itself. Moreover, since the determinateness is that of the Notion and therefore absolute determinateness, individuality, the Notion is the ground and source of all finite determinateness and manifoldness.

§ 1305

Science of Logic

The merely formal position that the Notion holds as understanding is fully confirmed in the Kantian exposition of what reason is. In reason, the highest stage of thought, one ought to have expected the Notion to lose the conditionedness in which it still appears at the stage of understanding and to attain to perfect truth. But this expectation is disappointed. For Kant defines the relation of reason to the categories as merely dialectical and, indeed, takes the result of this dialectic to be the infinite nothing — just that and nothing more.

§ 1306

Consequently, the infinite unity of reason, too, is still deprived of the synthesis, and with it the beginning referred to above of a speculative, truly infinite Notion; reason becomes the familiar, wholly formal, merely regulative unity of the systematic employment of the understanding. It is declared to be an abuse when logic, which is supposed to be merely a canon of judgment, is regarded as an organon for the production of objective insights. The notions of reason in which we could not but have an intimation of a higher power and a profounder significance, no longer possess a constitutive character as do the categories, they are mere Ideas; certainly, we are quite at liberty to use them, but by these intelligible entities in which all truth should be completely revealed, we are to understand nothing more than hypotheses, and to ascribe absolute truth to them would be the height of caprice and foolhardiness, for they do not occur in any experience. Would one ever have thought that philosophy would deny truth to intelligible entities because they lack the spatial and temporal material of the sensuous world?

§ 1307

Directly connected with this is the question of the point of view from which the Notion and the character of logic generally are to be considered, a question on which the Kantian philosophy holds the same view as is commonly taken: that is to say, in what relation do the Notion and the science of the Notion stand to truth itself. We have already quoted from the Kantian deduction of the categories that according to it the object, as that in which the manifold of intuition is unified, is this unity solely through the unity of self-consciousness. Here, therefore, the objectivity of thought is specifically enunciated, an identity of Notion and thing, which is truth. In the same way, it is also commonly admitted that when thinking appropriates a given object, this thereby suffers an alteration and is changed from something sensuous to something thought; and yet that not only is the essential nature of the object not affected by this alteration but that it is only in its Notion that it is in its truth, whereas in the immediacy in which it is given it is only appearance and a contingency; that the cognition that truly comprehends the object is the cognition of it as it is in and for itself, and that the Notion is its very objectivity.

§ 1308

But, on the other hand, it is equally maintained that we cannot after all, know things as they truly are in themselves and that truth is inaccessible to the cognitive powers of reason; that the aforesaid truth which consists in the unity of the object and the Notion is, after all, only Appearance, and this time, again on the ground that the content is only the manifold of intuition. On this point we have already remarked that, on the contrary, it is precisely in the Notion that this manifoldness, in so far as it pertains to intuition in contrast to the Notion, is sublated and that through the Notion the object is reduced to its non-contingent essential nature. The latter enters into the sphere of Appearance and for that very reason the Appearance is not devoid of essential being, but is a manifestation of essence. But the completely liberated manifestation of essence is the Notion

§ 1309

These propositions of which we here remind the reader are not dogmatic assertions, for the reason that they are results that have issued from the entire immanent development of essence. The present standpoint to which this development has led is that the form of the absolute which is higher than being and essence is the Notion. Regarded from this aspect, the Notion has subjugated being and essence, which from other starting points include also feeling and intuition and representation, and which appeared as its antecedent conditions, and has proved

itself to be their unconditioned ground. There now remains the second aspect, to the treatment of which this Third Book of the Logic is devoted, namely the exposition of how the Notion builds up in and from itself the reality that has vanished in it. It has therefore been freely admitted that the cognition that stops short at the Notion purely as such, is still incomplete and has only as yet arrived at abstract truth. But its incompleteness does not lie in its lack of that presumptive reality given in feeling and intuition but rather in the fact that the Notion has not yet given itself a reality of its own, a reality produced from its own resources. The demonstrated absoluteness of the Notion relatively to the material of experience and, more exactly, to the categories and concepts of reflection, consists in this, that this material as it appears apart from and prior to the Notion has no truth; this it has solely in its ideality or its identity with the Notion. The derivation of the real from it if we want to call it derivation, consists in the first place essentially in this, that the Notion in its formal abstraction reveals itself as incomplete and through its own immanent dialectic passes over into reality; but it does not fall back again onto a ready-made reality confronting it and take refuge in something which has shown itself to be the unessential element of Appearance because, having looked around for something better, it has failed to find it; on the contrary, it produces the reality from its own resources. It will always stand out as a marvel how the Kantian philosophy recognised the relation of thought to sensuous reality, beyond which it did not advance, as only a relative relation of mere Appearance, and perfectly well recognised and enunciated a higher unity of both in the Idea in general and, for example, in the Idea of an intuitive understanding, and yet stopped short at this relative relation and the assertion that the Notion is and remains utterly separate from reality thus asserting as truth what it declared to be finite cognition, and denouncing as an unjustified extravagance and a figment of thought what it recognised as truth and of which it established the specific notion.

§ 1310

Since it is primarily logic and not science generally with whose relation to truth we are here concerned, it must further be conceded that logic as the formal science cannot and should not contain that reality which is the content of the further parts of philosophy, namely, the philosophical sciences of nature and of spirit. These concrete sciences do, of course, present themselves in a more real form of the Idea than logic does; but this is not by turning back again to the reality abandoned by the consciousness which has risen above its mode as Appearance to the level of science, nor by reverting to the use of forms such as the categories and concepts of reflection, whose finitude and untruth have been demonstrated in the logic. On the contrary, logic exhibits the elevation of the Idea to that level from which it becomes the creator of nature and passes over to the form of a concrete immediacy whose Notion, however, breaks up this shape again in order to realise itself as concrete spirit. As contrasted with these concrete sciences (although these have and retain as their inner formative principle that same logical element, or the Notion, which had served as their archetype), logic is of course a formal science; but it is the science of the absolute form which is within itself a totality and contains the pure Idea of truth itself. This absolute form has in its own self its content or reality; the Notion, not being a trivial, empty identity, possesses in its moment of negativity or of absolute determining, the differentiated determinations; the content is simply and solely these determinations of the absolute form and nothing else a content posited by the absolute form itself and consequently also adequate to it. For this reason, this form is of quite another nature than logical form is ordinarily taken to be. It is already on its own account truth, since this content is adequate to its form, or the reality to its Notion; and it is the pure truth because the determinations of the content do not yet have the form of an absolute otherness or of absolute immediacy. When Kant, in connection with logic comes to discuss the old and famous question: what is truth? he first of all presents to the reader as a triviality the explanation of the term as the agreement of cognition with its object a definition of great, indeed of supreme, value. If we remember this definition in connection with the fundamental assertion of transcendental idealism, that reason as cognitive is incapable of apprehending things-in-themselves, that reality lies absolutely outside the Notion, then it is at once evident that a reason such as this which is unable to put itself in agreement with its object, the things-in-themselves, and things-in-themselves that are not in agreement with the Notion of reason, the Notion that is not in agreement with reality, and a reality that does not agree with the Notion, are untrue conceptions. If Kant had considered the Idea of an intuitive understanding in the light of the above definition of truth, he would have treated that Idea which expresses the required agreement, not as a figment of thought but rather as the truth.

§ 1311

'What we require to know' Kant goes on to say, 'is a universal and sure criterion of any cognition whatever; it would be such a criterion as would be valid for all cognitions without distinction of their objects; but since with such a criterion abstraction would be made from all content of the cognition (relation to its object) and truth concerns precisely this content, it would be quite impossible and absurd to ask for a mark of the truth of this content of cognitions.' Here, the usual conception of the formal function of logic is expressed very definitely and the argument adduced has a very convincing air. But first of all it is to be observed that it usually happens with such formal ratiocination that it forgets in its discourse the very point on which it has based its argument and of which it is speaking. It is alleged that it would be absurd to ask for the criterion of the truth of the content of cognition; but according to the definition it is not the content that constitutes the truth, but the agreement of the content with the Notion. A content such as is here spoken of, without the Notion, is something notionless, and hence without essential being; certainly we cannot ask for the criterion of the truth of such a content, but for the very opposite reason; not, that is, because the content, as something notionless, is not the required agreement, but simply because it cannot be anything more than a mere truthless opinion. Let us leave on one side the content which causes the confusion here the confusion into which formalism falls whenever it sets out to explain something and which makes it say the opposite of what it intends and let us stop at the abstract view that logic is only formal and, in fact, abstracts from all content; we then have a one-sided cognition which is not to contain any object, an empty, blank form which therefore is no more an agreement for an agreement essentially requires two terms than it is truth. In the a priori synthesis of the Notion, Kant possessed a higher principle in which a duality in a unity could be cognised, a cognition, therefore, of what is required for truth; but the material of sense, the manifold of intuition, was too strong for him and he was unable to get away from it to a consideration of the Notion and the categories in and for themselves and to a speculative method of philosophising.

§ 1312

Logic being the science of the absolute form, this formal science, in order to be true, must possess in its own self a content adequate to its form; and all the more, since the formal element of logic is the pure form, and therefore the truth of logic must be the pure truth itself. Consequently this formal science must be regarded as possessing richer determinations and a richer content and as being infinitely more potent in its influence on the concrete than is usually supposed. The laws of logic by themselves (not counting the heterogeneous accretions of applied logic and the rest of the psychological and anthropological material) are commonly restricted, apart from the law of contradiction, to some meagre propositions concerning the conversion of judgements and the forms of syllogisms. Even here the forms which come up for treatment as well as their further modifications are only, as it were, historically taken up; they are not subjected to criticism to determine whether they are in and for themselves true. Thus, for example, the form of the positive judgement is accepted as something perfectly correct in itself, the question whether such a judgement is true depending solely on the content. Whether this form is in its own self a form of truth, whether the proposition it enunciates, the individual is a universal, is not inherently dialectical, is a question that no one thinks of investigating. It is straightway assumed that this judgement is, on its own account, capable of containing truth and that the proposition enunciated by any positive judgement is true, although it is directly evident that it lacks what is required by the definition of truth, namely, the agreement of the Notion and its object; if the predicate, which here is the universal, is taken as the Notion, and the subject, which is the individual, is taken as the object, then the one does not agree with the other. But if the abstract universal which is the predicate falls short of constituting a Notion, for a Notion certainly implies something more, and if, too, a subject of this kind is not yet much more than a grammatical one, how should the judgement possibly contain truth seeing that either its Notion and object do not agree, or it lacks both Notion and object? On the contrary, then, what is impossible and absurd is to attempt to grasp the truth in such forms as the positive judgement and the judgement generally. Just as the Kantian philosophy did not consider the categories in and for themselves but declared them to be finite determinations incapable of containing truth, on the wrong ground that they are subjective forms of self-consciousness, still less did that philosophy subject to criticism the forms of the Notion which are the content of ordinary logic; on the contrary, it has adopted a portion of them, namely, the functions of

judgement, for the determination of the categories and accepted them as valid presuppositions. Even if we are to see in logical forms nothing more than formal functions of thought, they would for that very reason be worthy of investigation to ascertain how far, on their own account, they correspond to the truth. A logic that does not perform this task can at most claim the value of a descriptive natural history of the phenomena of thinking just as they occur. It is an infinite merit of Aristotle, one that must fill us with the highest admiration for the powers of that genius, that he was the first to undertake this description. It is necessary however to go further and to ascertain both the systematic connection of these forms and their value.

Division

§ 1313

The foregoing consideration of the Notion shows it to be the unity of being and essence. Essence is the first negation of being, which has thereby become illusory being; the Notion is the second negation or the negation of this negation, and is therefore being once more, but being that has been restored as the infinite mediation and negativity of being within itself. Consequently, being and essence in the Notion no longer have the same determination that they had as being and essence, nor are they merely in a unity such that each has an illusory being in the other. Therefore the Notion does not differentiate itself into these determinations. It is the truth of the relationship of substance in which being and essence achieve the fulfilment of their self-subsistence and their determination through each other. The truth of substantiality proved to be the substantial identity which is no less a positedness and only as such is substantial identity. The positedness is a determinate being and differentiation; consequently, in the Notion, being-in-and-for-itself has attained a true and adequate reality, for the positedness is itself being-in-and-for-itself. This positedness constitutes the difference of the Notion within itself; because the positedness is immediately being-in-and-for-itself, the different moments of the Notion are themselves the whole Notion, universal in their determinateness and identical with their negation.

§ 1314

This, now, is the very Notion of the Notion. But it is as yet only its Notion; or, this Notion is itself only the Notion. Because it is equally being-in-and-for-self and also a positedness, or the absolute substance that manifests the necessity of distinct substances as an identity, this identity must itself posit what it is. The moments of the movement of the relationship of substantiality through which the Notion has come to be and the reality thereby exhibited are still only in transition into the Notion; this reality does not yet possess the determination of being the Notion's own, self-evolved determination; it fell in the sphere of necessity; but the Notion's own determination can only be the result of its free determining, a determinate being in which the Notion is identical with itself, its moments also being Notions and posited by the Notion itself.

§ 1315

At first, therefore, the Notion is only in itself or implicitly the truth; because it is only something inner, it is equally only outer.

It is at first simply an immediate and in this guise its moments have the form of immediate, fixed determinations. It appears as the determinate Notion, as the sphere of the mere understanding. Because this form of immediacy is still inadequate to the nature of the Notion, for this is free, being in relation only with itself, it is an external form in which the Notion cannot count as a being-in-and-for-self, but only as something posited or subjective. The Notion in the guise of immediacy constitutes the point of view for which the Notion is a subjective thinking, a reflection external to the subject matter. This stage, therefore, constitutes subjectivity, or the formal Notion. Its externality is manifested in the fixed being of its determinations each of which appears independently as an isolated, qualitative something which is only externally related to its other. But the identity of the Notion, which is precisely their inner or subjective essence, sets them dialectically in movement, with the result that their

separatedness vanishes and with it the separation of the Notion from the object, and there emerges as their truth the totality which is the objective Notion.

§ 1316

Secondly, the Notion in its objectivity is the subject matter in and for itself. Through its necessary, progressive determination the formal Notion makes itself its subject matter and in this way is rid of the relation of subjectivity and externality to the object. Or, conversely, objectivity is the real Notion that has emerged from its inwardness and passed over into determinate being. In this identity with the object, the Notion thus has a free determinate being of its own. But this freedom is still only an immediate, not yet a negative, freedom. As one with the object, the Notion is submerged in it; its distinct moments are objective existences in which it is itself again only the inner. As the soul [Seele] of objective reality it must give itself the form of subjectivity which, as formal Notion, belonged to it immediately; thus, in the form of the free Notion, a form which in objectivity it still lacked, it opposes itself to that objectivity and in so doing makes the identity with it which, as objective Notion it possesses in and for itself, also a posited identity.

§ 1317

In this consummation in which it has the form of freedom even in its objectivity, the adequate Notion is the Idea. Reason, which is the sphere of the Idea, is the self-revealed truth in which the Notion possesses the realisation that is wholly adequate to it, and is free, inasmuch as it cognises this its objective world in its subjectivity and its subjectivity in its objective world.

Subjectivity – next section

The Doctrine of the Notion Section One: Subjectivity

§ 1318

The Notion is, in the first instance, formal, the Notion in its beginning or the immediate Notion. In the immediate unity, its difference or positedness is itself at first simple and only an illusory being [Schein], so that the moments of the difference are immediately the totality of the Notion and are simply the Notion as such.

§ 1319

Secondly, however, because it is absolute negativity, it sunders itself and posits itself as the negative or as the other of itself; and further, because as yet it is only the immediate Notion, this positing or differentiation is characterised by the fact that the moments become indifferent to one another and each becomes for itself; in this partition, its unity is still only an external connection. As such connection of its moments, which are posited as self-subsistent and indifferent, it is Judgment.

§ 1320

Thirdly, though the judgment does contain the unity of the Notion that has vanished into its self-subsistent moments, yet this unity is not posited. It becomes so through the dialectical movement of the judgment, through which it has become the Syllogism, the Notion posited in its completeness; for in the syllogism there is posited not only the moments of the Notion as self-subsistent extremes, but also their mediating unity.

§ 1321

But since this unity itself as the unifying middle, and the moments as self–subsistent extremes, are in the first instance immediately opposed to one another, this contradictory relationship that occurs in the formal syllogism sublates itself, and the completeness of the Notion passes over into the unity of the totality, the subjectivity of the Notion into its Objectivity.

Chapter 1 The Notion

§ 1322

Understanding is the term usually employed to express the faculty of notions; as so used, it is distinguished from the faculty of judgment and the faculty of syllogisms, of the formal reason. But it is with reason that it is especially contrasted; in that case, however, it does not signify the faculty of the notion in general, but of determinate notions, and the idea prevails that the notion is only a determinate notion. When the understanding in this signification is distinguished from the formal faculty of judgment and from the formal reason, it is to be taken as the faculty of the single determinate notion. For the judgment and the syllogism or reason are, as formal, only a product of the understanding since they stand under the form of the abstract determinateness of the Notion. Here, however, the Notion emphatically does not rank as something merely abstractly determinate; consequently, the understanding is to be distinguished from reason only in the sense that the former is merely the faculty of the notion in general.

§ 1323

This universal Notion, which we have now to consider here, contains the three moments: universality, particularity and individuality. The difference and the determinations which the Notion gives itself in its distinguishing, constitute the side which was previously called positedness. As this is identical in the Notion with being–in–and–for–self, each of these moments is no less the whole Notion than it is a determinate Notion and a determination of the Notion.

§ 1324

In the first instance, it is the pure Notion or the determination of universality. But the pure or universal Notion is also only a determinate or particular Notion, which takes its place alongside other Notions. Because the Notion is a totality, and therefore in its universality or pure identical self–relation is essentially a determining and a distinguishing, it therefore contains within itself the standard by which this form of its self–identity, in pervading and embracing all the moments, no less immediately determines itself to be only the universal over against the distinguishedness of the moments.

Secondly, the Notion is thereby posited as this particular or determinate Notion, distinct from others.

Thirdly, individuality is the Notion reflecting itself out of the difference into absolute negativity. This is, at the same time, the moment in which it has passed out of its identity into its otherness, and becomes the judgment.

A The Universal Notion

§ 1325

The pure Notion is the absolutely infinite, unconditioned and free. It is here, at the outset of the discussion which has the Notion for its content, that we must look back once more at its genesis. Essence is the outcome of being, and the Notion, the outcome of essence, therefore also of being. But this becoming has the significance of a self–repulsion, so that it is rather the outcome which is the unconditioned and original. Being, in its transition into

essence, has become an illusory being or a positedness, and becoming or transition into an other has become a positing; and conversely, the positing or reflection of essence has sublated itself and has restored itself as a being that is not posited, that is original. The Notion is the interfusion of these moments, namely, qualitative and original being is such only as a positing, only as a return–into–self, and this pure reflection–into–self is a sheer becoming–other or determinateness which, consequently, is no less an infinite, self–relating determinateness.

§ 1326

Thus the Notion is, in the first instance, the absolute self–identity that is such only as the negation of negation or as the infinite unity of the negativity with itself. This pure relation of the Notion to itself, which is this relation by positing itself through the negativity, is the universality of the Notion.

§ 1327

As universality is the utterly simple determination, it does not seem capable of any explanation; for an explanation must concern itself with definitions and distinctions and must apply predicates to its object, and to do this to what is simple, would alter rather than explain it. But the simplicity which constitutes the very nature of the universal is such that, through absolute negativity, it contains within itself difference and determinateness in the highest degree. Being is simple as immediate being; for that reason it is only something meant or intended and we cannot say of it what it is; therefore, it is one with its other, with non–being. Its Notion is just this, to be a simplicity that immediately vanishes in its opposite; it is becoming. The universal, on the contrary, is that simplicity which, because it is the Notion, no less possesses within itself the richest content.

§ 1328

First, therefore, it is the simple relation to itself; it is only within itself. Secondly, however, this identity is within itself absolute mediation, but it is not something mediated. The universal that is mediated, namely, the abstract universal that is opposed to the particular and the individual, this will be discussed later when we are dealing with the specific notion. Yet even the abstract universal involves this, that in order to obtain it we are required to leave out other determinations of the concrete. These determinations, simply as such, are negations; equally, too, the omitting of them is a negating. So that even with the abstraction, we have the negation of the negation. But this double negation is conceived of as though it were external to the abstraction, as though not only were the other omitted properties of the concrete distinct from the one retained, which is the content of the abstract universal, but also as though this operation of omitting the other properties and retaining the one were a process outside the properties themselves. To such an externality in face of that movement, the universal has not yet determined itself; it is still within itself that absolute mediation which is, precisely, the negation of the negation or absolute negativity.

§ 1329

By virtue of this original unity it follows, in the first place, that the first negative, or the determination, is not a limitation for the universal which, on the contrary, maintains itself therein and is positively identical with itself. The categories of being were, as Notions, essentially these identities of the determinations with themselves in their limitation or otherness; but this identity was only in itself the Notion; it was not yet manifested. Consequently, the qualitative determination as such was lost in its other and had for its truth a determination distinct from itself. The universal, on the contrary, even when it posits itself in a determination, remains therein what it is. It is the soul [Seele] of the concrete which it indwells, unimpeded and equal to itself in the manifoldness and diversity of the concrete. It is not dragged into the process of becoming, but continues itself through that process undisturbed and possesses the power of unalterable, undying self–preservation.

§ 1330

But even so, it does not merely show, or have an illusory being, in its other, like the determination of reflection; this, as a correlate, is not merely self-related but is a positive relating of itself to its other in which it manifests itself; but, in the first instance, it only shows in it, and this illusory being of each in the other, or their reciprocal determining, along with their self-dependence, has the form of an external act. The universal, on the contrary, is posited as the essential being of its determination, as the latter's own positive nature. For the determination that constitutes its negative is, in the Notion, simply and solely a positedness; in other words, it is, at the same time, essentially only the negative of the negative, and is only as this identity of the negative with itself, which is the universal. Thus the universal is also the substance of its determinations; but in such wise that what was a contingency for substance, is the Notion's own self-mediation, its own immanent reflection. But this mediation which, in the first instance, raises contingency to necessity, is the manifested relation; the Notion is not the abyss of formless substance, or necessity as the inner identity of things or states distinct from, and limiting, one another; on the contrary, as absolute negativity, it is the shaper and creator, and because the determination is not a limitation but is just as much utterly sublated, or posited, the illusory being is now manifestation, the manifestation of the identical.

§ 1331

The universal is therefore free power; it is itself and takes its other within its embrace, but without doing violence to it; on the contrary, the universal is, in its other, in peaceful communion with itself. We have called it free power, but it could also be called free love and boundless blessedness, for it bears itself towards its other as towards its own self; in it, it has returned to itself.

§ 1332

We have just mentioned determinateness, although the Notion, being as yet only the universal and only self-identical, has not yet advanced to that stage. However, we cannot speak of the universal apart from determinateness which to be more precise is particularity and individuality, for the universal, in its absolute negativity, contains determinateness in and for itself. The determinateness, therefore, is not introduced from outside when we speak of it in connection with the universal. As negativity in general or in accordance with the first, immediate negation, the universal contains determinateness generally as particularity; as the second negation, that is, as negation of the negation, it is absolute determinateness or individuality and concreteness. The universal is thus the totality of the Notion; it is a concrete, and far from being empty, it has through its Notion a content, and a content in which it not only maintains itself but one which is its own and immanent in it. We can, indeed, abstract from the content: but in that case we do not obtain the universal of the Notion but only the abstract universal, which is an isolated, imperfect moment of the Notion and has no truth.

§ 1333

More precisely, the universal shows itself as this totality as follows. In so far as it contains determinateness, it is not merely the first negation, but also the reflection of this negation into itself. Taken expressly with this first negation, it is a particular, and it is as such that we are soon to consider it; but in this determinateness it is essentially still a universal; this side we have here still to consider. For determinateness, being in the Notion, is the total reflection, the two-fold illusory being which on the one hand has an illusory reference outwards, the reflection-into-other, and on the other hand has an illusory reference inwards, the reflection-into-self. The former reflection involves distinction from an other; from this standpoint, the universal possesses a particularity which has its resolution in a higher universal. Now even though it is merely a relative universal, it does not lose its character of universal; it preserves itself in its determinateness, not merely as though in its connection with the determinateness it remained indifferent to it — for then it would be merely compounded with it but so that it is what we have just called the illusory reference inwards. The determinateness, as determinate Notion, is bent back into itself out of the externality; it is the Notion's own immanent character, which is an essential character by virtue of the fact that, in being taken up into the universality and pervaded by it, it equally pervades the

universality, being of like compass and identical with it; it is the character that belongs to the genus as the determinateness that is not separated from the universal. Accordingly, the limitation is not outward-going but positive, for the Notion, through its universality, stands in free relation to itself. Thus even the determinate Notion remains within itself infinitely free Notion.

§ 1334

But in regard to the other side, in which the genus is limited by its specific character, it has been observed that this, as a lower genus, has its resolution in a higher universal. The latter, in its turn, can also be grasped as genus but as a more abstract one; but it always pertains only to that side of the determinate Notion which has a reference outwards. The truly higher universal is that in which this outward-going side is taken back into the universal, the second negation, in which the determinateness is present simply as posited or as illusory being. Life, ego, spirit, absolute Notion, are not universals merely in the sense of higher genera, but are concretes whose determinatenesses, too, are not species or lower genera but genera which, in their reality, are absolutely self-contained and self-fulfilled. In so far as life, ego, finite spirit are, as they certainly are, also only determinate Notions, their absolute resolution is in that universal which as truly absolute Notion is to be grasped as the Idea of infinite spirit, whose posited being is infinite, transparent reality wherein it contemplates its creation, and in this creation its own self.

§ 1335

The true, infinite universal which, in itself, is as much particularity as individuality, we have next to consider as particularity. It determines itself freely; the process by which it makes itself finite is not a transition, for this occurs only in the sphere of being; it is creative power as the absolute negativity which relates itself to its own self. As such, it differentiates itself internally, and this is a determining, because the differentiation is one with the universality. Accordingly, the universal is a process in which it posits the differences themselves as universal and self-related. They thereby become fixed, isolated differences. The isolated subsistence of the finite which earlier was determined as its being-for-self, and also as thinghood, as substance, is, in its truth universality, the form with which the infinite Notion clothes its differences — a form that is, in fact, one of its own differences. Herein consists the creative power of the Notion, a power which is to be comprehended only in this, the Notion's innermost core.

B The Particular Notion

§ 1336

We have seen that the determinateness of the particular is simple as principle, but it is also simple as moment of the totality — as a determinateness opposed to the other determinateness. The Notion, in determining or distinguishing itself, is negatively directed against its unity and gives itself the form of one of its ideal moments, that of being: as a determinate Notion, it has a determinate Being in general. But this Being no longer signifies bare immediacy but Universality — immediacy which through absolute mediation is equal to itself and equally contains the other moment, essential being or reflection. This Universality with which the determinate moment is clothed is abstract Universality. The particular has Universality within it as its essential being; but, in so far as the determinateness of the difference is posited, and thereby has Being, Universality is a form assumed by the difference, and the determinateness as such is the content. The Universality becomes form in so far as the difference is present as the essential moment, just as, on the contrary, in the purely universal it is present only as absolute negativity, not as difference which posited as such. ©

§ 1337

Connected with the above is the reason why latterly the Understanding has been so lightly esteemed and ranked as inferior to Reason; it is the fixity which it imparts to the determinatenesses, and hence to finite determinations. This fixity consists in the form of abstract Universality which has just been considered: through it they become immutable. For qualitative determinateness, and also determinations of reflection, are essentially limited, and, through their limitation, have a relation to their other; hence the necessity of transition and passing away. But universality which they possess in the understanding gives them the form of reflection-into-self by which they are freed from the relation-to-other and have become imperishable. Now though in the pure Notion this eternity belongs to its nature, yet its abstract determinations are eternal essentialities only in respect of their form; but their content is at variance with this form; therefore they are not truth, or imperishable. Their content is at variance with the form, because it is not determinateness itself as universal; that is, it is not totality of the Notion's difference, or not itself the whole form; but the form of the limited understanding is itself the imperfect form, namely, abstract universality. But further, we must recognise the infinite force of the understanding in splitting the concrete into abstract determinatenesses and plumbing the depth of difference, the force that at the same time is alone the power that effects their transition.

§ 1338

Since, therefore, understanding exhibits the infinite force which determines the universal, or conversely, imparts through the form of Universality a fixity and subsistence to the determinateness that is in and for itself transitory; then it is not the fault of understanding if no further progress is made beyond this point. It is a subjective impotence of reason which adopts these determinatenesses in their fixity, and which is unable to bring them back to their unity through the dialectical force opposed to this abstract universality, in other words, through their own peculiar nature or through their Notion. The understanding does indeed give them, so to speak, a rigidity of being such as they do not possess in the sphere of quality and the sphere of reflection; but at the same time it spiritually impregnates them and so sharpens them, that just at this extreme point alone they acquire the capability to dissolve themselves and pass over into their opposite. The highest maturity, the highest stage, which anything can attain is that in which its downfall begins. The fixity of the determinateness into which the understanding seems to run, the form of the imperishable, is that of self-relating universality. But this belongs properly to the Notion; and consequently in this universality is to be found expressed, and infinitely close at hand, the dissolution of the finite. This Universality directly refutes the determinateness of the finite and expresses its incongruity with the universality. Or rather, the adequacy of the finite is already to hand; the abstract determinate is posited as one with the universality, and for that very reason is posited as not for itself — for then it would only be a determinate — but only as unity of itself and the universal, that is, as Notion. ©

C The Individual

§ 1339

1. In the first instance, therefore, individuality appears as the reflection of the Notion out of its determinateness into itself. It is the self-mediation of the Notion in so far as its otherness has made itself into an other again, whereby the Notion has reinstated itself as self-identical, but in the determination of absolute negativity. The negative in the universal whereby this is a particular, was defined above as a two-fold illusory being: in so far as the negative is an illusory being within the universal, the particular remains a universal; through the reference of the illusory being outwards it is a determinate; the return of this side into the universal is two-fold: either through abstraction which lets drop the particular and rises to the higher and the highest genus, or else through the individuality to which the universal in the determinateness itself descends. Here is where the false path branches off and abstraction strays from the highway of the Notion and forsakes the truth. Its higher and highest universal to which it raises itself is only the surface, which becomes ever more destitute of content; the individuality it despises is the profundity in which the Notion seizes itself and is posited as Notion. ©

§ 1340

Universality and particularity appeared, on the one hand, as moments of the becoming of individuality. But it has already been shown that they are in themselves the total Notion, and consequently in individuality do not pass over into an other, but that in individuality there is only posited that they are in and for themselves. The universal is in and for itself because it is in its own self absolute mediation, self-reference only as absolute negativity. It is an abstract universal in so far as this sublating is an external act and so a dropping of the determinateness.

§ 1341

Life, Spirit, God — the pure Notion itself, are beyond the grasp of abstraction, because it deprives its products of singularity, of the principle of individuality and personality, and so arrives at nothing but universalities devoid of life and spirit, colour and content.

§ 1342

Yet the unity of the Notion is so indissoluble that even these products of abstraction, though they are supposed to drop individuality are, on the contrary, individuals themselves. Abstraction raises the concrete into universality in which, however, the universal is grasped only as a determinate universality; and this is precisely the individuality that has shown itself to be self-related determinateness. Abstraction, therefore, is a sundering of the concrete and an isolating of its determinations; through it only single properties and moments are seized; for its product must contain what it is itself. But the difference between this individuality of its products and the Notion's individuality is that, in the former, the individual as content and the universal as form are distinct from one another — just because the former is not present as absolute form, as the Notion itself, or the latter is not present as the totality of form. However this more detailed consideration shows that the abstract product itself is a unity of the individual content and abstract universality, and is, therefore, a concrete — and the opposite of what it aims to be.

§ 1343

2. But Individuality is not only the return of the Notion into itself; but immediately its loss. Through individuality, where the Notion is internal to itself, it becomes external to itself and enters into actuality. Abstraction which, as the soul of individuality is the relation of the negative to the negative; and, as we have shown not external to the universal and the particular but immanent in them; and through it they are concrete, content, an individual. But as this negativity, individuality is the determinate determinateness, is differentiation as such; through this reflection of the difference into itself, the difference becomes fixed; it is only through individuality that the determining of the particular takes place, for individuality is that abstraction which simply as individuality, is now posited abstraction.

§ 1344

The individual, therefore, as self-related negativity, is immediate identity of the negative with itself; it is a being-for-self. Or it is the abstraction that determines the Notion, according to its ideal moment of being, as an immediate. In this way, the individual is a qualitative one or this. With this quality it is, first, repulsion of itself from itself, whereby the many other ones are presupposed; secondly, it is now a negative relation towards these presupposed others; and, the individual is in so far exclusive.

§ 1345

When one understands by the universal, that which is common to several individuals, one is starting from the indifferent subsistence of these individuals and confounding the immediacy of being with the determination of the Notion. The lowest possible conception of the universal in its connection with the individual is this external relation of it as merely a common element. ©

Chapter 2 The Judgment

§ 1346

The judgment is the determinateness of the Notion posited in the Notion itself. The Notion's determinations, or what we have seen to be the same thing, the determinate Notions, have already been considered on their own; but this consideration was more a subjective reflection or subjective abstraction. But the Notion is itself this abstractive process, the opposing of its determinations is its own determining activity. The judgment is this positing of the determinate Notions by the Notion itself. Judging is thus another function than comprehension, or rather it is the other function of the Notion as the determining of the Notion by itself, and the further progress of the judgment into the diversity of judgments is the progressive determination of the Notion. What kinds of determinate Notions there are, and how these determinations of the Notion are arrived at, has to reveal itself in the judgment.

§ 1347

The judgment can therefore be called the proximate realisation of the Notion, inasmuch as reality denotes in general entry into existence as a determinate being. More precisely, the nature of this realisation has presented itself in such a manner that, on the one hand, the moments of the Notion through its reflection–into–self or its individuality are self–subsistent totalities, while on the other hand the unity of the Notion is their relation. The determinations reflected into themselves are determinate totalities, no less essentially in their indifferent and disconnected subsistence as through their reciprocal mediation with one another. The determining itself is only totality in that it contains these totalities and their connection. This totality is the judgment. It contains, therefore, first, the two self–subsistents which are called subject and predicate. What each is cannot yet really be said; they are still indeterminate, for it is only through the judgment that they are to be determined. The judgment, being the Notion as determinate, the only distinction present is the general one that the judgment contains the determinate Notion over against the still indeterminate Notion. The subject can therefore, in the first instance, be taken in relation to the predicate as the individual over against the universal, or even as the particular over against the universal, or as the individual over against the particular; so far, they confront each other only in general, as the more determinate and the more universal.

§ 1348

It is therefore appropriate and necessary to have these names, subject and predicate for the determinations of the judgment; as names, they are something indeterminate that still awaits its determination, and are, therefore, no more than names. It is partly for this reason that the Notion determinations themselves could not be used for the two sides of the judgment; but a stronger reason is because the nature of the Notion determination is emphatically to be, not something abstract and fixed, but to have and to posit its opposite within it; since the sides of the judgment are themselves Notions and therefore the totality of its determinations, each side must run through all these determinations and exhibit them within itself, whether in abstract or concrete form. Now in order to fix the sides of the judgment in a general way when their determination is altered, those names are most serviceable which remain the same throughout the alteration. The name however stands over against the matter in hand or the Notion; this distinction presents itself in the judgment as such; now the subject is in general the determinate, and is therefore more that which immediately is, whereas the predicate expresses the universal, the essential nature or the Notion; therefore the subject as such is, in the first instance, only a kind of name; for what it is is first enunciated by the predicate which contains being in the sense of the Notion. In the question: what is this? or: what kind of a plant is this? what is often understood by the being enquired after, is merely the name, and when this is learned one is satisfied and now knows what the thing is. This is being in the sense of the subject. But the Notion, or at least the essence and the universal in general, is first given by the predicate, and it is this that is asked for in the sense of the judgment. Consequently, God, spirit, nature, or whatever it may be, is as the subject of a

judgment at first only the name; what such a subject is as regards its Notion is first enunciated in the predicate. When enquiry is made as to the kind of predicate belonging to such subject, the act of judgment necessarily implies an underlying Notion. But this Notion is first enunciated by the predicate itself. Properly speaking, therefore, it is the mere general idea that constitutes the presupposed meaning of the subject and that leads to the naming of it; and in doing this it is contingent and a historical fact, what is, or is not, to be understood by a name. So many disputes about whether a predicate does or does not belong to a certain subject are therefore nothing more than verbal disputes, because they start from the form above mentioned; what lies at the base is so far nothing more than the name.

§ 1349

We have now to examine, secondly, how the relation of subject and predicate in the judgment is determined and how subject and predicate themselves are at first determined through this very relation. The judgment has in general for its sides totalities which to begin with are essentially self-subsistent. The unity of the Notion is, therefore, at first only a relation of self-subsistents; not as yet the concrete and pregnant unity that has returned into itself from this reality, but only a unity outside which the self-subsistent sides persist as extremes that are not sublated in it. Now consideration of the judgment can begin from the original unity of the Notion, or from the self-subsistence of the extremes. The judgment is the self-diremption of the Notion; this unity is, therefore, the ground from which the consideration of the judgment in accordance with its true objectivity begins. It is thus the original division [Teilung] of what is originally one; thus the word Urteil refers to what judgment is in and for itself. But regarded from the side of externality, the Notion is present in the judgment as Appearance, since its moments therein attain self-subsistence, and it is on this external side that ordinary thinking tends to fasten.

§ 1350

From this subjective standpoint, then, subject and predicate are considered to be complete, each on its own account, apart from the other: the subject as an object that would exist even if it did not possess this predicate; the predicate as a universal determination that would exist even if it did not belong to this subject. From this standpoint, the act of judgment involves the reflection, whether this or that predicate which is in someone's head can and should be attached to the object which exists on its own account outside; the very act of judging consists in this, that only through it is a predicate combined with a subject, so that, if this combination did not take place, each on its own would still remain what it is, the latter an existent object, the former an idea in someone's head. The predicate which is attached to the subject should, however, also belong to it, that is, be in and for itself identical with it. Through this significance of attachment, the subjective meaning of judgment and the indifferent, outer subsistence of subject and predicate are sublated again: this action is good; the copula indicates that the predicate belongs to the being of the subject and is not merely externally combined with it. In the grammatical sense, that subjective relationship in which one starts from the indifferent externality of the subject and predicate has its complete validity; for it is words that are here externally combined. We may take this opportunity of remarking, too, that though a proposition has a subject and predicate in the grammatical sense, this does not make it a judgment. The latter requires that the predicate be related to the subject as one Notion determination to another, and therefore as a universal to a particular or individual. If a statement about a particular subject only enunciates something individual, then this is a mere proposition, For example, 'Aristotle died at the age of 73, in the fourth year of the 115th Olympiad,' is a mere proposition, not a judgment. It would partake of the nature of a judgment only if doubt had been thrown on one of the circumstances, the date of the death, or the age of that philosopher, and the given figures had been asserted on the strength of some reason or other. In that case, these figures would be taken as something universal, as time that still subsists apart from this particular content of the death of Aristotle, whether as time filled with some other content, or even as empty time. Similarly, the news that my friend N. has died is a proposition; and it would be a judgment only if there were a question whether he was really dead or only in a state of catalepsy.

§ 1351

In the usual way of defining the judgment we may indeed accept the indeterminate expression connection for the external copula, as also that the connected terms are at least supposed to be notions. But in other respects this definition is superficial in the extreme: not only, for example, that in the disjunctive judgment more than two so-called notions are connected, but rather that the definition is far better than its subject matter; for it is not notions at all that are meant, hardly determinations of the Notion, but really only determinations of representational thought; it was remarked in connection with the Notion in general and the determinate Notion, that what is usually so named by no means deserves the name of Notion; where then should Notions come from in the case of the judgment? Above all, in this definition the essential feature of the judgment, namely, the difference of its determinations, is passed over; still less does it take into account the relationship of the judgment to the Notion.

§ 1352

As regards the further determination of the subject and predicate, we have remarked that it is really in the judgment first that they have to receive their determination. Since the judgment is the posited determinateness of the Notion, this determinateness possesses the said differences immediately and abstractly as individuality and universality. But in so far as the judgment is in general the determinate being or otherness of the Notion which has not yet restored itself to the unity whereby it is as Notion, there emerges also—the determinateness which is notionless, the opposition of being and reflection or the in-itself. But since the Notion constitutes the essential ground of the judgment, these determinations are at least indifferent to the extent that when one belongs to the subject and the other to the predicate, the converse relationship equally holds good. The subject as the individual appears, in the first instance, as that which simply is or is for itself in accordance with the specific determinateness of the individual — as an actual object, even though it be only an object in representational thought — as for example bravery, right, agreement, etc. — on which judgment is being made. The predicate, on the other hand, as the universal, appears as this reflection on the object, or rather as the object's reflection into itself, which goes beyond that immediacy and sublates the determinatenesses in their form of mere being; that is, it is the object's in-itself. In this way, one starts from the individual as the first, the immediate, and it is raised by the judgment into universality, just as, conversely, the universal that is only in itself descends in the individual into determinate being or becomes a being that is for itself.

§ 1353

This signification of the judgment is to be taken as its objective meaning, and at the same time as the truth of the earlier forms of the transition. In the sphere of being, the object becomes and others itself, the finite perishes or goes under in the infinite; in the sphere of Existence, the object issues from its ground into Appearance and falls to the ground, the accident manifests the wealth of substance as well as its power; in being, there is transition into an other, in essence, reflected being in an other by which the necessary relation is revealed. This movement of transition and reflection has now passed over into the original partition of the Notion which, while bringing back the individual to the in-itself of its universality, equally determines the universal as something actual. These two acts are one and the same process in which individuality is posited in its reflection-into-self, and the universal as determinate.

§ 1354

But now this objective signification equally implies that the said differences, in reappearing in the determinateness of the Notion, are at the same time posited only as Appearances, that is, that they are not anything fixed, but apply just as much to the one Notion determination as to the other. The subject is, therefore, just as much to be taken as the in-itself, and the predicate, on the other hand, as determinate being. The subject without predicate is what the thing without qualities, the thing-in-itself is in the sphere of Appearance — an empty, indeterminate ground; as such, it is the Notion enclosed within itself, which only receives a differentiation and determinateness in the predicate; the predicate therefore constitutes the side of the determinate being of the

subject. Through this determinate universality the subject stands in relation to an externality, is open to the influence of other things and thereby becomes actively opposed to them. What is there comes forth from its being–within–self and enters into the universal element of connection and relationship, into the negative connections and the interplay of actuality, which is a continuation of the individual into other individuals and therefore universality.

§ 1355

The identity just demonstrated, namely, that the determination of the subject equally applies to the predicate and vice versa, is not, however, something only for us; it is not merely in itself, but is also posited in the judgment; for the judgment is the connection of the two; the copula expresses that the subject is the predicate. The subject is the specific determinateness, and the predicate is this posited determinateness of the subject; the subject is determined only in its predicate, or, only in the predicate is it a subject; in the predicate it has returned into itself and is therein the universal. Now in so far as the subject is the self–subsistent, this identity has the relationship that the predicate does not possess a self–subsistence of its own, but has its subsistence only in the subject; it inheres in the subject. Since the predicate is thus distinct from the subject, it is only an isolated determinateness of the latter, only one of its properties; while the subject itself is the concrete, the totality of manifold determinatenesses, just as the predicate contains one; it is the universal.

§ 1356

But on the other hand the predicate, too, is a self–subsistent universality and the subject, conversely, only a determination of it. Looked at this way, the predicate subsumes the subject; individuality and particularity are not for themselves, but have their essence and substance in the universal. The predicate expresses the subject in its Notion; the individual and the particular are contingent determinations in the subject; it is their absolute possibility. When in the case of subsumption one thinks of an external connection of subject and predicate and the subject is conceived of as a self–subsistent something, the subsumption refers to the subjective act of judgment above–mentioned in which one starts from the self–subsistence of both subject and predicate. From this standpoint subsumption is only the application of the universal to a particular or an individual, which is placed under the universal in accordance with a vague idea that it is of inferior quality.

§ 1357

When the identity of subject and predicate are so taken that at one time one Notion determination applies to the former and the other to the latter, and at another time the converse equally holds good, then the identity is as yet still only an implicit one; on account of the self–subsistent diversity of the two sides of the judgment, their posited unity also has these two sides, in the first instance as different. But differenceless identity really constitutes the true relation of the subject to the predicate. The Notion determination is itself essentially relation for it is a universal; therefore the same determinations possessed by the subject and predicate are also possessed by their relation itself. The relation is universal, for it is the positive identity of the two, of subject and predicate; but it is also determinate, for the determinateness of the predicate is that of the subject; further, it is also individual, for in it the self–subsistent extremes are sublated as in their negative unity. However, in the judgment this identity is not as yet posited; the copula is present as the still indeterminate relation of being as such: A is B; for in the judgment, the self–subsistence of the Notion determinatenesses or the extremes, is the reality which the Notion has within it. If the is of the copula were already posited as the above determinate and pregnant unity of subject and predicate, as their Notion, it would already be the syllogism.

§ 1358

To restore this identity of the Notion, or rather to posit it, is the goal of the movement of the judgment. What is already present in the judgment is, on the one hand, the self–subsistence of subject and predicate, but also their

mutually opposed determinateness, and on the other hand their none the less abstract relation. What the judgment enunciates to start with is that the subject is the predicate; but since the predicate is supposed not to be what the subject is, we are faced with a contradiction which must resolve itself, pass over into a result. Or rather, since subject and predicate are in and for themselves the totality of the Notion, and the judgment is the reality of the Notion, its forward movement is only a development; there is already present in it what comes forth from it, so that proof is merely an exposition, a reflection as a positing of that which is already present in the extremes of the judgment; but even this positing itself is already present; it is the relation of the extremes.

§ 1359

The judgment in its immediacy is in the first instance the judgment of existence; its subject is immediately an abstract individual which simply is, and the predicate is an immediate determinateness or property of the subject, an abstract universal.

This qualitative character of subject and predicate being sublated, the determination of the one is reflected, to begin with, in the other; the judgment is now, secondly, the judgment of reflection.

But this more external conjunction passes over into the essential identity of a substantial, necessary connection; as such it is, thirdly, the judgment of necessity.

Fourthly, since in this essential identity the difference of subject and predicate has become a form, the judgment becomes subjective; it contains the opposition of the Notion and its reality and the equation of the two; it is the judgment of the Notion.

This emergence of the Notion establishes the transition of the Judgment into the syllogism.

A. THE JUDGMENT OF EXISTENCE

§ 1360

In the subjective judgment we want to see one and the same object double, first in its individual actuality, and then in its essential identity or in its Notion: the individual raised into its universality, or, what is the same thing, the universal individualised into its actuality. In this way the judgment is truth: for it is the agreement of the Notion and reality. But this is not the nature of the judgment at first; for at first it is immediate, since as yet no reflection and movement of the determinations has appeared in it. This immediacy makes the first judgment a judgment of existence; it can also be called the qualitative judgment, but only in so far as quality does not apply only to the determinateness of being but also includes the abstract universality which, on account of its simplicity, likewise has the form of immediacy.

§ 1361

The judgment of existence is also the judgment of inherence; because it is in the form of immediacy, and because the subject as distinguished from the predicate is the immediate, and consequently the primary and essential feature in a judgment of this kind, the predicate has the form of a non-self-subsistent determination that has its foundation in the subject.

- (a) The Positive Judgment
- (b) The Negative Judgment
- (c) The Infinite Judgment

B. THE JUDGMENT OF REFLECTION

§ 1387

In the judgment that has now arisen, the subject is an individual as such; and similarly the universal is no longer an abstract universality or a single property, but is posited as a universal that has gathered itself together into a unity through the relation of distinct terms; or, regarding it from the point of view of the content of various determinations in general, as the taking together of various properties and existences. If examples are to be given of predicates of judgments of reflection, they must be of another kind than for judgments of existence. It is in the judgment of reflection that we first have, strictly speaking, a determinate content, that is, a content as such; for the content is the form determination which is reflected into identity as distinct from the form in so far as this is a distinct determinateness — as it still is in the judgment. In the judgment of existence the content is merely an immediate, or abstract, indeterminate content. The following may therefore serve as examples of judgments of reflection: man is mortal, things are perishable, this thing is useful, harmful; hardness, elasticity of bodies, happiness, etc. are predicates of this peculiar kind. They express an essential determination, but one which is in a relationship or is a unifying universality.

§ 1388

This universality, which will further determine itself in the movement of the judgment of reflection, is still distinct from the universality of the Notion as such; true, it is no longer the abstract universality of the qualitative judgment, but it still possesses a relation to the immediate from which it proceeds and has the latter as the basis of its negativity. The Notion determines the existent, in the first instance, to determinations of relation, to self-continuities in the diverse multiplicity of concrete existence—yet in such a manner that the genuine universal, though it is the inner essence of that multiplicity, is still in the sphere of Appearance, and this relative nature—or even the mark—of this multiplicity is still not the moment of being-in-and-for-self of the latter.

§ 1389

It may suggest itself to define the judgment of reflection as a judgment of quantity, just as the judgment of existence was also defined as qualitative judgment. But just as immediacy in the latter was not merely an immediacy which simply is, but one which was essentially also mediated and abstract, so here, too, that sublated immediacy is not merely sublated quality, and therefore not merely quantity; on the contrary, just as quality is the most external immediacy, so is quantity, in the same way, the most external determination belonging to mediation.

§ 1390

Further, as regards the determination as it appears in its movement in the judgment of reflection, it should be remarked that in the judgment of existence the movement of the determination showed itself in the predicate, because this judgment was in the determination of immediacy and the subject consequently appeared as the basis. For a similar reason, in the judgment of reflection, the onward movement of determining runs its course in the subject, because this judgment has for its determination the reflected in-itself. Here therefore the essential element is the universal or the predicate; hence it constitutes the basis by which, and in accordance with which, the subject is to be measured and determined. However, the predicate also receives a further determination through the further development of the form of the subject; but this occurs indirectly, whereas the development of the subject is, for the reason stated, a direct advance.

§ 1391

As regards the objective signification of the judgment, the individual, through its universality, enters into existence, but in an essential determination of relationship, in an essentiality which maintains itself throughout the multiplicity of the world of Appearance; the subject is supposed to be determinate in and for itself; this

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determinateness it possesses in its predicate. The individual, on the other hand, is reflected into this its predicate which is its universal essence; the subject is in so far a concrete existence in the world of Appearance. The predicate in this judgment no longer inheres in the subject; it is rather the implicit being under which this individual is subsumed as an accidental. If the judgments of existence may also be defined as judgments of inherence, judgments of reflection are, on the contrary, judgments of subsumption.

- (a) The Singular Judgment
- (b) The Particular Judgment
- (c) The Universal Judgment

C. THE JUDGMENT OF NECESSITY

§ 1405

The determination to which universality has advanced is, as we have seen, the universality which is in and for itself or objective, to which in the sphere of essence substantiality corresponds. It is distinguished from the latter in that it belongs to the Notion and is therefore not merely the inner but also the posited necessity of its determinations; or, in other words, the difference is immanent in it, whereas substance has its difference only in its accidents, but not as principle within itself.

§ 1406

Now in the judgment, this objective universality is posited; first, therefore, with this its essential determinateness as immanent in it, secondly, with its determinateness distinguished from it as particularity, of which this universality constitutes the substantial basis. In this way it is determined as genus and species.

- (a) The Categorical Judgment
 - (b) The Hypothetical Judgment
 - (c) The Disjunctive Judgment
- D. THE JUDGMENT OF THE NOTION

§ 1417

The ability to form judgments of existence such as 'the rose is red', 'snow is white', and so forth, will hardly count as evidence of great powers of judgment. The judgments of reflection are rather propositions; in the judgment of necessity the object appears, it is true, in its objective universality, but it is only in the judgment now to be considered that its relation to the Notion is found. In this judgment the Notion is laid down as the basis, and since it is in relation to the object, it is an ought-to-be to which the reality may or may not be adequate. Therefore it is only a judgment of this kind that contains a true appreciation; the predicates good, bad, true, beautiful, correct, etc. express that the thing is measured against its universal Notion as the simply presupposed ought-to-be and is, or is not, in agreement with it.

§ 1418

The judgment of the Notion has been called the judgment of modality and it has been regarded as containing that form of the relationship between subject and predicate which is found in an external understanding, and to be concerned with the value of the copula only in relation to thinking.

§ 1419

According to this view, the problematical judgment is one where the affirmation or denial is taken as optional or possible; the assertoric, where it is taken as true, that is as actual; and the apodeictic, where it is taken as

necessary. It is easy to see why it is so natural in the case of this judgment to step out of the sphere of judgment itself and to regard its determination as something merely subjective. For here it is the Notion, or the subjective, that reappears in the judgment and stands in relationship to an external actuality. But this subjectivity is not to be confused with external reflection, which of course is also something subjective, but in a different sense from the Notion itself; on the contrary, the Notion that re-emerges from the disjunctive judgment is the opposite of a mere contingent mode. The earlier judgments are in this sense merely subjective, for they are based on an abstraction and one-sidedness in which the Notion is lost. The judgment of the Notion, on the contrary, is objective and the truth as against those earlier judgments, just because it has for its basis the Notion, not the Notion in external reflection or in relation to a subjective, that is contingent, thinking, but the Notion in its determinateness as Notion.

§ 1420

In the disjunctive judgment the Notion was posited as identity of the universal nature with its particularisation; consequently the relation of the judgment was cancelled. This concretion of universality and particularisation is, at first, a simple result; it has now to develop itself further into totality, since the moments which it contains are at first swallowed up in it and as yet do not confront one another in determinate self-subsistence. The defect of the result may also be more definitely expressed by saying that in the disjunctive judgment, although objective universality has completed itself in its particularisation, yet the negative unity of the latter merely returns into the former and has not yet determined itself to the third moment, that of individuality. Yet in so far as the result itself is negative unity, it is indeed already this individuality; but as such it is only this one determinateness, which has now to posit its negativity, sunder itself into the extremes and in this way finally develop into the syllogism.

§ 1421

The proximate diremption of this unity is the judgment in which it is posited first as subject, as an immediate individual, and then as predicate, as the determinate relation of its moments.

- (a) The Assertoric Judgment
- (b) The Problematic Judgment
- (c) The Apodetic Judgment

§ 1431

This judgment, then, is truly objective; or it is the truth of the judgment in general. Subject and predicate correspond to each other and have the same content, and this content is itself the posited concrete universality; it contains, namely, the two moments, the objective universal or the enus, and the individualised universal. Here, therefore, we have the universal which is itself and continues itself through its opposite and is a universal only as unity with this opposite. A universal of this kind, such as the predicate good, suitable, correct, etc., is based on an ought-to-be and at the same time contains the correspondence of existence to that ought-to-be; it is not this ought-to-be or the genus by itself, but this correspondence that is the universality which constitutes the predicate of the apodeictic judgment.

§ 1432

The subject likewise contains these two moments in immediate unity as the fact. But it is the truth of the fact that it is internally split into what it ought-to-be and what it is; this is the absolute judgment on all actuality. It is because this original partition, which is the omnipotence of the Notion, is just as much a return into its unity and an absolute relation of the ought-to-be and being to each other that makes what is actual into a fact; its inner relation, this concrete identity, constitutes the soul of the fact.

§ 1433

The transition from the immediate simplicity of the fact to the correspondence which is the determinate relation of its ought-to-be and its being — or the copula — is now seen, on closer examination, to lie in the particular determinateness of the fact. The genus is the universal in and for itself, which as such appears as the unrelated; while the determinateness is that which in that universal is reflected into itself, yet at the same time is reflected into an other. The judgment therefore has its ground in the constitution of the subject and thereby is apodeictic. Hence we now have before us the determinate and fulfilled copula, which formerly consisted in the abstract 'is', but has now further developed itself into ground in general. It appears at first as an immediate determinateness in the subject, but it is no less the relation to the predicate which has no other content than this very correspondence, or the relation of the subject to the universality.

§ 1434

Thus the form of the judgment has perished; first because subject and predicate are in themselves the same content; secondly because the subject through its determinateness points beyond itself and relates itself to the predicate; but also, thirdly, this relating has passed over into the predicate, alone. constitutes its content, and is thus the posited relation, or the judgment itself. Thus the concrete identity of the Notion which was the result of the disjunctive judgment and which constitutes the inner basis of the Notion judgment — which identity was at first posited only in the predicate — is now restored in the whole.

§ 1435

If we examine the positive element of this result which effects the transition of the judgment into another form, we find, as we have seen, that subject and predicate in the apodeictic judgment are each the whole Notion. The unity of the Notion as the determinateness constituting the copula that relates them, is at the same time distinct from them. At first, it stands only on the other side of the subject as the latter's immediate constitution. But since it is essentially that which relates subject and predicate, it is not merely such immediate constitution but the universal that permeates both subject and predicate. While subject and predicate have the same content, the form relation, on the other hand, is posited through this determinateness, determinateness as a universal or particularity. Thus it contains within itself the two form determinations of the extremes and is the determinate relation of subject and predicate; it is the fulfilled copula of the judgment, the copula pregnant with content, the unity of the Notion that has re-emerged from the judgment in which it was lost in the extremes. Through this impregnation of the copula the judgment has become the syllogism.

The Doctrine of the Notion—Section One: Subjectivity

Chapter 3 The Syllogism

§ 1436

We have found the syllogism to be the restoration of the Notion in the judgment, and consequently the unity and truth of both. The Notion as such holds its moments sublated in unity; in the judgment this unity is internal or, what is the same thing, external; and the moments, although related, are posited as self-subsistent extremes. In the syllogism the Notion determinations are like the extremes of the judgment, and at the same time their determinate unity is posited.

§ 1437

Thus the syllogism is the completely posited Notion; it is therefore the rational. The understanding is regarded as the faculty of the determinate Notion which is held fast in isolation by abstraction and the form of universality. But in reason the determinate Notions are posited in their totality and unity. Therefore, not only is the syllogism rational, but everything rational is a syllogism. The syllogistic process has for a long time been ascribed to reason; yet on the other hand reason in and for itself, rational principles and laws, are spoken of in such a way that it is not clear what is the connection between the former reason which syllogises and the latter reason which is the source of laws and other eternal truths and absolute thoughts. If the former is supposed to be merely formal reason, while the latter is supposed to be creative of content, then according to this distinction it is precisely the form of reason, the syllogism, that must not be lacking in the latter. Nevertheless, to such a degree are the two commonly held apart, and not mentioned together, that it seems as though the reason of absolute thoughts was ashamed of the reason of the syllogism and as though it was only in deference to tradition that the syllogism was also adduced as an activity of reason. Yet it is obvious, as we have just remarked, that the logical reason, if it is regarded as formal reason, must essentially be recognisable also in the reason that is concerned with a content; the fact is that no content can be rational except through the rational form. In this matter we cannot look for any help in the common chatter about reason; for this refrains from stating what is to be understood by reason; this supposedly rational cognition is mostly so busy with its objects that it forgets to cognise reason itself and only distinguishes and characterises it by the objects that it possesses. If reason is supposed to be the cognition that knows about God, freedom, right and duty, the infinite, unconditioned, supersensuous, or even gives only ideas and feelings of these objects, then for one thing these latter are only negative objects, and for another thing the first question still remains, what it is in all these objects that makes them rational. It is this, that the infinitude of these objects is not the empty abstraction from the finite, not the universality that lacks content and determinateness, but the universality that is fulfilled or realised, the Notion that is determinate and possesses its determinateness in this true way, namely, that it differentiates itself within itself and is the unity of these fixed and determinate differences. It is only thus that reason rises above the finite, conditioned, sensuous, call it what you will, and in this negativity is essentially pregnant with content, for it is the unity of determinate extremes; as such, however, the rational is nothing but the syllogism.

§ 1438

Now the syllogism, like the judgment, is in the first instance immediate; hence its determinations are simple, abstract determinatenesses; in this form it is the syllogism of the understanding. If we stop short at this form of the syllogism, then the rationality in it, although undoubtedly present and posited, is not apparent. The essential feature of the syllogism is the unity of the extremes, the middle term which unites them, and the ground which supports them. Abstraction, in holding rigidly to the self–subsistence of the extremes, opposes this unity to them as a determinateness which likewise is fixed and self–subsistent, and in this way apprehends it rather as non–unity than as unity. The expression middle term is taken from spatial representation and contributes its share to the stopping short at the mutual externality of the terms. Now if the syllogism consists in the unity of the extremes being posited in it, and if, all the same, this unity is simply taken on the one hand as a particular on its own, and on the other hand as a merely external relation, and non–unity is made the essential relationship of the syllogism, then the reason which constitutes the syllogism contributes nothing to rationality.

§ 1439

First, the syllogism of existence in which the terms are thus immediately and abstractly determined, demonstrates in itself (since, like the judgment, it is their relation) that they are not in fact such abstract terms, but that each contains the relation to the other and that the middle term is not particularity as opposed to the determinations of the extremes but contains these terms posited in it.

§ 1440

Through this its dialectic it is converted into the syllogism of reflection, into the second syllogism. The terms of this are such that each essentially shows in, or is reflected into, the other; in other words they are posited as mediated, which they are supposed to be in accordance with the nature of the syllogism in general.

§ 1441

Thirdly, in that this reflecting or mediatedness of the extremes is reflected into itself, the syllogism is determined as the syllogism of necessity, in which the mediating element is the objective nature of the thing. As this syllogism determines the extremes of the Notion equally as totalities, the syllogism has attained to the correspondence of its Notion or the middle term, and its existence of the difference of its extremes; that is, it has attained to its truth and in doing so has passed out of subjectivity into objectivity.

A The Syllogism of Existence

§ 1442

1. The syllogism in its immediate form has for its moments the determinations of the Notion as immediate. Hence they are the abstract determinatenesses of form, which are not yet developed by mediation into concretion, but are only single determinatenesses. The first syllogism is, therefore, strictly the formal syllogism. The formalism of the syllogising process consists in stopping short at the determination of this first syllogism. The Notion, differentiated into its abstract moments, has individuality and universality for its extremes, and appears itself as the particularity standing between them. On account of their immediacy they are merely self-related determinatenesses, and one and all a single content. Particularity constitutes the middle term in the first instance since it unites immediately within itself the two moments of individuality and universality. On account of its determinateness it is on the one hand subsumed under the universal, while on the other hand the individual, as against which it possesses universality, is subsumed under it. But this concretion is in the first instance merely a duality of aspect; on account of the immediacy in which the middle term presents itself in the immediate syllogism. it appears as a simple determinateness, and the mediation which it constitutes is not yet posited. Now the dialectical movement of the syllogism of existence consists in the positing in its moments of the mediation that alone constitutes the syllogism.

(a) First Figure of the Syllogism I-P-U

(b) The Second Figure P-I-U

(c) The Third Figure I-U-P

(d) The Fourth Figure U-U-U

B The Syllogism of Reflection

§ 1482

The course of the qualitative syllogism has sublated what was abstract in its terms with the result that the term has posited itself as a determinateness in which the other determinateness is also reflected. Besides the abstract terms, the syllogism also contains their relation, and in the conclusion this relation is posited as mediated and necessary; therefore each determinateness is in truth posited not as an individual, separate one, but as a relation to the other, as a concrete determinateness.

§ 1483

The middle term was abstract particularity, by itself a simple determinateness, and was a middle term only externally and relatively to the self-subsistent extremes. Now it is posited as the totality of the terms; as such it is the posited unity of the extremes, but in the first instance it is the unity of reflection which embraces them within itself — an inclusion which, as the first sublating of immediacy and the first relating of the terms, is not yet the absolute identity of the Notion.

§ 1484

The extremes are the determinations of the judgment of reflection, individuality proper and universality as a connective determination or a reflection embracing a manifold within itself. But the individual subject also contains, as we have seen in the case of the judgment of reflection, besides the bare individuality which belongs to form, determinateness as universality absolutely reflected into itself, as presupposed, that is here still immediately assumed, genus.

§ 1485

From this determinateness of the extremes which belongs to the progressive determination of the judgment, there results the precise content of the middle term, which is essentially the point of interest in the syllogism since it distinguishes syllogism from judgment. It contains (1) individuality, but (2) individuality extended to universality as all, (3) universality which forms the basis and absolutely unites within itself individuality and abstract universality — that is, the genus. It is in this way that the syllogism of reflection is the first to possess genuine determinateness of form, in that the middle term is posited as the totality of the terms; the immediate syllogism is by contrast indeterminate, because the middle term is still only abstract particularity in which the moments of its Notion are not yet posited. This first syllogism of reflection may be called the syllogism of allness.

- (a) The Syllogism of Allness
- (b) The Syllogism of Induction
- (c) The Syllogism of Analogy

C The Syllogism of Necessity

§ 1502

The mediating element has now determined itself (1) as simple determinate universality, like the particularity in the syllogism of existence, but (2) as objective universality, that is to say, universality which contains the entire determinateness of the distinguished extremes like the allness of the syllogism of reflection, a fulfilled yet simple universality—the universal nature of the fact, the genus.

§ 1503

This syllogism is pregnant with content, because the abstract middle term of the syllogism of existence posited itself as determinate difference to become the middle term of the syllogism of reflection, while this difference has reflected itself into simple identity again. This syllogism is therefore the syllogism of necessity, for its middle term is not some alien immediate content, but the reflection—into—self of the determinateness of the extremes.

§ 1504

These possess in the middle term their inner identity, the determinations of whose content are the form determinations of the extremes. Consequently, that which differentiates the terms appears as an external and unessential form, and the terms themselves as moments of a necessary existence.

§ 1505

In the first instance this syllogism is immediate, and thus formal in so far as the connection of the terms is the essential nature as content, and this content is present in the distinguished terms in only a diverse form, and the extremes by themselves are merely an unessential subsistence. The realisation of this syllogism has so to determine it that the extremes also shall be posited as this totality which initially the middle term is, and that the

necessity of the relation which is at first only the substantial content, shall be a relation of the posited form.

- (a) The Categorical Syllogism
- (b) The Hypothetical Syllogism
- (c) The Disjunctive Syllogism

§ 1526

In this way then the formalism of the syllogistic process, and with it the subjectivity of the syllogism and of the Notion in general, has sublated itself. This formal or subjective side consisted in the fact that the mediating factor of the extremes is the Notion as an abstract determination, and this latter is distinct from the extremes whose unity it is. In the consummation of the syllogism, on the other hand, where objective universality is no less posited as totality of the form determinations, the distinction of mediating and mediated has disappeared. That which is mediated is itself an essential moment of what mediates it, and each moment appears as the totality of what is mediated.

§ 1527

The figures of the syllogism exhibit each determinateness of the Notion individually as the middle term, which at the same time is the Notion as an ought-to-be, a demand that the mediating factor shall be the Notion's totality. But the different genera of the syllogism exhibit the stages of impregnation or concretion of the middle term. In the formal syllogism the middle term is only posited as totality by all the determinatenesses, though each singly, functioning as the mediating factor. In the syllogisms of reflection the middle term appears as the unity that gathers together externally the determinations of the extremes. In the syllogism of necessity it has likewise determined itself to the unity that is no less developed and total than simple, and the form of the syllogism which consisted in the difference of the middle term from its extremes has thereby sublated itself.

§ 1528

Thus the Notion as such has been realised; more exactly, it has obtained a reality that is objectivity. The first reality was that the Notion, as within itself negative unity, sunders itself, and as judgment posits its determinations in a determinate and indifferent difference, and in the syllogism sets itself in opposition to them. In this way it is still the inwardness of this its externality, but the outcome of the course of the syllogisms is that this externality is equated with the inner unity; the various determinations return into this unity through the mediation in which at first they are united only in a third term, and thus the externality exhibits in its own self the Notion, which therefore is no longer distinguished from it as an inner unity.

§ 1529

However, this determination of the Notion which has been considered as reality, is, conversely, equally a positedness. For it is not only in this result that the truth of the Notion has exhibited itself as the identity of its inwardness and externality; already in the judgment the moments of the Notion remain, even in their mutual indifference, determinations that have their significance only in their relation. The syllogism is mediation, the complete Notion in its positedness. Its movement is the sublating of this mediation, in which nothing is in and for itself, but each term is only by means of an other. The result is therefore an immediacy which has issued from the sublating of the mediation, a being which is no less identical with the mediation, and which is the Notion that has restored itself out of, and in, its otherness. This being is therefore a fact that is in and for itself objectivity.

The Doctrine of the Notion Section Two: Objectivity

Mechanism – Chemism – Teleology

§ 1530

In Book One of the Objective Logic, abstract being was exhibited as passing over into determinate being, but equally as withdrawing into essence. In Book Two, essence reveals itself as determining itself into ground, thereby entering into Existence and realising itself as substance, but again withdrawing into the Notion. Of the Notion, now, we have shown to begin with that it determines itself into objectivity. It is self-evident that this latter transition is identical in character with what formerly appeared in metaphysics as the inference from the notion, namely, the notion of God, to his existence, or as the so-called ontological proof of the existence of God. It is equally well known that Descartes' sublimest thought, that God is that whose notion includes within itself its being, after being degraded into the defective form of the formal syllogism, that is, into the form of the said proof, finally succumbed to the Critique of Reason and to the thought that existence cannot be extracted from the notion. Some points connected with this proof have already been elucidated. In Vol. 1, pp. 86 sqq., where being has vanished in its immediate opposite, non-being, and becoming has shown itself as the truth of both, attention was drawn to the confusion that arises when, in the case of a particular determinate being, what is fixed on is not the being of that determinate being but its determinate content; then, comparing this determinate content, for example a hundred dollars, with another determinate content, for example, with the context of my perception or the state of my finances, it is found that it makes a difference whether the former content is added to the latter or not—and it is imagined that what has been discussed is the difference between being and non-being, or even the difference between being and the Notion. Further, in the same Vol., p. 112 and Vol. II, p. 442 we elucidated a determination that occurs in the ontological proof, that of a sum-total of all realities. But the essential subject matter of that proof, the connection of the Notion and determinate being, is the concern of our consideration of the Notion just concluded, and the entire course through which the Notion determines itself into objectivity. The Notion, as absolutely self-identical negativity, is self-determining; we have remarked that the Notion, in determining itself into judgment in individuality, is already positing itself as something real, something that is; this still abstract reality completes itself in objectivity.

§ 1531

Now though it might seem that the transition from the Notion into objectivity is not the same thing as the transition from the Notion of God to his existence, it should be borne in mind on the one hand that the determinate content, God, makes no difference in the logical process, and the ontological proof is merely an application of this logical process to the said content. On the other hand however it is essential to bear in mind the remark made above that the subject only obtains determinateness and content in its predicate; until then, no matter what it may be for feeling, intuition and pictorial thinking, for rational cognition it is only a name; but in the predicate with its determinateness there begins, at the same time, realisation in general. The predicates, however, must be grasped as themselves still included within the Notion, hence as something subjective, which so far has not emerged into existence; to this extent we must admit on the one hand that the realisation of the Notion in the judgment is still not complete. On the other hand however the mere determination of an object by predicates, when that determination is not at the same time the realisation and objectifying of the Notion, also remains something so subjective that it is not even the genuine cognition and determination of the Notion of the object-subjective in the sense of abstract reflection and uncomprehended pictorial thinking. God, as the living God, and still more as absolute spirit, is known only in his activity; man was early instructed to recognise God in his works; only from these can proceed the determinations, which are called his properties, and in which, too, his being is contained. Thus the philosophical [begreifende] cognition of his activity, that is, of himself, grasps the Notion of God in his being and his being in his Notion. Being merely as such, or even determinate being, is such a meagre and restricted determination, that the difficulty of finding it in the Notion may well be the result of not having

considered what being or determinate being itself is. Being as the wholly abstract, immediate relation to self, is nothing else than the abstract moment of the Notion, which moment is abstract universality. This universality also effects what one demands of being, namely, to be outside the Notion; for though this universality is moment of the Notion, it is equally the difference, or abstract judgment, of the Notion in which it opposes itself to itself.

The Notion, even as formal, already immediately contains being in a truer and richer form, in that, as self-related negativity, it is individuality.

§ 1532

But of course the difficulty of finding being in the Notion as such and equally in the Notion of God, becomes insuperable when the being is supposed to be that which obtains in the context of outer experience or in the form of sensuous perception, like the hundred dollars in my finances, something to be grasped with the hand, not with the mind, something visible essentially to the outer, not to the inner eye; in other words, when that being which things possess as sensuous, temporal and perishable, is given the name of reality or truth. A philosophising that in its view of being does not rise above sense, naturally stops short at merely abstract thought, too, in its view of the Notion; such thought stands opposed to being.

§ 1533

The custom of regarding the Notion merely as something one-sided, such as abstract thought is, will already hinder the acceptance of what was suggested above, namely, to regard the transition from the Notion of God to his being, as an application of the logical course of objectification of the Notion presented above. Yet if it is granted, as it commonly is, that the logical element as the formal element constitutes the form for the cognition of every determinate content, then the above relation must at least be conceded, unless in this opposition between Notion and objectivity, one stops short at the untrue Notion and an equally untrue reality, as something ultimate. But in the exposition of the pure Notion, it was further made clear that this is the absolute, divine Notion itself, so that in truth the relationship of our application would not obtain, and the logical process in question would in fact be the immediate exposition of God's self-determination to being. But on this point it is to be remarked that if the Notion is to be presented as the Notion of God, it is to be apprehended as it is when taken up into the Idea. This pure Notion passes through the finite forms of the judgment and syllogism because it is not yet posited as in its own nature explicitly one with objectivity but is grasped only in process of becoming it. Similarly this objectivity, too, is not yet the divine existence, is not yet the reality that is reflected in the divine Idea. Yet objectivity is just that much richer and higher than the being or existence of the ontological proof, as the pure Notion is richer and higher than that metaphysical void of the sum total of all reality. But I reserve for another occasion the more detailed elucidation of the manifold misunderstanding that has been brought by logical formalism into the ontological, as well as the other, so-called proofs of God's existence, as also the Kantian criticism of them, and by establishing their true significance, to restore the fundamental thoughts of these proofs to their worth and dignity.

§ 1534

As previously remarked, we have already met with several forms of immediacy, though in different determinations. In the sphere of being immediacy is being itself and determinate being; in the sphere of essence it is existence, and then actuality and substantiality; in the sphere of the Notion, besides immediacy as abstract universality, there is now objectivity. When the exactitude of philosophical distinctions of the Notion is not involved, these expressions may be used as synonymous; but the determinations mentioned have issued from the necessity of the Notion. Being is in general the first immediacy, and determinate being is the same plus the first determinateness. Existence, along with things, is the immediacy that issues from the ground—from the self-sublating mediation of the simple reflection of essence. But actuality and substantiality is the immediacy that has issued from the sublated difference of the still unessential Existence as Appearance and its essentiality. Finally, objectivity is the immediacy to which the Notion determines itself by the sublation of its abstraction and

mediation. Philosophy has the right to select from the language of common life which is made for the world of pictorial thinking, such expressions as seem to approximate to the determinations of the Notion. There cannot be any question of demonstrating for a word selected from the language of common life that in common life, too, one associates with it the same Notion for which philosophy employs it; for common life has no Notions, but only pictorial thoughts and general ideas, and to recognise the Notion in what is else a mere general idea is philosophy itself. It must suffice therefore if pictorial thinking, in the use of its expressions that are employed for philosophical determinations, has before it some vague idea of their distinctive meaning; just as it may be the case that in these expressions one recognises nuances of pictorial thought that are more closely related to the corresponding Notions. One will be less ready, perhaps, to admit that something can be without existing; but at least, one will hardly use 'being' as copula of the judgment as interchangeable with the expression 'to exist' and say, 'this article exists dear, suitable, etc.', 'gold exists, a metal or metallic', instead of 'this article is dear, suitable, etc.', 'gold is a metal or metallic'.

§ 1535

And surely it is usual to distinguish between being and appearing, appearance and actuality, as well as to distinguish mere being from actuality, and still more all these expressions from objectivity. However, even should they be employed synonymously, philosophy will in any case be free to utilise such empty superfluity of language for its distinctions.

§ 1536

When treating of the apodeictic judgment — the consummation of the judgment — where the subject loses its determinateness as against the predicate, we referred to the twofold meaning of subjectivity originating therefrom, namely, the subjectivity of the Notion, and equally of the externality and contingency opposed to the Notion. A similar twofold meaning also appears for objectivity which stands opposed to the self-subsistent Notion, yet is also the being that is in-and-for-itself. In the former sense, the object stands opposed to the $I = I$ which in subjective idealism is enunciated as the absolutely true; in that case it is the manifold world in its immediate existence with which the ego or the Notion only engages in never-ending struggle, in order, by the negation of the intrinsic nullity of this other, to give to the first certainty of self the actual truth of its equality with itself. In a less specific sense it denotes an object in general for any interest or activity of the subject.

§ 1537

But in the opposite sense, objectivity signifies that which is in and for itself, and free from limitation and opposition. Rational principles, perfect works of art, etc., are called objective in so far as they are free and above all contingency. Although rational, theoretical or ethical principles belong only to subjectivity, to consciousness, yet that element in the latter that is in and for itself is called objective; the cognition of truth is placed in cognising the object as object, free from anything added by subjective reflection, and right conduct in the obedience to objective laws that are not subjective in origin and admit no caprice and no treatment that might overthrow their necessity.

§ 1538

At the present standpoint of our exposition objectivity signifies, in the first instance, the absolute being of the Notion, that is, the Notion that has sublated the mediation posited in its self-determination and converted it into immediate relation-to-self. Consequently this immediacy is itself immediately and wholly pervaded by the Notion, just as the Notion's totality is immediately identical with its being. But since, further, the Notion has equally to restore the free being-for-self of its subjectivity, there arises a relationship between the Notion as end and objectivity. In this relationship the immediacy of the objectivity becomes the negative element over against the end, an element to be determined by the activity of the end; this immediacy thus acquires the other

significance, that of being in and for itself null in so far as it stands opposed to the Notion.

§ 1539

First, then, objectivity is an immediacy whose moments, by virtue of the totality of all the moments, exist in a self–subsistent indifference as objects outside one another, and in their relationship possess the subjective unity of the Notion only as an inner or an outer unity. This is Mechanism.

§ 1540

But secondly, this unity reveals itself as the immanent law of the objects themselves, and thus their relationship becomes their peculiar specific difference founded on their law; it becomes a relation in which their determinate self–subsistence sublates itself. This is Chemism.

§ 1541

Thirdly, this essential unity of the objects is thereby posited as distinct from their self–subsistence; it is the subjective Notion, but posited as in and for itself related to objectivity, as end. This is Teleology.

§ 1542

Since the end is the Notion that is posited as in its own self relating itself to objectivity and as sublating by its own act its defect of being subjective, the purposiveness which is at first external becomes, through the realisation of the end, internal and the Idea.

Chapter 1 Mechanism

§ 1543

As objectivity is the totality of the Notion withdrawn into its unity, an immediate is thereby posited that is in and for itself this totality, and is also posited as such, although in it the negative unity of the Notion has not as yet detached itself from the immediacy of this totality; in other words, objectivity is not yet posited as judgment. In so far as it has the Notion immanent in it, it contains the difference of the Notion, but on account of the objective totality, the differentiated moments are complete and self–subsistent objects which consequently, even in their relation, stand to one another only as self–subsistent things and remain external to one another in every combination. This is what constitutes the character of mechanism, namely, that whatever relation obtains between the things combined, this relation is one extraneous to them that does not concern their nature at all, and even if it is accompanied by a semblance of unity it remains nothing more than composition, mixture, aggregation and the like. Spiritual mechanism also, like material, consists in this, that the things related in the spirit remain external to one another and to spirit itself. A mechanical style of thinking, a mechanical memory, habit, a mechanical way of acting, signify that the peculiar pervasion and presence of spirit is lacking in what spirit apprehends or does. Although its theoretical or practical mechanism cannot take place without its self–activity, without an impulse and consciousness, yet there is lacking in it the freedom of individuality, and because this freedom is not manifest in it such action appears as a merely external one.

A. The Mechanical Object

§ 1544

The object is, as we have seen, the syllogism, whose mediation has been sublated [ausgeglichen] and has

therefore become an immediate identity. It is therefore in and for itself a universal — universality not in the sense of a community of properties, but a universality that pervades the particularity and in it is immediate individuality.

§ 1545

1. In the first place therefore the object does not differentiate itself into matter and form — a matter as the self-subsistent universal side of the object and a form as the particular and individual side; such an abstract difference of individuality and universality is excluded by the Notion of object; if it is regarded as matter it must be taken as in principle formed matter. Similarly, it may be defined as a thing with properties, as a whole consisting of parts, as a substance with accidents, or in terms of other relationships of reflection; but these relationships have been altogether superseded already in the Notion; the object therefore has neither properties nor accidents, for these are separable from the thing or the substance, whereas in the object the particularity is absolutely reflected into the totality. In the parts of a whole, there is indeed present that self-subsistence which belongs to the differences of the object, but these differences are themselves directly and essentially objects, totalities, that are not, like parts, determined as such in contrast to the whole.

§ 1546

The object is therefore in the first instance indeterminate, in so far as it has no determinate opposition in it; for it is the mediation that has collapsed into immediate identity. In so far as the Notion is essentially determinate, the object possesses determinateness as a manifoldness which though complete is otherwise indeterminate, that is, contains no relationships, and which constitutes a totality that at first is similarly no further determined; sides or parts that may be distinguished in it belong to an external reflection. This quite indeterminate difference therefore means only that there are a number of objects, each of which only contains its determinateness reflected into its universality and does not reflect itself outwards. Because this indeterminate determinateness is essential to the object, the latter is within itself a plurality of this kind, and must therefore be regarded as a composite or aggregate. It does not however consist of atoms, for these are not objects because they are not totalities. The Leibnizian monad would be more of an object since it is a total representation of the world, but confined within its intensive subjectivity it is supposed at least to be essentially one within itself. Nevertheless, the monad determined as an exclusive one is only a principle that reflection assumes. Yet the monad is an object, partly in that the ground of its manifold representations — of the developed, that is, the posited determinations of its merely implicit totality lies outside it, and partly also in that it is indifferent to the monad that it constitutes an object along with others; it is thus in fact not exclusive or determined for itself.

§ 1547

2. As the object, then, in its determined being is a totality and yet on account of its indeterminateness and immediacy is not the negative unity of that determined being, it is indifferent to the determinations as individual, as determined in and for themselves, just as these latter are themselves indifferent to one another. These, therefore, are not comprehensible from it nor from one another; its totality is the form of general reflectedness of its manifoldness into individuality in general which is in its own self indeterminate. The determinatenesses, therefore, that it contains, do indeed belong to it, but the form that constitutes their difference and combines them into a unity is an external, indifferent one; whether it be a mixture, or again an order, a certain arrangement of parts and sides, all these are combinations that are indifferent to what is so related.

§ 1548

Thus the object, like any determinate being in general, has the determinateness of its totality outside it in other objects, and these in turn have theirs outside them, and so on to infinity. The return-into-self of this progression to infinity must indeed likewise be assumed and represented as a totality, a world; but that world is nothing but the universality that is confined within itself by indeterminate individuality, that is, a universe.

§ 1549

The object, therefore, being in its determinateness equally indifferent to it, it is the object's own nature that points it outside and beyond itself to other objects for its determination; but to these others, their determinant function is similarly a matter of indifference. Consequently, a principle of self-determination is nowhere to be found; determinism — the standpoint occupied by cognition when it takes the object, just as we have found it here, to be the truth — assigns for each determination of the object that of another object; but this other is likewise indifferent both to its being determined and to its active determining. For this reason determinism itself is also indeterminate in the sense that it involves the progression to infinity; it can halt and be satisfied at any point at will, because the object it has reached in its progress, being a formal totality, is shut up within itself and indifferent to its being determined by another. Consequently, the explanation of the determination of an object and the progressive determining of the object made for the purpose of the explanation, is only an empty word, since in the other object to which it advances there resides no self-determination.

§ 1550

3. Now as the determinateness of an object lies in an other, no determinate difference is to be found between them; the determinateness is merely doubled, once in one object and again in the other, something utterly identical, so that the explanation or comprehension is tautological. This tautology is an external futile see-saw; since the determinateness obtains from the objects which are indifferent to it no peculiar distinctiveness and is therefore only identical, there is before us only one determinateness; and its being doubled expresses just this externality and nullity of a difference. But at the same time the objects are self-subsistent in regard to one another; therefore in the identity above-mentioned they remain absolutely external to one another. Here, then, we have the manifest contradiction between the complete mutual indifference of the objects and the identity of their determinateness, or the contradiction of their complete externality in the identity of their determinateness. This contradiction is, therefore, the negative unity of a number of objects which, in that unity, simply repel one another: this is the mechanical process.

B. The Mechanical Process

§ 1551

If objects are regarded merely as self-enclosed totalities, they cannot act on one another. In this determination they are the same thing as the monads, which for this very reason were thought of as exercising no influence whatever on one another. But the concept of a monad is, just for this reason, a defective reflection. For first it is a determinate conception of the monad's merely implicit totality; as a certain degree of the development and positedness of its representation of the world, it is determinate; now while it is a self-enclosed totality, it is also indifferent to this determinateness; therefore the determinateness is not its own, but one that is posited by another object. Secondly it is an immediate in general, in so far as it is supposed to be merely a mirroring entity; its relation to itself is therefore abstract universality; hence it is a determinate being open to others. To gain the freedom of substance it is not sufficient to represent it as a totality that is complete within itself and has nothing to receive from without. On the contrary, the mechanical [begrifflose], merely mirrored relation to itself is precisely a passivity towards another. Similarly determinateness, whether taken as the determinateness of something that is or of a mirroring entity, that is a degree of the monad's own spontaneous development, is something external; the degree that the development reaches has its limit in an other. To shift the reciprocity of substances on to a predetermined harmony means nothing more than to convert it into a presupposition, that is, to withdraw it from the Notion. The need to avoid the interaction of substances was based on the moment of absolute self-subsistence and originality which was made a fundamental assumption. But since the positedness, the degree of development, does not correspond to this in-itself, it has for that very reason its ground in an other.

§ 1552

When treating of the relationship of substantiality, we showed that it passes over into the causal relationship. But here what is, no longer has the determination of a substance, but of an object; the causal relationship has been superseded in the Notion; the originality of one substance in relation to the other has shown itself to be illusory, its action to be transition into the opposed substance. This relationship therefore has no objectivity. Hence in so far as the one object is posited in the form of subjective unity as active cause, this no longer counts as an original determination but as something mediated; the active object has this its determination only by means of another object. Mechanism, since it belongs to the sphere of the Notion, has that posited within it which proved to be the truth of the causal relationship, namely that the cause, which is supposed to be the original and self-subsistent factor is essentially effect, positedness, as well. In mechanism therefore the causality of the object is immediately a non-originality; it is indifferent to this its determination, therefore its being cause is for it something contingent. To this extent, one might indeed say that the causality of substances is only a subjective conception. But this causality as thus represented is precisely mechanism; for mechanism is this, that causality as identical determinateness of different substances and hence as the extinction of their self-subsistence in this identity, is a mere positedness; the objects are indifferent to this unity and maintain themselves in face of it. But, no less is this their indifferent self-subsistence also a mere positedness; they are therefore capable of mixing and aggregating and of becoming, as an aggregate, one object. Through this indifference both to their transition and to their self-subsistence, substances are objects.

- (a) The Formal Mechanical Process
- (b) The Real Mechanical Process
- (c) The Product of the Mechanical Process

C. Absolute Mechanism

- (a) The Centre

§ 1567

In the first place then the empty manifoldness of objects is gathered into objective individuality, into the simple self-determining centre. Secondly, in so far as the object as an immediate totality retains its indifference to determinateness, the latter is present in it also as unessential or as a mutual externality of many objects. The prior, the essential determinateness, on the other hand, constitutes the real middle term between the many mechanically interacting bodies, by which they are united in and for themselves, and is their objective universality. Universality exhibited itself at first in the relationship of communication as present only through positing; but as objective universality it is the pervading immanent essence of the objects.

§ 1568

In the material world it is the central body that is the genus, but it is the individual universality of the single objects and their mechanical process. The relationship in which the unessential single bodies stand to one another is one of mutual thrust and pressure; this kind of relationship does not hold between the central body and the objects whose essence it is, for their externality no longer constitutes their basic determination. Their identity with the central body is, therefore, rather rest, namely, the being in their centre; this unity is their absolute Notion. It remains, however, merely an ought-to-be, since the externality of the objects which is still also posited does not correspond to that unity. Their consequent striving towards the centre is their absolute universality, not a universality posited by communication; it constitutes the true rest that is itself concrete and not posited from outside, into which the process of the non-self-subsistent bodies must return. That is why it is an empty abstraction to assume in mechanics that a body set in motion would continue to move in a straight line to infinity if external resistance did not rob it of its motion. Friction, or whatever other form resistance takes, is only the manifestation of centrality; for it is centrality that in an absolute manner brings the body back to itself; for the thing in contact with which the moving body meets friction has the power of resistance solely through its union with the centre. In the spiritual sphere the centre and unity with the centre assume higher forms; but the unity of the Notion and its reality which here, to begin with, is mechanical centrality, must there too constitute the basic

determination.

§ 1569

Thus the central body has ceased to be a mere object, for in the latter the determinateness is an unessential element; for the central body no longer possesses the objective totality only implicitly but also explicitly. It can therefore be regarded as an individual. Its determinateness is essentially different from a mere order or arrangement and external connection of parts; as determinateness in and for itself it is an immanent form, a self-determining principle in which the objects inhere and by which they are bound together into a genuine One.

§ 1570

But this central individual is thus at first only a middle term which as yet has no true extremes; but as negative unity of the total Notion it sunders itself into such. Or in other words the previously non-self-subsistent, self-external objects are likewise by the regress of the Notion determined into individuals; the identity of the central body with itself which is still a striving, is infected with externality which, being taken up into the central body's objective individuality, has this latter determination communicated to it. Through this centrality of their own, these individuals placed outside that first centre, are themselves centres for the non-self-subsistent objects. These second centres and the non-self-subsistent objects are brought into unity by the above absolute middle term.

§ 1571

But the relative individual centres themselves also constitute the middle term of a second syllogism, a middle term that on the one hand is subsumed under a higher extreme, namely the objective universality and power of the absolute centre, and on the other hand subsumes under itself the non-self-subsistent objects whose superficial or formal individualisation is supported by it. Again, these non-self-subsistent objects are the middle term of a third, the formal syllogism, in that they are the link between the absolute and the relative central individuality to the extent that the latter has in them its externality by virtue of which the relation-to-self is at the same time a striving towards an absolute centre. The formal objects have for their essence the identical gravity of their immediate central body in which they inhere as in their subject and the extreme of individuality; through the externality which they constitute, that body is subsumed under the absolute central body; they are, therefore, the formal middle term of particularity. But the absolute individual is the objectively universal middle term which brings into unity and holds fast the being-within-self or inwardness of the relative individual and its externality. Similarly, too, the government, the individual citizens and the needs or external life of the individuals, are three terms, each of which is the middle of the other two. The government is the absolute centre in which the extreme of the individuals is united with their external existence; similarly, the individuals are the middle term that activate that universal individual into external concrete existence and translate their moral essence into the extreme of actuality. The third syllogism is the formal syllogism, that of an illusory show, in which the individuals purport to be linked to this universal absolute individuality by their needs and external existence; a syllogism which, as merely subjective, passes over into the others and in them has its truth.

§ 1572

This totality, whose moments are themselves the complete relationships of the Notion, the syllogisms in which each of the three different objects runs through the determination of middle term and of extremes, constitutes free mechanism. In it the different objects have for their basic determination the objective universality, the pervasive gravity that maintains its identity in the particularisation. The relations of pressure, thrust, attraction and the like, as also aggregations or mixtures, belong to the relationship of externality which forms the basis of the third of this group of syllogisms. Order, which is the merely external determinateness of objects, has passed over into the determination that is immanent and objective; this is Law.

(b) Law

§ 1573

In law, the more specific difference between the ideal reality of objectivity and its external reality is made prominent. The object, as immediate totality of the Notion, does not yet possess externality as distinct from the Notion which is not yet posited for itself. The object, being withdrawn into itself through the process, there has arisen the opposition of simple centrality against an externality which is now determined as externality, that is, is posited as that which is not in and for itself. That identical or ideal aspect of individuality is, on account of the relation to externality, an ought-to-be; it is that unity of the Notion, absolutely determined and self-determining, to which that external reality does not correspond, and therefore gets no further than a striving towards it. But individuality is in and for itself the concrete principle of negative unity, and as such itself totality, a unity that sunders itself into the specific differences of the Notion and abides within its self-identical universality; it is thus the centre expanded within its pure ideality by difference.

§ 1574

This reality which corresponds to the Notion is the ideal reality that is distinct from the reality that was merely a striving; it is the difference, not as in the first instance a plurality of objects, but difference in its essential nature and taken up into pure universality. This real ideality is the soul of the previously developed objective totality, the absolutely determined identity of the system.

§ 1575

The objective being-in-and-for-self appears therefore more specifically in its totality as the negative unity of the centre, which divides itself into subjective individuality and external objectivity, maintains the former in the latter and determines it in an ideal difference. This self-determining unity that absolutely reduces external objectivity to ideality is the principle of self-movement the determinateness of this animating principle, which is the difference of the Notion itself, is law. Dead mechanism was the mechanical process considered above of objects that appeared immediately as self-subsistent but which for that very reason are, in truth, not self-subsistent and have their centre outside themselves; this process, which passes over into rest, exhibits either contingency and indeterminate dissimilarity or formal uniformity. This uniformity is indeed a rule, but not a law. Only free mechanism has a law, the spontaneous determination of pure individuality or of the explicated Notion; as difference, it is in its own self the imperishable source of self-kindling movement, and since in the ideality of its difference it relates itself to itself alone, it is free necessity.

(c) Transition of Mechanism

§ 1576

This soul, however, is still submerged in its body: the Notion of the objective totality, determinate now but inner, is free necessity — the law has not yet confronted its object; it is the concrete centrality as universality immediately expanded into its objectivity. This ideality, therefore, has not the objects themselves for its determinate difference; these are self-subsistent individuals of the totality, or also, if we look back to the formal stage, non-individual, external objects. Law is indeed immanent in them and constitutes their nature and power; but its difference is confined within its ideality, and the objects are not themselves differentiated into the ideal difference of the law. But it is solely in the ideal centrality and its laws that the object possesses its essential self-subsistence; it is therefore powerless to resist the judgment of the Notion and to maintain itself in abstract, indeterminate self-subsistence and aloofness.

§ 1577

By virtue of the ideal difference immanent in it, its existence is a determinateness posited by the Notion. Its lack of self–subsistence is in this way no longer merely a striving towards the centre, as against which, just because its relation to it is only a striving, it still has the appearance of a self–subsistent external object; on the contrary, it is a striving towards the object specifically opposed to it; and similarly the centre itself has in consequence fallen asunder and its negative unity passed has over into objectified opposition. Centrality is, therefore, now a relation of these reciprocally negative objectivities in a state of mutual tension. Thus free mechanism determines itself into chemism.

Chapter 2 Chemism

§ 1578

Chemism constitutes in objectivity as a whole, the moment of judgment, of the difference that has become objective, and of the process. Since it already begins with determinateness and positedness and the chemical object is at the same time an objective totality, its immediate course is simple and is completely determined by its presupposition.

A. THE CHEMICAL OBJECT

§ 1579

The chemical object is distinguished from the mechanical by the fact that the latter is a totality indifferent to determinateness, whereas in the case of the chemical object the determinateness, and consequently the relation to other and the kind and manner of this relation, belong to its nature. This determinateness is at the same time essentially a particularisation, that is, it is taken up into universality; thus it is a principle — universal determinateness, the determinateness not only of the one individual object but also of the other. In the chemical object, therefore, we now have the distinction between its Notion as the inner totality of the two determinatenesses, and the determinateness that constitutes the nature of the individual object in its externality and concrete existence. Since in this way it is in itself or implicitly the whole Notion, it has in its own self the necessity and the urge to sublimate its opposed, one sided — existence and to give itself an existence as that real whole that according to its Notion it is.

§ 1580

With regard to the expression chemism for the relation of the difference of objectivity as it has presented itself, it may be further remarked that the expression must not be understood here as though this relation only exhibited itself in that form of elemental nature to which the name chemism so called is strictly applied. Even the meteorological relation must be regarded as a process whose parts have the nature more of physical than chemical elements. In the animate world, the sex relation comes under this schema and it also constitutes the formal basis for the spiritual relations of love, friendship, and the like.

§ 1581

Examined more closely the chemical object, as a self–subsistent totality in general, is in the first instance an object that is reflected into itself and to that extent is distinct from its reflectedness outwards — an indifferent base, the individual not yet specified as different; the person, too, is such a base related at first only to itself. But the immanent determinateness which constitutes its difference, is first reflected into itself in such a manner that this retraction of the relation outwards is only formal abstract universality; thus the relation outwards is the determination of its immediacy and concrete existence. From this aspect, it does not in its own self return into the individual totality; and the negative unity has the two moments of its opposition in two particular objects.

Accordingly, a chemical object is not comprehensible from itself alone, and the being of one is the being of the other. But secondly, the determinateness is absolutely reflected into itself and is the concrete moment of the individual Notion of the whole, which Notion is the universal essence, the real genus of the particular object. The chemical object, which is thus the contradiction of its immediate positedness and its immanent individual Notion, is a striving to sublimate the determinateness of its existence and to give concrete existence to the objective totality of the Notion. Therefore, though it also lacks self-subsistence, it spontaneously tenses itself against this deficiency and initiates the process by its self-determining.

B. THE CHEMICAL PROCESS

§ 1582

1. It begins with the presupposition that the objects in tension, tensed as they are against themselves, are in the first instance by that very fact just as much tensed against one another — a relationship that is called their affinity. Since each through its Notion stands in contradiction to the one-sidedness of its own existence and consequently strives to sublimate it, there is immediately posited in this fact the striving to sublimate the one-sidedness of the other object; and through this reciprocal adjustment and combination to posit a reality conformable to the Notion, which contains both moments.

§ 1583

As each of the objects is posited as self-contradictory and self-sublating in its own self, it is only by an external compulsion [Gewalt] that they are held apart from one another and from their reciprocal integration. Now the middle term whereby these extremes are concluded into a unity is first the implicit nature of both, the whole Notion that holds both within itself. Secondly, however, since in their concrete existence they stand confronting each other, their absolute unity is also a still formal element having an existence distinct from them — the element of communication in which they enter into external community with each other. Since the real difference belongs to the extremes, this middle term is only the abstract neutrality, the real possibility of those extremes; it is, as it were, the theoretical element of the concrete existence of chemical objects, of their process and its result. In the material world water fulfils the function of this medium; in the spiritual world, so far as the analogue of such a relation has a place there, the sign in general, and more precisely language, is to be regarded as fulfilling that function.

§ 1584

The relationship of the objects, as a mere communication in this element, is on the one hand a quiescent coming-together, but on the other hand it is no less a negative bearing of each to the other; for in communication the concrete Notion which is their nature is posited as a reality, with the result that the real differences of the objects are reduced to its unity. Their previous self-subsistent determinateness is thus sublated in the union that conforms to the Notion, which is one and the same in both, and thereby their opposition and tension are weakened, with the result that in this reciprocal integration the striving reaches its quiescent neutrality.

§ 1585

The process is in this way extinguished; the contradiction between the Notion and reality being resolved, the extremes of the syllogism have lost their opposition and have thus ceased to be extremes both against each other and against the middle term. The product is neutral, that is, a product in which the ingredients, which can no longer be called objects, have lost their tension and with it those properties which belonged to them as tensed, while the capability of their former self-subsistence and tension is preserved. For the negative unity of the neutral product proceeds from a presupposed difference; the determinateness of the chemical object is identical with its objectivity, it is original. Through the process just considered this difference is as yet only immediately sublated;

the determinateness is, therefore, as yet not absolutely reflected into itself, and consequently the product of the process is only a formal unity.

§ 1586

2. Now in this product, the tension of the opposition and the negative unity, as activity of the process, are indeed extinct. But since this unity is essential to the Notion and has at the same time come into concrete existence, it is still present, though its place is outside the neutral object. The process does not spontaneously re-kindle itself, for it had the difference only for its presupposition and did not itself posit it. This self-subsistent negativity outside the object, the existence of the abstract individuality whose being-for-self has its reality in the indifferent object, is now tensed within itself against its abstraction, and is an inward restless activity that turns outwards to consume. It relates itself immediately to the object whose quiescent neutrality is the real possibility of its opposition; that object is now the middle term of the previously merely formal neutrality, now inwardly concrete and determinate.

§ 1587

The more precise immediate relation of the extreme of negative unity to the object is that the latter is determined by it and thereby disrupted. This disruption may in the first instance be regarded as the restoration of that opposition of the objects in tension with which chemism began. But this determination does not constitute the other extreme of the syllogism but belongs to the immediate relation of the differentiating principle to the middle term in which this principle gives itself its immediate reality; it is the determinateness that the middle term in the disjunctive syllogism also possesses besides being the universal nature of the object, and by virtue of which the object is both objective universality and also determinate particularity. The other extreme of the syllogism stands opposed to the external self-subsistent extreme of individuality; it is therefore the equally self-subsistent extreme of universality; hence the disruption suffered by the real neutrality of the middle term in this extreme is that it is split up into moments whose relationship is not that of difference, but of indifference. Accordingly these moments are the abstract indifferent base on the one side, and its energising principle on the other, which latter by its separation from the base attains likewise the form of indifferent objectivity.

§ 1588

This disjunctive syllogism is the totality of chemism in which the same objective whole is exhibited first as self-subsistent negative unity, then in the middle term as real unity, and finally as the chemical reality resolved into its abstract moments. In these latter the determinateness has not reached its reflection-into-self in an other as in the neutral product, but has in itself returned into its abstraction, and is an originally determinate element.

§ 1589

3. These elementary objects are accordingly liberated from chemical tension; in them, the original basis of that presupposition with which chemism began has been posited through the real process. Now further, the inner determinateness as such of these objects is essentially the contradiction of their simple indifferent subsistence and themselves as determinateness, and is the urge outwards that sunders itself and posits tension in its object and in another object in order to have something with which it can enter into a relation of difference and in which it can neutralise itself and give to its simple determinateness an existent reality. Consequently, on the one hand chemism has returned into its beginning in which objects in a state of reciprocal tension seek one another and then by a formal, external middle term, unite to form a neutral product. On the other hand, chemism by this return into its Notion sublates itself and has passed over into a higher sphere.

C. TRANSITION OF CHEMISM

§ 1590

Even ordinary chemistry shows examples of chemical alterations in which a body, for example, imparts a higher oxidation to one part of its mass and thereby reduces another part to a lower degree of oxidation, in which lower degree alone it can enter into a neutral combination with another [chemically] different body brought into contact with it, a combination for which it would not have been receptive in that first immediate degree. What happens here is that the object does not relate itself to another in accordance with an immediate, one-sided determinateness, but that in accordance with the inner totality of an original relation it posits the presupposition which it requires for a real relation and thereby gives itself a middle term through which it unites its Notion with its reality; it is absolutely determined individuality, the concrete Notion as principle of the disjunction into extremes whose re-union is the activity of the same negative principle, which thereby returns to its first determination, but returns objectified.

§ 1591

Chemism itself is the first negation of indifferent objectivity and of the externality of determinateness; it is therefore still infected with the immediate self-subsistence of the object and with externality. Consequently it is not yet for itself that totality of self-determination that proceeds from it and in which rather it is sublated. The three syllogisms yielded by the foregoing exposition constitute its totality; the first has for middle term formal neutrality and for extremes the objects in tension; the second has for middle term the product of the first, real neutrality, and for extremes the sundering activity and its product, the indifferent element; while the third is the self-realising Notion, which posits for itself the presupposition by which the process of its realisation is conditioned — a syllogism that has the universal for its essence. On account, however, of the immediacy and externality attaching to chemical objectivity, these syllogisms still fall apart. The first process whose product is the neutrality of the objects in tension is extinguished in its product, and it is an externally applied differentiation that re-kindles it; conditioned by an immediate presupposition, it exhausts itself in it. Similarly, the separation of the [chemically] different extremes out of the neutral product, as also their decomposition into their abstract elements, must proceed from conditions and stimulations of activity externally brought into play. Also, although the two essential moments of the process, on the one side neutralisation, on the other separation and reduction, are combined in one and the same process, and the union of the extremes by weakening of the tension between them is also a sundering into such extremes, yet on account of the still underlying externality they constitute two different sides; the extremes that are separated in that same process are different objects or materials from those that unite in it; in so far as the former emerge again from the process as [chemically] different they must turn outwards; their new neutralisation is a different process from the neutralisation that took place in the first process.

§ 1592

But these various processes, which have proved themselves necessary, are so many stages by which externality and conditionedness are sublated and from which the Notion emerges as a totality determined in and for itself and not conditioned by externality. In the first process, the mutual externality of the different extremes that constitute the whole reality, or the distinction between the implicitly determinate Notion and its existent determinateness, is sublated; in the second, the externality of the real unity, the union as merely neutral, is sublated; more precisely, the formal activity in the first instance sublates itself in equally formal bases or indifferent determinatenesses, whose inner Notion is now the indrawn absolute activity as inwardly self-realising, that is, the activity that posits the determinate differences within itself and through this mediation constitutes itself as real unity — a mediation which is thus the Notion's own mediation, its self-determination, and in respect of its reflection thence into itself, an immanent presupposing. The third syllogism, which on the one hand is the restoration of the preceding processes, on the other hand sublates the last remaining moment of indifferent bases the wholly abstract external immediacy, which in this way becomes the Notion's own moment of self-mediation. The Notion which has thus sublated all the moments of its objective existence as external, and posited them within its simple unity, is thereby completely liberated from objective externality, to which it relates itself only as to an unessential reality. This

objective free Notion is end.

Chapter 3 Teleology – next section

Subjective End – The Means – The Realised End

§ 1593

Where purposiveness is discerned, an intelligence [Verstand] is assumed as its author, and for the end we therefore demand the Notion's own free Existence. Teleology is especially contrasted with mechanism, in which the determinateness posited in the object, being external, is essentially one in which no self-determination is manifested. The opposition between *causae efficientes* and *causae finalis*, between merely efficient and final causes, relates to this distinction; and this distinction, taken in a concrete form, is also made the criterion for deciding whether the absolute essence of the world is to be conceived as blind natural mechanism or as an intelligence that determines itself in accordance with ends. The antinomy between fatalism, along with determinism and freedom, is likewise concerned with the opposition of mechanism and teleology; for the free is the Notion in its Existence.

§ 1594

Earlier metaphysics has treated these concepts as it has treated others; it has for one thing presupposed a certain conception of the world and laboured to show that one or the other concept fitted it, while the opposite one was defective because it failed to explain that conception; and again, while doing this, it has not examined the concept of mechanical cause and of end, to see which possesses truth in and for itself. When this has been established independently, the objective world may present us with mechanical and final causes; but their existence is not the standard of truth: on the contrary, truth is the criterion that decides which of these existences is the true one. Just as the subjective understanding also exhibits errors in itself, so the objective world also exhibits aspects and stages of truth that by themselves are still one-sided, incomplete and only relationships in the sphere of Appearance. If mechanism and purposiveness stand opposed to one another, they cannot for that very reason be taken as indifferent concepts, each of which is correct on its own account, possessing as much validity as the other, the only question being where one or the other may be applied. This equal validity of both rests merely on the fact that they are, that is to say, that we have them both. But since they are opposed, the necessary preliminary question is, which of the two is the true one; and the higher and real question is, whether their truth is not a third concept, or whether one of them is the truth of the other. But the relation of end has proved to be the truth of mechanism — what exhibited itself as mechanism is included with mechanism in so far as end is the Notion in free Existence; and to end stands opposed in general the unfreedom of the Notion, its submergence in externality; both of them, therefore, mechanism and mechanism, are included under natural necessity; for in the former the Notion does not exist in the object. Since the object as mechanical does not contain self-determination, while in mechanism the Notion either has a one-sided Existence in a state of tension, or, in emerging as the unity that disjoins the neutral object into tensed extremes, is external to itself in so far as it sublates this disjunction.

§ 1595

The more the teleological principle was linked with the concept of an extramundane intelligence and to that extent was favoured by piety, the more it seemed to depart from the true investigation of nature, which aims at cognising the properties of nature not as extraneous, but as immanent determinatenesses and accepts only such cognition as a valid comprehension. As end is the Notion itself in its Existence, it may seem strange that the cognition of objects from their Notion appears rather as an unjustified trespass into a heterogeneous element, whereas mechanism, for which the determinateness of an object is a determinateness posited in it externally and by another object, is held to be a more immanent point of view than teleology. Of course mechanism, at least the ordinary

unfree mechanism, and also chemism must be regarded as an immanent principle in so far as the external determinant is itself again just such another object, externally determined and indifferent to such determining, or, in the case of chemism, the other object is one likewise chemically determined; in general, an essential moment of the totality always lies in something outside it. These principles therefore remain confined within the same natural form of finitude; yet though they do not seek to go beyond the finite and lead only to finite causes in their explanation of phenomena, which themselves demand a further progress, at the same time they expand themselves, partly into a formal totality in the concept of force, cause, and similar determinations of reflection which are supposed to denote a primariness, and partly also through the abstract universality of a sum total of forces, a whole of reciprocal causes. Mechanism shows itself to be a striving for totality in the fact that it seeks to grasp nature by itself as a whole that for its Notion does not require any other — a totality that is not found in end and the extra-mundane intelligence associated with it.

Now purposiveness shows itself in the first instance as a higher being in general, as an intelligence that externally determines the multiplicity of objects by a unity that exists in and for itself, so that the indifferent determinatenesses of the objects become essential through this relation. In mechanism they become so through the mere form of necessity, their content being indifferent; for they are supposed to remain external, and it is only understanding as such that is supposed to find satisfaction in cognising its own connective principle, abstract identity. In teleology, on the contrary, the content becomes important, for teleology presupposes a Notion, something absolutely determined and therefore self-determining, and so has made a distinction between the relation of the differences and their reciprocal determinedness, that is the form, and the unity that is reflected into itself, a unity that is determined in and for itself and therefore a content. But when the content is otherwise a finite and insignificant one, it contradicts what it is supposed to be; for end, according to its form, is a totality infinite within itself—especially when the activity that operates in accordance with ends is assumed to be an absolute will and intelligence. The reason why teleology has incurred so much the reproach of triviality is that the ends that it exhibited are more important or more trivial, as the case may be; and it was inevitable that the end relation of objects should so often appear trifling, since it appears to be so external and therefore contingent. Mechanism, on the contrary, leaves to the determinatenesses of objects, as regards their import, their contingent status, to which the object is indifferent, and these determinatenesses are not supposed to have, either for the objects or for the subjective intelligence, any higher validity. This principle, therefore, in its context of external necessity gives the consciousness of infinite freedom as compared with teleology, which sets up for something absolute what is trivial and even contemptible in its content, in which the more universal thought can only find itself infinitely cramped and even feel disgusted.

§ 1596

The formal disadvantage from which this teleology immediately suffers is that it only goes as far as external purposiveness. The Notion being thus posited as something formal, then for such teleology the content is also something that for the Notion is given externally in the manifoldness of the objective world — in those very determinatenesses which are also the content of mechanism, but appearing there as something external and contingent. On account of this community of content, it is solely the form of purposiveness by itself that constitutes what is essential in this teleology. In this respect, without as yet attending to the difference of outer and inner purposiveness, the end-relation in general has proved itself to be in and for itself the truth of mechanism. Teleology possesses in general the higher principle, the Notion in its Existence, which is in and for itself the infinite and absolute—a principle of freedom that in the utter certainty of its self-determination is absolutely liberated from the external determining of mechanism.

§ 1597

One of Kant's great services to philosophy consists in the distinction he has made between relative or external, and internal purposiveness; in the latter he has opened up the Notion of life, the Idea, and by so doing has done positively for philosophy what the Critique of Pure Reason did but imperfectly, equivocally, and only negatively,

namely, raised it above the determinations of reflection and the relative world of metaphysics. It has been remarked that the opposition of teleology and mechanism is in the first instance the more general opposition of freedom and necessity. Kant has exhibited the opposition in this form among the antinomies of reason, namely, as the third conflict of the transcendental ideas. His exposition, which was referred to earlier, I cite quite briefly, as the gist of it is so simple as to require no detailed analysis, and the peculiar features of the Kantian antinomies have been elucidated in more detail elsewhere.

The thesis of the antinomy here to be considered runs thus: Causality according to natural laws is not the sole causality from which the phenomena of the world can one and all be derived. For their explanation a causality through freedom must be assumed as well.

The antithesis is: There is no freedom, but everything in the world happens solely according to natural laws.

As in the case of the other antinomies, the proof first sets to work apagogically, the opposite of each thesis being assumed; secondly and conversely in order to show the contradictory nature of this assumption, its opposite, which is accordingly the proposition to be proved, is assumed and presupposed as valid. The whole roundabout method of proof could therefore be spared; the proof consists in nothing but the assertorical affirmation of the two opposed propositions.

Thus in order to prove the thesis we have first to assume that there is no other causality than that according to natural laws, that is, according to the necessity of mechanism in general, including chemism. This proposition we find to be selfcontradictory, because we take natural law to consist just in this, that nothing happens without a cause sufficiently determined a priori, which cause therefore must contain an absolute spontaneity within itself; that is, the assumption opposed to the thesis is contradictory because it contradicts the thesis.

In order to prove the antithesis, we are to postulate that there exists a freedom, as a particular kind of causality, that absolutely initiates a state of things and therefore also a series of consequences of that state. But now, since such a beginning presupposes a state that has no causal connection whatever with its predecessor, it contradicts the law of causality which alone makes unity of experience, and experience at all, possible; in other words the assumption of freedom, which is opposed to the antithesis, cannot be made because it contradicts the antithesis.

§ 1598

What is essentially the same antinomy recurs in the Critique of Teleological judgment as the opposition between the assertion that all production of material things takes place according to merely mechanical laws and the assertion that some cases of production of material things according to such laws are not possible. The Kantian solution of this antinomy is the same as the general solution of the others; namely that reason can prove neither the one proposition nor the other, because we cannot have a priori any determining principle of the possibility of things according to merely empirical natural laws; that further, therefore, both must be regarded not as objective propositions but as subjective maxims; that on the one hand I am always to reflect on all natural events according to the principle of natural mechanism alone, but that this does not prevent me, when occasion demands it, from investigating certain natural forms in accordance with another maxim, namely, on the principle of final causes; as though now these two maxims, which moreover are supposed to be necessary only for human reason, did not stand in the same opposition as the propositions in question. As was remarked before, this whole standpoint fails to examine the sole question to which philosophic interest demands an answer, namely, which of the two principles possesses truth in and for itself; but for this point of view it makes no difference whether the principles are to be regarded as objective, which means here, externally existing determinations of nature, or as mere maxims of a subjective cognition; rather, that is a subjective, that is, a contingent conjunction which, as the occasion demands, applies one or the other maxim according as it holds it to be appropriate to the given objects, but without further enquiry into the truth of these determinations themselves, whether these are determinations of the objects or of cognition.

§ 1599

However unsatisfactory, therefore, the discussion of the teleological principle is in respect of its essential point of view, nevertheless the position that Kant gives to it is worthy of note. In ascribing it to a reflective judgment, he makes it a connecting middle term between the universal of reason and the individual of intuition; further, he distinguishes this reflective judgment from the determining judgment, the latter merely subsuming the particular under the universal. Such a universal which merely subsumes, is an abstraction which only becomes concrete in something else, in the particular. End, on the contrary, is the concrete universal, which possesses in its own self the moment of particularity and externality and is therefore active and the urge to repel itself from itself. The Notion, as end, is of course an objective judgment in which one determination, the subject, namely the concrete Notion, is self-determined, while the other is not merely a predicate but external objectivity. But the end relation is not for that reason a reflective judging that considers external objects only according to a unity, as though an intelligence had given this unity for the convenience of our cognitive faculty; on the contrary it is the absolute truth that judges objectively and determines external objectivity absolutely. Thus the end relation is more than judgment; it is the syllogism of the self-subsistent free Notion that unites itself with itself through objectivity.

§ 1600

End has shown itself to be the third to mechanism and chemism it is their truth. Since it still stands within the sphere of objectivity, or of the immediacy of the total Notion, it is still affected by externality as such and is confronted by an objective world to which it relates itself. From this side, mechanical causality, which in general is to be taken as including chemism, still makes its appearance in this end relation which is the external one, but as subordinate to it and as sublated in and for itself.

As regards the more precise relationship, the mechanical object is, as an immediate totality, indifferent to its being determined, and on the other hand is equally indifferent to being a determinant. This external determinedness has now developed into self-determination and accordingly the Notion, which in the object was merely the inner, or what is the same thing, merely the outer Notion, is now posited; end is, in the first instance, just this very Notion that is external to the Notion of mechanism. Thus for chemism too, end is the self-determining principle which brings back into the unity of the Notion the external determinedness by which it is conditioned.

From this can be seen the nature of the subordination of the two previous forms of the objective process; the other, which in them lies in the infinite progress, is the Notion posited at first as external to them, which is end; not only is the Notion their substance, but externality, too, is for them an essential moment constituting their determinateness. Thus mechanical or chemical technique, through its character of being externally determined, offers itself spontaneously to the end relation, which we have now to consider more closely.

A. THE SUBJECTIVE END

§ 1601

In the centrality of the objective sphere, which is an indifference to determinateness, the subjective Notion has first rediscovered and posited the negative point of unity; but in chemism it has posited the objectivity of the Notion determinations by which it is first posited as concrete objective Notion. Its determinateness or simple difference now possesses within itself the determinateness of externality, and its simple unity is consequently the unity that repels itself from itself and in so doing maintains itself. End therefore is the subjective Notion as an essential effort and urge to posit itself externally. In this process it is exempt from transition. It is neither a force expressing itself nor a substance and cause manifesting itself in accidents and effects. Force that has not expressed itself is only an abstract inner; that is, it is only in its expression, to which it must be solicited, that it has a determinate being.

§ 1602

Similarly with cause and substance; since they have actuality only in the accidents and the effect, their activity is transition, against which they do not maintain themselves in freedom. End may indeed also be defined as force and cause, but these expressions fulfil only an incomplete side of its significance; if they are to be predicated of it as it truly is, they can be predicated only in a way that sublates their Notion: as a force that solicits itself to expression, as a cause that is cause of itself, or whose effect is immediately cause.

§ 1603

When purposiveness is ascribed to an intelligence, as was mentioned above, then in doing so regard is had to the specific element of the content. But in general end is to be taken as the rational in its concrete existence. It manifests rationality because it is the concrete Notion, which holds the objective difference within its absolute unity. It is therefore essentially in its own self syllogism. It is the self–equal universal and this, as containing self–repellent negativity, is in the first instance universal, and therefore as yet indeterminate, activity; but because this is negative relation–to–self it determines itself immediately, giving itself the moment of particularity, which, as likewise the totality of the form reflected into itself, is content as against the posited differences of the form. Equally immediately this negativity, through its relation–to–self, is absolute reflection of the form into itself and individuality. On the one hand this reflection is the inner universality of the subject, while on the other it is a reflection outwards; and to this extent end is still a subjective end and its activity is directed against external objectivity.

§ 1604

For end is the Notion that has come to itself in objectivity; the determinateness it has given itself in that sphere is that of objective indifference to and externality of its determinedness; its self–repellent negativity is, therefore, one whose moments, being determinations only of the Notion itself, also have the form of objective indifference to one another. Even in the formal judgement, subject and predicate are determined as self–subsistent in their relationship; but their self–subsistence is so far only abstract universality. It has now attained the determination of objectivity; but as moment of the Notion, this complete difference is enclosed within the simple unity of the Notion. Now in so far as end is this total reflection of objectivity into itself and is so immediately, in the first place, the self–determination or particularity as simple reflection into self is distinct from the concrete form, and is a determinate content. From this side, end is finite, although in respect of its form it is infinite subjectivity. Secondly, because its determinateness has the form of subjective indifference, it has the shape of a presupposition, and from this side its finitude consists in its being confronted by an objective, mechanical and chemical world to which its activity relates itself as to something already there; its self–determining activity is thus, in its identity, immediately external to itself and as much reflection outwards as reflection–into–self. To this extent end still has a genuinely extramundane existence — to the extent, namely, that it is confronted by this objectivity, just as the latter on the other hand confronts it as a mechanical and chemical whole not yet determined and pervaded by the end.

§ 1605

Accordingly, the movement of end can now be expressed as having for its aim to sublimate its presupposition, that is the immediacy of the object, and to posit the object as determined by the Notion. This negative attitude towards the object is just as much a negative attitude towards itself, a sublating of the subjectivity of the end. Positively, it is the realisation of the end, namely, the union of objective being with it, so that this being, which, as a moment of the end is immediately the determinateness identical with it, shall appear as external determinateness, and conversely the objective as presupposition shall instead be posited as determined by the Notion. End is in its own self the urge to realise itself; the determinateness of the moments of the Notion is externality; but their simplicity in the unity of the Notion is inadequate to the nature of this unity, and the Notion therefore repels itself from

itself. This repulsion is in general the resolution [Entschluss] of the relation of the negative unity to itself, whereby it is exclusive individuality; but by this exclusion [Ausschliessen] it resolves itself [sich entschliesst] or opens up itself [schliesst sich auf], because this exclusion is a self-determining, as positing of its own self. On the one hand subjectivity in determining itself makes itself into particularity, gives itself a content which, enclosed within the unity of the Notion, is still an inner one; but this positing, the simple reflection-into-self, is immediately, as we have seen, also a presupposing; and in the same moment in which the subject of the end determines itself, it is related to an indifferent, external objectivity which is to be equated by it with the said inner determinateness, that is to say, is to be posited as something determined by the Notion, and in the first instance as means.

B. THE MEANS

§ 1606

The first immediate positing in end is at one and the same time the positing of an internality, that is, of something determined as posited, and the presupposing of an objective world which is indifferent to the determination of end. But the subjectivity of end is absolute negative unity: its second determining is, therefore, the sublating of this presupposition altogether; this sublating is the return-into-self in so far as by it is sublating that moment of the first negative, the positing of the negative as against the subject, the external object. But as against the presupposition or the immediacy of the determining, as against the objective world, it is as yet only the first negation, itself immediate and therefore external. This positing is therefore not yet the realised end itself, but only the initial step towards it. The object thus determined is so far only the means.

§ 1607

The end unites itself through a means with objectivity, and in objectivity with itself. The means is the middle term of the syllogism. The end, because it is finite, requires a means for its realisation—a means, that is a middle term, that at the same time has the shape of an external existence indifferent to the end itself and its realisation. The absolute Notion possesses mediation within itself in such a manner that its first positing is not a presupposing whose object would have indifferent externality for its fundamental determination; on the contrary, the world as a creation has only the form of such externality, but its fundamental determination is really constituted by its negativity and positedness. The finitude of end consists accordingly in this, that its determining is altogether external to itself, and so its first determining, as we have seen, divides itself into a positing and a presupposing; therefore the negation of this determining, too, is so far only in one aspect already a reflection-into-self; in the other, it is in fact merely a first negation; in other words the very reflection-into-self is also external to itself and a reflection outwards.

§ 1608

The means is therefore the formal middle term of a formal syllogism; it is external as against the extreme of the subjective end, and therefore also to the extreme of the objective end; just as particularity in the formal syllogism is an indifferent *medius terminus* that can be replaced by others. Further, just as this particularity is middle term only by being determinateness in relation to one extreme and a universal in relation to the other, and therefore owes its mediating determination to its relation to other terms, so the means, too, is only the mediating middle term, first because it is an immediate object, secondly because it is a means by virtue of the relation it possesses externally to the extreme of the end — a relation that is for it a form to which it is indifferent.

§ 1609

Notion and objectivity are therefore only externally combined in the means, which is accordingly a merely mechanical object. The relation of the object to the end is a premise, or the immediate relation which with regard

to the end has been shown to be reflection into itself, the means, is an inhering predicate; its objectivity is subsumed under the determination of end which on account of its concretion is universality. By virtue of this determination of end present in the means, the latter is now also subsumptive in relation to the other extreme of the initially still indeterminate objectivity. Conversely, in contrast to the subjective end, the means, as immediate objectivity, has a universality of existence that the subjective individuality of the end still lacks. The end being thus in the first instance only an external determinateness in the means, it is itself, as a negative unity, outside it; just as the means is a mechanical object that possesses the end only as a determinateness, not as simple concretion of the totality. As the unifying element, however, the middle term must itself be the totality of the end. It has been seen that the determination of end in the means is at the same time reflection-into-self; it is in so far formal self-relation, since the determinateness, as real indifference, is posited as the objectivity of the means. But for this very reason, this, in one respect, pure subjectivity, is at the same time also activity. In the subjective end the negative relation-to-self is still identical with determinateness as such, with content and externality. But in the incipient objectification of the end, in the becoming-other of the simple Notion, these moments separate themselves, or conversely, it is in such separation that this becoming-other or externality consists.

§ 1610

Consequently, this whole middle term is itself the totality of the syllogism, in which the abstract activity and the external means constitute the extremes, and their middle term is constituted by that determinateness of the object by the end, which makes it a means. But further, universality is the relation of the activity of the end and the means. The means is an object, in itself the totality of the Notion; it has no power of resistance against the end, as it has in the first instance against another immediate object. To the end, therefore, which is the posited Notion, it is absolutely penetrable, and receptive of this communication, because it is in itself identical with the end. But now it is also posited as penetrable by the Notion, for in centrality it is an object striving towards the negative unity; similarly in chemism, it is as a neutral and also as a different object, no longer self-subsistent. Its lack of self-subsistence consists precisely in its being only in itself the totality of the Notion; but the latter is a being-for-self. Consequently the object has the character of being powerless against the end and of serving it; the end is the object's subjectivity or soul, that has in the object its external side.

§ 1611

The object, being in this manner immediately subjected to the end, is not an extreme of the syllogism; but this relation constitutes one of its premises. But the means has also a side from which it still has self-subsistence as against the end. The objectivity that is connected with the end in the means is still external to it, because it is only immediately so connected; and therefore the presupposition still persists. The activity of the end through the means is for that reason still directed against this presupposition, and the end is activity and no longer merely an urge and a striving, precisely because the moment of objectivity is posited in the means in its determinateness as something external, and the simple unity of the Notion now has this objectivity as such in itself.

C. THE REALISED END

§ 1612

1. The end in its relation to the means is already reflected into itself, but its objective return into itself is not yet posited. The activity of the end through its means is still directed against objectivity as an original presupposition; the nature of this activity is precisely this, to be indifferent to the determinateness. Were the activity again to consist in merely determining the immediate objectivity, the product would again be merely a means, and so on to infinity; the outcome would be only a means suitable to the end, but not the objectivity of the end itself. Therefore the end which is active in its means, in determining the immediate object must not do so as a determinant external to it, and consequently the object must spontaneously conform to the unity of the Notion; in other words, the former external activity of the end through its means must determine itself as mediation and sublimate its own self.

§ 1613

The relation of the activity of the end through the means to the external object is in the first instance the second premise of the syllogism — an immediate relation of the middle term to the other extreme. It is immediate because the middle term has an external object in it and the other extreme is another such object. The means is effective and potent against the latter because its own object is connected with the self-determining activity, while for the other object the immediate determinateness that it possesses is an indifferent one. Their process in this relation is none other than the mechanical or chemical one; in this objective externality the previous relationships emerge but under the dominance of the end. These processes, however, as they themselves showed, spontaneously return into the end. If, therefore, in the first instance, the relation of the means to the external object it has to work upon is an immediate one, it has already at an earlier stage exhibited itself as a syllogism, the end having proved itself to be their true middle term and unity. As, therefore, the means is the object that stands on the side of the end and has within it the activity of the end, the mechanism that is found here is at the same time the return of objectivity into itself, into the Notion, which however is already presupposed as the end; the negative attitude of purposive activity towards the object is thus not an external attitude, but the alteration and transition of objectivity in its own self into the end.

§ 1614

That the end relates itself immediately to an object and makes it a means, as also that through this means it determines another object, may be regarded as violence [Gewalt] in so far as the end appears to be of quite another nature than the object, and the two objects similarly are mutually independent totalities. But that the end posits itself in a mediate relation with the object and interposes another object between itself and it, may be regarded as the cunning of reason. The finitude of rationality has, as remarked, this side, that the end enters into relationship with the presupposition, that is, with the externality of the object. In the immediate relation to the object, it would itself enter into the sphere of mechanism or chemism and thereby be subject to contingency and the loss of its determination as the Notion that is in and for itself. But as it is, it puts forward an object as means, allows it to wear itself out in its stead, exposes it to attrition and shields itself behind it from mechanical violence.

§ 1615

Further, since the end is finite it has a finite content; accordingly it is not an absolute, nor simply something that in its own nature is rational. But the means is the external middle term of the syllogism which is the realisation of the end; in the means, therefore, the rationality in it manifests itself as such by maintaining itself in this external other, and precisely through this externality. To this extent the means is superior to the finite ends of external purposiveness: the plough is more honourable than are immediately the enjoyments procured by it and which are ends. The tool lasts, while the immediate enjoyments pass away and are forgotten. In his tools man possesses power over external nature, even though in respect of his ends he is, on the contrary, subject to it.

§ 1616

But the end does not merely keep outside the mechanical process; rather it maintains itself in it and is its determination. The end, as the Notion that freely exists in face of the object and its process and is a self-determining activity, is no less the absolute truth of mechanism, and therefore in mechanism it is only meeting with itself. The power of the end over the object is this explicit identity and its activity is the manifestation of it. The end as content is the determinateness that exists in and for itself, which appears in the object as indifferent and external; but the activity of the end is, on the one hand, the truth of the process and as negative unity the sublating of the illusory show of externality. From the abstract point of view, it is the indifferent determinateness of the object that equally externally is replaced by another; but the simple abstraction of the determinateness is in its truth the totality of the negative, the concrete Notion that posits externality within itself.

§ 1617

The content of the end is its negativity as simple particularity reflected into itself, distinguished from its totality as form. On account of this simplicity whose determinateness is in and for itself the totality of the Notion, the content appears as the permanently identical element in the realisation of the end. The teleological process is the translation of the Notion that has a distinct concrete existence as Notion into objectivity; this translation into a presupposed other is seen to be the meeting of the Notion with itself through itself.

§ 1618

Now the content of the end is this identity that has a concrete existence in the form of the identical. In every transition the Notion maintains itself; for example, when cause becomes effect it is only the cause meeting with itself in the effect; but in the teleological transition it is the Notion that as such already has a concrete existence as cause, as the absolute concrete unity that is free in the face of objectivity and its external determinability. The externality into which the end translates itself is itself, as we have seen, already posited as moment of the Notion, as form of its immanent differentiation. The end possesses, therefore, in externality its own moment; and the content, as content of the concrete unity, is its simple form, which not merely remains implicitly self-identical in the distinct moments of the end — as subjective end, as means and mediating activity, and as objective end — but also has a concrete existence as the abiding self-identical.

§ 1619

It can therefore be said of the teleological activity that in it the end is the beginning, the consequent the ground, the effect the cause, that it is a becoming of what has become, that in it only what already exists comes into existence, and so forth; which means that in general all the determinations of relationship belonging to the sphere of reflection or of immediate being have lost their distinctions, and what was enunciated as an other, such as end, consequent, effect, etc., no longer has in the end relation the determination of an other, but on the contrary is posited as identical with the simple Notion.

§ 1620

2. Now examining more closely the product of the teleological activity, we see that it contains the end only externally, in so far as it is an absolute presupposition over against the subjective end; that is to say, in so far as we stop short at the point of view that the purposive activity through its' means is only in a mechanical relation with the object, and instead of positing one indifferent determinateness of the latter posits another equally external to it. A determinateness of this kind, which an object possesses through the end, differs in general from another merely mechanical one by the fact that the former is moment of a unity, so that although the determinateness is indeed external to the object, yet it is not in its own self something merely external. The object that exhibits such a unity is a whole, towards which its parts, its own externality, is indifferent; a determinate concrete unity which unites within itself distinct relations and determinatenesses. This unity which cannot be comprehended from the specific nature of the object, and as regards determinate content is another content than that peculiar to the object, is not by itself a mechanical determinateness, but it is still mechanically related to the object. Just as in this product of the purposive activity the content of the end and the content of the object are external to each other, so a like relation holds between the determinations of this activity in the other moments of the syllogism — in the unifying middle term, between the purposive activity and the object which is means, and in the subjective end, the other extreme, between the infinite form as totality of the Notion and its content. According to the relation by which the subjective end is united with objectivity, both premises alike — the relation of the object determined as means to the still external object, and the relation of the subjective end to the object which is made means — are immediate relations. The syllogism therefore suffers from the defect of the formal syllogism in general, that the relations of which it consists, are not themselves conclusions or mediations, but in fact already presuppose the conclusion for whose production they are supposed to serve as means.

§ 1621

If we consider one of the premises, the immediate relation of the subjective end to the object which thereby becomes the means, then the former cannot immediately relate itself to the latter; for the latter is no less immediate than the object of the other extreme, in which the end is to be realised through mediation. Since they are thus posited as diverse, it is necessary to interpolate between this objectivity and the subjective end a means of their relation; but this means is likewise an object already determined by the end, and between that object's objectivity and the teleological determination a new means must be interpolated, and so on to infinity. Thus there is posited the infinite progress of mediation. The same thing takes place in respect of the other premise, the relation of the means to the as yet undetermined object. Since they are absolutely self-subsistent, they can only be united in a third, and so on to infinity. Or conversely, since the premises already presuppose the conclusion, the conclusion, being based on these merely immediate premises, can only be imperfect. The conclusion or the product of the purposive act is nothing but an object determined by an end external to it; consequently it is the same thing as the means. In such a product, therefore, only a means, not a realised end, has resulted, or the end has not truly attained an objectivity in it.

§ 1622

It is therefore a matter of complete indifference whether we regard an object determined by external end as a realised end or only as a means; the determination here is relative, external to the object itself and not objective. All objects, therefore, in which an external end is realised, are equally only a means of the end. Whatever is intended to be used for realising an end and to be taken essentially as means, is a means which, in accordance with its destiny, is to be destroyed. But the object that is supposed to contain the realised end, and to represent the objectivity of the end, is also perishable; it too fulfils its end not by a tranquil existence in which it preserves itself, but only in so far as it is worn away; for only thus does it conform to the unity of the Notion, in that its externality, that is, its objectivity, sublates itself in that unity. A house, a clock, may appear as ends in relation to the tools employed for their production; but the stones and beams, or wheels and axles, and so on, which constitute the actuality of the end fulfil that end only through the pressure that they suffer, through the chemical processes with air, light, and water to which they are exposed and that deprive man of them by their friction and so forth. Accordingly, they fulfil their destiny only by being used and worn away and they correspond to what they are supposed to be only through their negation. They are not positively united with the end, because they possess self-determination only externally and are only relative ends, or essentially nothing but means.

§ 1623

These ends, as we have seen, have in general a limited content; their form is the infinite self-determination of the Notion, which through that content has limited itself to an external individuality. The limited content makes these ends inadequate to the infinity of the Notion and reduces them to an untruth; such a determinateness is already through the sphere of necessity, through being, at the mercy of becoming and alteration and must pass away.

§ 1624

3. Thus we obtain the result that external purposiveness which has as yet only the form of teleology, really only comes to be a means, not an objective end -- because the subjective end remains an external subjective determination; or, in so far as the end is active and realises itself, though only in a means it is still connected with the object immediately, immersed in it; it is itself an object, and the end, one may say, does not attain to a means, because the realisation of the end is a prior requirement before that realisation could be brought about through a means.

§ 1625

In fact, however, the result is not only an external end relation, but the truth of it, an internal end relation and an objective end. The externality of the object, self–subsistent as against the Notion, which the end presupposes for itself is posited in this presupposition as an unessential illusory show and is also already sublated in and for itself; the activity of the end is therefore, strictly speaking, only the representation of this illusory show and the sublating of it. As the Notion has shown us, the first object becomes by communication a means, because it is in itself totality of the Notion, and its determinateness which is none other than externality itself is posited merely as something external and unessential and therefore appears within the end itself as the end's own moment not as a self–subsistent moment relatively to the end. Thus the determination of the object as a means is purely an immediate one. Accordingly, in order to make that object a means, the subjective end requires to use no violence against the object, no reinforcement against it other than the reinforcing of itself; the resolve [Entschluss], the explication [Aufschluss], this determination of itself, is the merely posited externality of the object, which appears therein as immediately subjected to the end and possesses no other determination counter to it than that of the nullity of the being–in–and–for–self.

§ 1626

The second sublating of objectivity by objectivity differs from the above as follows: the former sublation, as the first, is the end in objective immediacy, and therefore the second is not merely the sublating of a first immediacy but of both, of the objective as something merely posited, and of the immediate. In this way, the negativity returns into it self in such a manner that it is equally a restoration of the objectivity but of an objectivity identical with it, and in this it is as at the same time also a positing of the objectivity as an external objectivity determined only by the end. Through the latter circumstance this product remains as before also a means; through the former it is objectivity that is identical with the Notion, the realised end, in which the side of being a means is the reality of the end itself. In the realised end the means vanishes, for it would be the objectivity that is as yet only immediately subsumed under the end, and in the realised end objectivity is present as the return of the end into itself; further, with it there also vanishes the mediation itself as a relation of something external, on the one side, into the concrete identity of the objective end, and on the other, into the same identity as abstract identity and immediacy of existence.

§ 1627

Herein is also contained the mediation that was demanded for the first premise, the immediate relation of the end to the object. The realised end is also means, and conversely the truth of the means is just this, to be itself a real end, and the first sublating of objectivity is already also the second, just as the second proved to contain the first, as well. That is to say, the Notion determines itself; its determinateness is external indifference, which is immediately determined in the resolution [Entschluss] as sublated, namely as internal, subjective indifference, and at the same time as a presupposed object. Its further passage out from itself which appeared, namely, as an immediate communication and subsumption of the presupposed object under it, is at the same time a sublating of the former determinateness of externality that was internal and enclosed within the Notion, that is, posited as sublated, and at the same time a sublating of the presupposition of an object; consequently, this apparently first sublating of the indifferent objectivity is already the second as well, a reflection–into–self that has passed through mediation, and the realised end.

§ 1628

Since the Notion here in the sphere of objectivity, where its determinateness has the form of indifferent externality, is in reciprocal action with itself, the exposition of its movement here becomes doubly difficult and involved, because this movement is itself double and a first is always a second also. In the Notion taken by itself, that is in its subjectivity, its difference from itself appears as an immediate identical totality on its own account; but since its determinateness here is indifferent externality, its identity with itself in this externality is also immediately again self–repulsion, so that what is determined as external and indifferent to the identity is the

identity itself; and the identity as identity, as reflected into itself, is rather its other. Only by keeping this firmly in mind can we grasp the objective return of the Notion into itself, that is, the true objectification of the Notion — grasp that each of the single moments through which this mediation runs its course is itself the entire syllogism of those moments.

§ 1629

Thus the original inner externality of the Notion through which it is self-repellent unity, the end and the striving of the end towards objectification, is the immediate positing or presupposition of an external object; the self-determination is also the determination of an external object not determined by the Notion; and conversely, the latter determination is self-determination, that is, externality sublated and posited as internal — or the certainty of the unessentiality of the external object. Of the second relation, the determination of the object as means, it has just been shown how it is within itself the mediation of the end in the object with itself. Similarly, the third relation, mechanism, which proceeds under the dominance of the end and sublates the object by the object, is on the one hand a sublating of the means, of the object already posited as sublated and is therefore a second sublating and a reflection-into-self; while on the other hand it is a first determining of the external object. The latter, as has been remarked, is the production again in the realised end only of a means; the subjectivity of the finite Notion, contemptuously rejecting the means, has attained to nothing better in its goal. But this reflection that the end is reached in the means, and that in the fulfilled end, means and mediation are preserved, is the last result of the external end-relation, a result in which that relation has sublated itself, and which it has exhibited as its truth. The third syllogism that was considered last is distinguished by the fact that it is, in the first place, the subjective purposive activity of the preceding syllogisms, but is also the spontaneous sublation of external objectivity, and therewith of externality in general, and hence is the totality in its positedness.

§ 1630

First we saw subjectivity, the Notion's being-for-self, pass over; into its in-itself, objectivity, to be followed by the reappearance in the latter of the negativity of the Notion's being-for-self; in that negativity the Notion has determined itself in such a manner that its particularity is an external objectivity, or it has determined itself as a simple concrete unity whose externality is its self-determination.

The movement of the end has now reached the stage where the moment of externality is not merely posited in the Notion, where the end is not merely an ought-to-be and a striving to realise itself, but as a concrete totality is identical with the immediate objectivity. This identity is on the one hand the simple Notion and the equally immediate objectivity, but on the other hand, it is just as essentially a mediation, and only through the latter as a self-sublating mediation is it that simple immediacy; the Notion is therefore essentially this: to be distinct as an explicit identity from its implicit objectivity, and thereby to possess externality, yet in this external totality to be the totality's self-determining identity. As such, the Notion is now the Idea.

The Doctrine of the Notion Section Three: The Idea

Life – Cognition – The Absolute Idea

§ 1631

The Idea is the adequate Notion, that which is objectively true, or the true as such. When anything whatever possesses truth, it possesses it through its Idea, or, something possesses truth only in so far as it is Idea. The expression 'idea' has often been employed in philosophy as in ordinary life for 'notion', indeed, even for a mere ordinary conception: 'I have no idea yet of this lawsuit, building, neighbourhood', means nothing more than the ordinary conception. Kant has reclaimed the expression Idea for the notion of reason. Now according to Kant, the

notion of reason is supposed to be the notion of the unconditioned, but a notion transcendent in regard to phenomena, that is, no empirical use can be made of such notion that is adequate to it. The notions of reason are to serve for the comprehension of perceptions, the notions of the understanding for understanding them. But in fact, if the latter really are Notions, then they are Notions -- they enable one to comprehend, and an understanding of perceptions by means of notions of the understanding will be a comprehension of them.

§ 1632

But if understanding is only a determining of perceptions by such categories as for example whole and parts, force, cause, and the like, it signifies only a determining by reflection; and similarly, by understanding can be meant only the specific representation of a completely determined sensuous content; thus when someone, having been directed that at the end of the wood he must turn left, replies 'I understand', understanding means nothing more than the grasping of something in pictorial thought and in memory. 'Notion of reason', too, is a somewhat clumsy expression; for the Notion is something altogether rational; and in so far as reason is distinguished from understanding and the Notion as such, it is the totality of the Notion and of objectivity. In this sense the Idea is the rational; it is the unconditioned, because only that has conditions which essentially relates itself to an objectivity, but an objectivity that it has not itself determined but which still confronts it in the form of indifference and externality, just as the external end still had conditions.

§ 1633

Reserving then the expression 'Idea' for the objective or real Notion and distinguishing it from the Notion itself and still more from mere pictorial thought, we must also reject even more vigorously that estimate of the Idea according to which it is not anything actual, and true thoughts are said to be only ideas. If thoughts are merely subjective and contingent, they certainly have no further value; but in this respect they are not inferior to temporal and contingent actualities which likewise have no further value than that of contingencies and phenomena. On the other hand if, conversely, the Idea is not to have the value of truth, because in regard to phenomena it is transcendent, and no congruent object can be assigned to it in the world of sense, this is an odd misunderstanding that would deny objective validity to the Idea because it lacks that which constitutes Appearance, namely, the untrue being of the objective world. In regard to practical Ideas, Kant recognises that 'nothing can be more harmful and unworthy of a philosopher than the vulgar appeal to an experience that allegedly conflicts with the Idea. This very experience would not even exist if, for example, political institutions had been established at the proper time in conformity with Ideas, and if crude conceptions, crude just because they had been drawn from experience, had not taken the place of Ideas and so nullified every good intention.' Kant regards the Idea as a necessity and as the goal which, as the archetype, it must be our endeavour to set up for a maximum and to which we must strive to bring the condition of the actual world ever nearer.

§ 1634

But having reached the result that the Idea is the unity of the Notion and objectivity, is the true, it must not be regarded merely as a goal to which we have to approximate but which itself always remains a kind of beyond; on the contrary, we must recognise that everything actual is only in so far as it possesses the Idea and expresses it. It is not merely that the object, the objective and subjective world in general, ought to be congruous with the Idea, but they are themselves the congruence of Notion and reality; the reality that does not correspond to the Notion is mere Appearance, the subjective, contingent, capricious element that is not the truth.

§ 1635

When it is said that no object is to be found in experience that is perfectly congruous with the Idea, one is opposing the Idea as a subjective standard to the actual; but what anything actual is supposed in truth to be, if its Notion is not in it and if its objectivity does not correspond to its Notion at all, it is impossible to say; for it would

be nothing. It is true that the mechanical and chemical object, like the nonspiritual subject and the spirit that is conscious only of the finite, not of its essence, do not, according to their various natures, have their Notion existent in them in its own free form.

But they can only be true at all in so far as they are the union of their Notion and reality, of their soul and their body. Wholes like the state and the church cease to exist when the unity of their Notion and their reality is dissolved; man, the living being, is dead when soul and body are parted in him; dead nature, the mechanical and chemical world — taking, that is, the dead world to mean the inorganic world, otherwise it would have no positive meaning at all — dead nature, then, if it is separated into its Notion and its reality, is nothing but the subjective abstraction of a thought form and a formless matter. Spirit that was not Idea, was not the unity of the Notion with its own self, or the Notion that did not have the Notion itself for its reality would be dead, spiritless spirit, a material object.

§ 1636

The Idea being the unity of Notion and reality, being has attained the significance of truth; therefore what now is is only what is Idea. Finite things are finite because they do not possess the complete reality of their Notion within themselves, but require other things to complete it — or, conversely, because they are presupposed as objects, hence possess the Notion as an external determination. The highest to which they attain on the side of this finitude is external purposiveness. That actual things are not congruous with the Idea is the side of their finitude and untruth, and in accordance with this side they are objects, determined in accordance with their various spheres and in the relationships of objectivity, either mechanically, chemically or by an external end. That the Idea has not completely leavened its reality, has imperfectly subdued it to the Notion, this is a possibility arising from the fact that the Idea itself has a restricted content, that though it is essentially the unity of Notion and reality, it is no less essentially their difference; for only the object is their immediate, that is, merely implicit unity. But if an object, for example the state, did not correspond at all to its Idea, that is, if in fact it was not the Idea of the state at all, if its reality, which is the self-conscious individuals, did not correspond at all to the Notion, its soul and its body would have parted; the former would escape into the solitary regions of thought, the latter would have broken up into the single individualities.

§ 1637

But because the Notion of the state so essentially constitutes the nature of these individualities, it is present in them as an urge so powerful that they are impelled to translate it into reality, be it only in the form of external purposiveness, or to put up with it as it is, or else they must needs perish. The worst state, one whose reality least corresponds to the Notion, in so far as it still exists, is still Idea; the individuals still obey a dominant Notion.

§ 1638

However, the Idea has not merely the more general meaning of the true being, of the unity of Notion and reality, but the more specific one of the unity of subjective Notion and objectivity. That is to say, the Notion as such is itself already the identity of itself and reality; for the indefinite expression 'reality' means in general nothing else but determinate being, and this the Notion possesses in its particularity and individuality. Similarly too, objectivity is the total Notion that out of its determinateness has withdrawn into identity with itself. In the former subjectivity the determinateness or difference of the Notion is an illusory being [semblance] that is immediately sublated and has withdrawn into being-for-self or negative unity; it is an inhering predicate. But in this objectivity the determinateness is posited as an immediate totality, as an external whole. Now the Idea has shown itself to be the Notion liberated again into its subjectivity from the immediacy in which it is submerged in the object; to be the Notion that distinguishes itself from its objectivity, which however is no less determined by it and possesses its substantiality only in that Notion. 'This identity has therefore rightly been defined as the subject-object, for it is as well the formal or subjective Notion as it is the object as such. But this must be

understood more precisely. The Notion, having truly attained its reality, is this absolute judgement whose subject, as self-related negative unity, distinguishes itself from its objectivity and is the latter's being-in-and-for-self, but essentially relates itself to it through itself; it is therefore its own end and the urge to realise it; but for this very reason the subject does not possess objectivity in an immediate manner, for if it did it would be merely the totality of the object as such lost in objectivity; on the contrary, objectivity is the realisation of the end, an objectivity posited by the activity of the end, an objectivity which, as positedness, possesses its subsistence and its form only as permeated by its subject. As objectivity, it has in it the moment of the externality of the Notion and is therefore in general the side of finitude, change and Appearance, a side, however, which meets with extinction in its retraction into the negative unity of the Notion; the negativity whereby its indifferent mutual externality exhibits itself as unessential and a positivity, is the Notion itself.

§ 1639

The Idea is, therefore, in spite of this objectivity utterly simple and immaterial, for the externality exists only as determined by the Notion and as taken up into its negative unity; in so far as it exists as indifferent externality it is not merely at the mercy of mechanism in general but exists only as the transitory and untrue. Although therefore the Idea has its reality in a material externality, this is not an abstract being subsisting on its own account over against the Notion; on the contrary, it exists only as a becoming through the negativity of indifferent being, as a simple determinateness of the Notion.

§ 1640

This yields the following more precise definitions of the Idea. First, it is the simple truth, the identity of the Notion and objectivity as a universal in which the opposition and subsistence of the particular is dissolved into its self-identical negativity and is equality with itself. Secondly, it is the relation of the explicit subjectivity of the simple Notion and its objectivity which is distinguished therefrom; the former is essentially the urge to sublimate this separation, and the latter is the indifferent positedness, the subsistence that is in and for itself null.

As this relation, the Idea is the process of sundering itself into individuality and its inorganic nature, and again of bringing this inorganic nature under the power of the subject and returning to the first simple universality. The identity of the Idea with itself is one with the process; the thought which liberates actuality from the illusory show of purposeless mutability and transfigures it into the Idea must not represent this truth of actuality as a dead repose, as a mere picture, lifeless, without impulse or movement, as a genius or number, or an abstract thought; by virtue of the freedom which the Notion attains in the Idea, the Idea possesses within itself also the most stubborn opposition; its repose consists in the security and certainty with which it eternally creates and eternally overcomes that opposition, in it meeting with itself.

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§ 1641

In the first instance, however, the Idea is once again only immediate or only in its Notion; objective reality is, it is true, conformable to the Notion, but it is not yet liberated into the Notion, and the latter does not exist explicitly for itself as Notion.

immediate, that is, its determinateness does not appear as soul itself, it has not grasped itself as soul, it does not possess its objective reality within itself; the Notion is as a soul that is not yet fully a soul.

§ 1642

Science of Logic

At this first stage the Idea is Life: the Notion that, distinguished from its objectivity, simple within itself, pervades its objectivity and, as its own end, possesses its means in the objectivity and posits the latter as its means, yet is immanent in this means and is therein the realised end that is identical with itself. This Idea, on account of its immediacy, has individuality for the form of its existence. But the reflection—into—self of its absolute process is the sublating of this immediate individuality; thereby the Notion which, as universality in this individuality, is the inwardness of the latter, converts the externality into universality, or posits its objectivity as being the same as itself.

§ 1643

In this second stage, the Idea is the Idea of the true and the good as cognition and volition . In the first instance, it is finite cognition and finite volition, in which the true and the good are still distinguished and each appears as yet only as a goal. The Notion has, in the first instance, liberated itself into itself and as yet given itself only an abstract objectivity for its reality. But the process of this finite cognition and action converts the initially abstract universality into a totality, whereby it becomes a complete objectivity. Or, to consider it from the other side, finite, that is, subjective spirit, makes for itself the presupposition of an objective world, just as life has such a presupposition; but its activity consists in sublating this presupposition and converting it into a positedness. In this way its reality is for it the objective world, or conversely, the objective world is the ideality in which it cognises itself.

§ 1644

Thirdly, spirit cognises the Idea as its absolute truth, as the truth that is in and for itself; the infinite Idea in which cognition and action are equalised, and which is the absolute knowledge of itself.

Chapter 1 Life

§ 1645

The Idea of Life is concerned with a subject matter so concrete, and if you will, so real, that with it we may seem to have overstepped the domain of logic as it is commonly conceived. Certainly, if logic were to contain nothing but empty, dead forms of thought, there could be no mention in it at all of such a content as the Idea of Life. But if absolute truth is the subject matter of logic, and truth as such is essentially in cognition, then cognition at least would have to be discussed. So called pure logic is usually followed up with an applied logic — a logic dealing with concrete cognition, not to mention the mass of psychology and anthropology that it is often deemed necessary to interpolate into logic. But the anthropological and psychological side of cognition is concerned with its manifested aspect, in which the Notion on its own account has not yet come to have an objectivity the same as itself, that is, to have itself for object. The part of logic that treats of this concrete side does not belong to applied logic as such; if it did, then every science would have to be dragged into logic, for each is an applied logic in so far as it consists in apprehending its subject matter in forms of thought and the Notion. The subjective Notion has presuppositions which present themselves in psychological, anthropological and other forms. But to logic belong only the presuppositions of the pure Notion in so far as they have the form of pure thoughts, of abstract essentialities, that is, the determinations of being and essence. Similarly, in respect of cognition, the Notion's apprehension of itself, logic will not deal with other shapes of its presupposition but only with that which is itself Idea; this latter, however, necessarily falls to be dealt with in logic. Now this presupposition is the immediate Idea; for since cognition is the Notion in so far as this is for itself but as a subjectivity is in relation to an objectivity, the Notion is related to the Idea as presupposed or immediate Idea. But the immediate Idea is life.

§ 1646

To this extent the necessity of treating of the Idea of life in logic would be based on the necessity, otherwise recognised, too, of treating here of the concrete Notion of cognition. But this Idea has come upon the scene through the Notion's own necessity; the Idea, that which is true in and for itself, is essentially the subject matter of logic; since it is at first to be considered in its immediacy, it must be apprehended and cognised in this determinateness in which it is life, in order that its treatment shall not be an empty affair devoid of determinate content. All that we need perhaps to remark is how far the logical view of life differs from any other scientific view of it; this is not the place, however, to concern ourselves with how life is treated in the unphilosophical sciences, but only with differentiating logical life as pure Idea from natural life which is dealt with in the philosophy of nature, and from life in so far as it stands in connection with spirit. The former of these, as the life of nature, is life as projected into the externality of existence and having its condition in inorganic nature, and where the moments of the Idea are a multiplicity of actual formations. Life in the Idea is without such presuppositions which are in the form of shapes of actuality; its presupposition is the Notion as we have considered it, on the one hand as subjective, on the other hand as objective. In nature life appears as the highest stage, a stage that nature's externality attains by withdrawing into itself and subsuming itself in subjectivity. In Logic it is simple inwardness [Insichsein], which in the Idea of life has attained an externality that genuinely corresponds to it; the Notion that earlier appeared on the scene as subjective Notion is the soul of life itself; it is the urge that mediates for itself its reality throughout objectivity. Nature, having reached this Idea from the starting point of its externality, transcends itself; its end does not appear as its beginning, but as its limit, in which it sublates itself. Similarly, in the Idea of life the moments of its reality do not receive the shape of external actuality but remain enclosed within the form of the Notion.

§ 1647

In spirit, however, life appears partly as opposed to it, partly as posited as at one with it, this unity being reborn as the pure offspring of spirit. For here life is to be taken generally in its proper sense as natural life, for what is called the life of spirit as spirit, is its peculiar nature that stands opposed to mere life; just as we speak, too, of the nature of spirit, although spirit is not a natural being and is rather the opposite of nature. Life as such, then, is for spirit partly a means, and as such spirit opposes it to itself; partly spirit is a living individual and life is its body; and again, this unity of spirit with its living corporeality is born from spirit itself as an ideal. None of these relations to spirit concerns logical life and life is to be considered here neither as instrument [Mittel] of a spirit, nor as a moment of the ideal and of beauty. In both cases, as natural life and as life standing in relation with spirit, life possesses a determinateness of its externality, in the first case through its presuppositions which are other formations of nature, in the second case through the ends and the activity of spirit. The Idea of life by itself is free from the former presupposed and conditioning objectivity as well as from relation to the latter subjectivity.

§ 1648

Life, considered now more closely in its Idea, is in and for itself absolute universality; the objectivity that it possesses is permeated throughout by the Notion and has the Notion alone for substance. What is distinguished as part, or in accordance with some other external reflection, has within itself the whole Notion; the Notion is the omnipresent soul in it, which remains simple self-relation and remains a one in the multiplicity belonging to objective being. This multiplicity, as self-external objectivity, has an indifferent subsistence, which in space and time, if these could already be mentioned here, is a mutual externality of wholly diverse and self-subsistent elements. But in life externality is at the same time present as the simple determinateness of its Notion; thus the soul is an omnipresent outpouring of itself into this multiplicity and at the same remains absolutely the simple oneness of the concrete Notion with itself. The thinking that clings to the determinations of the relationships of reflection and of the formal Notion, when it comes to consider life, this unity of its Notion in the externality of objectivity, in the absolute multiplicity of atomistic matter, finds all its thoughts without exception are of no avail; the omnipresence of the simple in manifold externality is for reflection an absolute contradiction, and as reflection must at the same time apprehend this omnipresence from its perception of life and therefore admit the actuality of this Idea, it is an incomprehensible mystery for it, because it does not grasp the Notion, and the Notion as the

substance of life. This simple life, however, is not only omnipresent; it is absolutely the subsistence and immanent substance of its objectivity; but as subjective substance it is the urge, and moreover the specific urge, of the particular difference, and no less essentially the one and universal urge of the specialised difference that reduces this its particularisation into unity and maintains it therein. It is only as this negative unity of its objectivity and particularisation that life is a self-related life that is for itself, a soul. As such it is essentially an individual, which relates itself to objectivity as to an other, to a non-living nature.

Consequently the original judgment of life consists in this, that it detaches itself as an individual subject from objectivity, and in constituting itself the negative unity of the Notion, makes the presupposition of an immediate objectivity.

§ 1649

Life is therefore first to be considered as a living individual that is for itself the subjective totality and is presupposed as indifferent to an objectivity that confronts it as indifferent.

§ 1650

Secondly, it is the life process, the process of subsuming its presupposition, positing as negative the objectivity that is indifferent to it and actualising itself as that objectivity's power and negative unity. By so doing it makes itself into the universal that is the unity of itself and its other.

§ 1651

Hence life is thirdly the genus process, the process of subsuming its individualisation and relating itself to its objective existence as to itself. Accordingly, this process is on the one hand the return to its Notion and the repetition of the first diremption, the becoming of a new individuality and the death of the first, immediate one; but on the other hand, the Notion of life that has withdrawn into itself is the becoming of the Notion that is in relationship with itself and exists universally and freely for itself – the transition into cognition.

A The Living Individual
B The Life Process
C The Genus [Kind]

Chapter 2 The Idea of Cognition

§ 1677

Life is the immediate Idea, or the Idea as its Notion not yet realised in its own self. In its judgement, the Idea is cognition in general.

The Notion is, as Notion, for itself in so far as it freely exists as abstract universality or as genus. As such, it is its pure self-identity, which inwardly differentiates itself in such a manner that the differentiated moment is not an objectivity, but is likewise liberated into subjectivity or the form of simple selflikeness, and hence the object of the Notion is the Notion itself. Its reality in general is the form of its determinate being and the point of interest is the determination this form, on this determination rests the difference between what the Notion is in itself or as subjective and what it is when submerged in objectivity, and then in the Idea of life.

§ 1678

Science of Logic

In the latter it is indeed distinguished from its external reality and posited for itself, yet this its being—for–self it possesses only as the identity that is a relation to itself as submerged in its subjugated objectivity, or to itself as indwelling, substantial form. The elevation of the Notion above life means that its reality is the Notion form liberated into universality. Through this judgement the Idea is duplicated into the subjective Notion whose reality is the Notion itself, and into the objective Notion that is in the form of life. Thinking, spirit, self–consciousness, are determinations of the Idea where it has itself for object, and its determinate being, that is, the determinateness of its being, is its own difference from itself.

§ 1679

The metaphysics of the spirit, or, as it was more commonly expressed, of the soul revolved round the determinations of substance, simplicity, immateriality — determinations in which the general idea of spirit taken from empirical consciousness, was laid down as subject, and it was then asked, What predicates agree with our observations? This kind of procedure could get no further than the procedure of physics, which reduces the world of phenomena to general laws and reflective determinations since it too was based on spirit merely in its phenomenal aspect; in fact this procedure was bound to fall short even of the scientific character of physics.

§ 1680

Since spirit is not only infinitely richer than nature, but also, its essence is constituted by the absolute unity of opposites in the Notion, it exhibits in its phenomenal aspect and relation to externality contradiction in its extreme form. Consequently, it must be possible to adduce an experience in support of each of the opposed reflective determinations, or starting from experience it must be possible to arrive at opposite determinations by way of formal syllogistic reasoning.

§ 1681

Since the predicates immediately yielded by spirit's phenomenal aspect in the first instance still belong to empirical Psychology, there only remain, strictly speaking, for the metaphysical consideration, the wholly inadequate determinations of reflection. Kant, in his criticism of rational psychology adheres to this metaphysics, insisting that, in so far as rational psychology purports to be a rational science, the smallest addition from observation to the general idea of selfconsciousness would transform that science into an empirical one and mar its rational purity and its independence of all experience. Consequently, on this view, nothing is left but the simple representation, 'I', a representation devoid of any content of its own, of which we cannot even say that it is a notion but a mere consciousness that accompanies every notion. Now according to the further Kantian conclusions, by this 'I', or if you like, it (the thing) that thinks, nothing further is represented than a transcendental subject of thoughts = x, which is cognised only through the thoughts which are its predicates, and of which, taken in its isolation, we can never have the least conception.

In this context, the 'I' has the inconvenience, to use Kant's own expression that we must already make use of it whenever we want make any judgement about it; for it is not so much a single representation by which a particular object is distinguished, but rather a form of representation in general in so far as this is to be called cognition. Now the paralogism committed by rational psychology, says Kant, consists in this, that modes of self–consciousness in thinking are converted into notions of the understanding as applied to an object; that the 'I think' is taken as a thinking being, a thing–in–itself; and that in this way, from the fact that I always occur in consciousness as a subject, and that too as a singular subject, identical in all the multiplicity of representation, and distinguishing myself from the latter as from something external to me, the unjustified inference is drawn that the 'I' is a substance, and further a qualitatively simple being, and a one, and something that has a real existence independently of the things of time and space.

§ 1682

I have drawn out this exposition in some detail, because it shows clearly the nature of the previous metaphysics of the soul and especially, too, the nature of the criticism by which it was made obsolete. The former aimed at determining the abstract essence of the soul; in doing so, it started originally from observation and converted the empirical universality of observation and the wholly external reflective determination attaching to the individuality of the actual, into the form of the above-mentioned determinations of essence. Kant in his criticism had generally in mind only the state of the metaphysics of his time, which in the main adhered to these abstract, one-sided determinations wholly devoid of dialectic; the genuinely speculative ideas of older philosophers on the notion of spirit he neither heeded nor examined. In his criticism then of those determinations, he followed quite simply Hume's style of scepticism; that is to say, he holds fast to the 'I' as it appears in self-consciousness, from which, however, since it is its essence — the thing-in-itself — that we are to cognise, — everything empirical must be omitted; nothing then is left but this phenomenon of the 'I think' that accompanies every representation — of which 'I think' we have not the slightest conception.

§ 1683

Certainly, it must be conceded that we have not the least conception the 'I', or of anything whatever, not even of the Notion itself, so long as we do not really think, but stop short at the simple, fixed general idea and the name. It is an odd thought — if it can be called a thought at all — that I must already make use of the 'I' in order to judge of the 'I'; the 'I' that makes use of self-consciousness as a means in order to judge, this is indeed an x of which, as well as of the relationship of such 'making use', we cannot have the slightest conception. But surely it is ridiculous to call this nature of self-consciousness, namely, that the 'I' thinks itself, that the 'I' cannot be thought without its being the 'I' that thinks, an inconvenience and, as though there was a fallacy in it, a circle. It is this relationship through which, in immediate self-consciousness, the absolute, eternal nature of self-consciousness and the Notion itself manifests itself, and manifests itself for this reason, that self-consciousness is just the existent pure Notion, and therefore empirically perceptible, the absolute relation-to-self that, as a separating judgement, makes itself its own object and is solely this process whereby it makes itself a circle.

§ 1684

A stone does not have this inconvenience; when it is to be thought or judged it does not stand in its own way. It is relieved from the burden of making use of itself for this task; it is something else outside it that must give itself this trouble.

Kant's Critique of Rational Psychology

A The Idea of the True

§ 1698

The subjective Idea is in the first instance an urge. For it is the contradiction of the Notion to have itself for object and to be its own reality, yet without the object being an other, that is, self-subsistent over against it, or without the difference of the Notion from itself possessing at the same time the essential determination of diversity and indifferent existence. The specific nature of this urge is therefore to sublimate its own subjectivity, to make its first, abstract reality into a concrete one and to fill it with the content of the world presupposed by its subjectivity.

§ 1699

From the other side, this urge is determined in the following manner: the Notion is, it is true, the absolute certainty of itself; but its being-for-self is confronted by its presupposition of a world having the form of implicit being, but a world whose indifferent otherness has for the self-certainty of the Notion the value merely of an

unessentiality; it is thus the urge to sublimate this otherness and to intuit in the object its identity with itself. This reflection—into—self is the sublated opposition, and the individuality which initially appears as the presupposed implicit being of a world is now posited as individuality and made actual for the subject; accordingly the reflection—into—self is the self—identity of the form restored out of the opposition — an identity that is therefore determined as indifferent to the form in its distinctiveness and its content.

§ 1700

This urge is therefore the urge to truth in so far as truth is in cognition, accordingly to truth in its proper sense as theoretical Idea. Objective truth is no doubt the Idea itself as the reality that corresponds to the Notion, and to this extent an object may or may not possess truth; but, on the other hand, the more precise meaning of truth is that it is truth for or in the subjective Notion, in knowing. It is the relation of the Notion judgment which showed itself to be the formal judgment of truth; in it, namely, the predicate is not merely the objectivity of the Notion, but the relating comparison of the Notion of the subject—matter with its actuality. This realisation of the Notion is theoretical in so far as the Notion, as form, has still the determination of subjectivity, or has still the determination for the subject of being its own determination. Because cognition is the Idea as end as subjective, the negation of the world presupposed as an implicit being is the first negation; therefore also the conclusion in which the objective is posited in the subjective, has at first only this meaning, that the implicit being is only posited in the form of subjectivity, or in the Notion determination, and for this reason is not, in that form, in and for itself. Thus the conclusion only attains to a neutral unity or a synthesis, that is, to a unity of things that are originally separate and only are externally so conjoined. Since therefore in this cognition the Notion posits the object as its own, the Idea in the first instance only gives itself a content whose basis is given, and in which only the form of externality has been sublated.

§ 1701

Accordingly, this cognition still retains its finitude in its realised end; in its realised end it has at the same time not attained its end, and in its truth has not yet arrived at truth. For in so far as in the result the content still has the character of a datum, the presupposed implicit being confronting the Notion is not sublated; equally therefore the unity of Notion and reality, truth, is also not contained in it. Oddly enough, it is his side of finitude that latterly has been clung to, and accepted as the absolute relation of cognition — as though the finite as such was supposed to be the absolute! At this standpoint, the object is credited with being an unknown thing—in—itsself behind cognition, and this character of the object, and with it truth too is regarded as an absolute beyond for cognition. In this view of cognition, thought determinations in general, the categories, reflective determinations, as well as the for Notion and its moments are assigned the position of being finite determinations not in and for themselves, but finite in the sense that they are subjective in rely on to this empty thing—in—itsself, the fallacy of taking this untrue relation of cognition as the true relation has become the universal opinion of modern times.

§ 1702

From this determination of finite cognition it is immediately evident that it is a contradiction that sublates itself — the contradiction of a truth that at the same time is supposed not to be truth — of a cognition of what is, which at the same time does not cognise the thing—in—itsself. In the collapse of this contradiction, its content, subjective cognition and the thing—in—itsself, collapses, that is, proves itself an untruth. But cognition must, in the course of its own movement, resolve its finitude and with it its contradiction; this examination of it made by us is an external reflection; but cognition is itself the Notion, the Notion that is its own end and therefore through its realisation fulfils itself, and in this very fulfilment sublates its subjectivity and the presupposed implicit being. We have therefore to consider cognition in its own self in its positive activity. Since this Idea is, as we have seen, the urge of the Notion to realise itself for itself, its activity consists in determining the object, and by this determining to relate itself in the object identically to itself. The object is in general something simply determinable, and in the Idea it has this essential side of not being in and for itself opposed to the Notion. Because cognition is still finite,

not speculative, cognition, the presupposed objectivity has not as yet for it the shape of something that is in its own self simply and solely the Notion and that contains nothing with a particularity of its own as against the latter.

§ 1703

But the fact that it counts as an implicit beyond, necessarily implies that its determinability by the Notion is a determination it possesses essentially; for the Idea is the Notion that exists for itself, is that which is absolutely infinite within itself, in which the object is implicitly sublated and the end is now solely to sublata it explicitly. Hence, though the object is presupposed by the Idea of cognition as possessing an implicit being, yet it is essentially in a relationship where the Idea, certain of itself and of the nullity of this opposition, comes to the realisation of its Notion in the object.

§ 1704

In the syllogism whereby the subjective Idea now unites itself with objectivity, the first premise is the same form of immediate seizure and relation of the Notion to the object that we saw in the relation of end. The determining activity of the Notion upon the object is an immediate communication of itself to the object and unresisted pervasion of the latter by the Notion. In this process the Notion remains in pure identity with itself; but this its immediate reflection-into-self has equally the determination of objective immediacy; that which for the Notion is its own determination, is equally a being, for it is the first negation of the presupposition. Therefore the posited determination ranks just as much as a presupposition that has been merely found, as an apprehension of a datum; in fact the activity of the Notion here consists merely in being negative towards itself, restraining itself and making itself passive towards what confronts it, in order that the latter may be able to show itself, not as determined by the subject, but as it is in its own self.

§ 1705

Accordingly in this premise this cognition does not appear even as an application of logical determinations, but as an acceptance and apprehension of them just as given, and its activity appears to be restricted merely to the removal of a subjective obstacle, an external husk, from the subject-matter. This cognition is analytic cognition.

(a) Analytic Cognition

§ 1706

We sometimes find the difference between analytic and synthetic cognition stated in the form that one proceeds from the known to the unknown, the other from the unknown to the known. But if this distinction is closely examined, it will be difficult to discover in it a definite thought, much less a Notion.

§ 1707

It may be said that cognition begins in general with ignorance, for one does not learn to know something with which one is already acquainted. Conversely, it also begins with the known; this is a tautological proposition; that with which it begins, which therefore it actually cognises, is ipso facto something known; what is not as yet known and is to be known only later is still an unknown. So far, then, it must be said that cognition, once it has begun, always proceeds from the known to the unknown.

§ 1708

The distinguishing feature of analytic cognition is already defined in the fact that as the first premise of the whole syllogism, analytic cognition does not as yet contain mediation; it is the immediate communication of the Notion and does not as yet contain otherness, and in it the activity empties itself of its negativity. However, this immediacy of the relation is for that reason itself a mediation, for it is the negative relation of the Notion to the object, but a relation that annuls itself, thereby making itself simple and identical. This reflection-into-self is only subjective, because in its mediation the difference is present still only in the form of the presupposed implicit difference, as difference of the object within itself. The determination, therefore, brought about by this relation, is the form of simple identity, of abstract universality. Accordingly, analytic cognition has in general this identity for its principle; and transition into an other, the connection of different terms, is excluded from itself and from its activity.

§ 1709

If we look now more closely at analytic cognition, we see that it starts from a presupposed, and therefore individual, concrete subject matter; this may be an object already complete in itself for ordinary thought, or it may be a problem, that is to say, given only in its circumstances and conditions, but not yet disengaged from them and presented on its own account in simple self-subsistence. Now the analysis of this subject matter cannot consist in its being merely resolved into the particular picture thoughts which it may contain; such a resolution and the apprehension of such picture thoughts is a business that would not belong to cognition, but would merely be a matter of a closer acquaintance, a determination within the sphere of picture-thinking. Since analysis is based on the Notion, its products are essentially Notion-determinations, and that too as determinations immediately contained in the subject matter.

§ 1710

We have seen from the nature of the Idea of cognition, that the activity of the subjective Notion must be regarded from one side merely as the explication of what is already in the object, because the object itself is nothing but the totality of the Notion. It is just as one-sided to represent analysis as though there were nothing in the subject matter that was not imported into it, as it is one-sided to suppose that the resulting determinations are merely extracted from it. The former view, as everyone knows, is enunciated by subjective idealism, which takes the activity of cognition in analysis to be merely a one-sided positing, beyond which the thing-in-itself remains concealed; the other view belongs to so-called realism which apprehends the subjective Notion as an empty Identity that receives the thought determinations into itself from outside. Analytic cognition, the transformation of the given material into logical determinations, has shown itself to be two things in one: a positing that no less immediately determines itself as a presupposing. Consequently, by virtue of the latter, the logical element may appear as something already complete in the object, just as by virtue of the former it may appear as the product of a merely subjective activity. But the two moments are not to be separated; the logical element in its abstract form into which analysis raises it, is of course only to be found in cognition, while conversely it is something not merely posited, but possessing being in itself.

§ 1711

Now since analytic cognition is the transformation indicated above, it does not pass through any further middle term; the determination is in so far immediate and has just this meaning, to be peculiar to the object and in itself to belong to it, and therefore to be apprehended from it without any subjective mediation. But further, cognition is supposed also to be a progress, an explication of differences. But because, in accordance with the determination it has here, it is Notion-less and undialectical, it possesses only a given difference, and its progress takes place solely in the determinations of the material. It seems to have an immanent progress only in so far as the derived thought determinations can be analysed afresh, in so far as they are a concrete; the highest and ultimate point of this process of analysis is the abstract highest essence, or abstract subjective identity — and over against it, diversity.

§ 1712

This progress is, however, nothing but the mere repetition of the one original act of analysis, namely, the fresh determination as a concrete, of what has already been taken up into the abstract form of the Notion; this is followed by the analysis of it, then by the determination afresh as a concrete of the abstract that emerges from it, and so forth. But the thought determinations seem also to contain a transition within themselves. If the object is determined as a whole, then of course one advances from this to the other determination of part, from cause to the other determination of effect, and so on. But here this is no advance, since whole and part, cause and effect, are relationships and moreover, for this formal cognition, relationships complete in themselves such that in them one determination is already found essentially linked to the other. The subject matter that has been determined as cause or as part is ipso facto determined by the whole relationship, that is, determined already by both sides of it. Although the relationship is in itself something synthetic, yet for analytic cognition this connection is as much a mere datum as any other connection of its material and therefore is not relevant to its own peculiar business. Whether a connection of this kind be otherwise determined as a priori or a posteriori is here a matter of indifference, for it is apprehended as something found already there, or, as it has also been described, as a fact of consciousness that with the determination whole is linked the determination part, and so forth. While Kant has made the profound observation that there are synthetic a priori principles and has recognised their root in the unity of self-consciousness and therefore in the identity of the Notion with itself, yet he adopts the specific connection, the concepts of relation and the synthetic principles themselves from formal logic as given; their justification should have been the exposition of the transition of that simple unity of self-consciousness into these its determinations and distinctions, but Kant spared himself the trouble of demonstrating this genuinely synthetic progress — the self-producing Notion.

Analytical Science

(b) Synthetic Cognition

§ 1720

Analytic cognition is the first premise of the whole syllogism — the immediate relation of the Notion to the object; identity, therefore, is the determination which it recognises as its own, and analytic cognition is merely the apprehension of what is. Synthetic cognition aims at the comprehension of what is, that is, at grasping the multiplicity of determinations in their unity. It is therefore the second premise of the syllogism in which the diverse as such is related. Hence its aim is in general necessity. The different terms which are connected, are on the one hand connected in a relation; in this relation they are related and at the same time mutually indifferent and self-subsistent, but on the other hand, they are linked together in the Notion which is their simple yet determinate unity. Now synthetic cognition passes over, in the first instance, from abstract identity to relation, or from being to reflection, and so far it is not the absolute reflection of the Notion that the Notion cognises in its subject matter. The reality it gives itself is the next stage, namely, the stated identity of the different terms as such, an identity therefore that is at the same time still inner and only necessity, not the subjective identity that is for itself; hence not yet the Notion as such. Synthetic cognition, therefore, has indeed the Notion determinations for its content, and the object is posited in them; but they only stand in relation to one another, or are in immediate unity, and just for that reason, not in the unity by which the Notion exists as subject.

§ 1721

This constitutes the finitude of this cognition; because this real side of the Idea in it still possesses identity as an inner identity, its determinations are to themselves still external; because the identity is not in the form of subjectivity, the Notion's own pervasion of the object still lacks individuality; what corresponds to the Notion in the object is indeed no longer the abstract but the determinate form and therefore the particularity of the Notion,

but the individual element in the object is still a given content. Consequently, although this cognition transforms the objective world into Notions, it gives it Notion–determinations only in respect of form, and must find the object in respect of its individuality, its specific determinateness; such cognition is not yet self–determining. Similarly, it finds propositions and laws, and proves their necessity, but not as a necessity of the subject matter in and for itself, that is, not from the Notion, but as a necessity of the cognition that works on given determinations, on the differences of the phenomenal aspect of the subject matter, and cognises for itself the proposition as a unity and relationship, or cognises the ground of phenomena from the phenomena themselves.

We have now to consider the detailed moments of synthetic cognition.

1. Definition

§ 1722

First, the still given objectivity is transformed into the simple and first form, hence into the form of the Notion. Accordingly the moments of this apprehension are none other than the moments of the Notion, universality, particularity and individuality. The individual is the object itself as an immediate representation, that which is to be defined. The universality of the object of definition we have found in the determination of the objective judgement or judgement of necessity to be the genus, and indeed the proximate genus; that is to say, the universal with this determinateness that is at the same time a principle for the differentiation of the particular. This difference the object possesses in the specific difference, which makes it the determinate species it is and is the basis of its disjunction from the remaining species.

§ 1723

Definition, in thus reducing the subject matter to its Notion, strips it of its externalities which are requisite for its concrete existence; it abstracts from what accrues to the Notion in its realisation, whereby it emerges first into Idea, and secondly into external existence. Description is for representation, and takes in this further content that belongs to reality. But definition reduces this wealth of the manifold determinations of intuited existence to the simplest moments; the form of these simple elements, and how they are determined relatively to one another, is contained in the Notion. The subject matter is thus, as we have stated, grasped as a universal that is at the same time essentially determinate. The subject matter itself is the third factor, the individual, in which the genus and the particularisation are posited in one; it is an immediate that is posited outside the Notion, since the latter is not yet self–determining.

§ 1724

In the said moments, which are the form–difference of definition, the Notion finds itself and has in them the reality correspondent to it. But the reflection of the Notion–moments into themselves, which is individuality, is not yet contained in this reality, and therefore the object, in so far as it is in cognition, is not yet determined as subjective. Whereas, cognition on the contrary is subjective and has an external starting point, or it is subjective by reason of its external starting point in the individual. The content of the Notion is therefore a datum and contingent. Consequently, the concrete Notion itself is contingent in a twofold aspect: first it is contingent in respect of its content as such; secondly it is contingent which determinations of the content from among the manifold qualities that the object possesses in external existence are to be selected for the Notion and are to constitute its moments.

§ 1725

The latter point requires closer consideration. For since individuality, which is determined in and for itself, lies outside the Notion–determination peculiar to synthetic cognition there is no principle available for determining

which sides of the subject matter are to be regarded as belonging to its Notion–determination and which merely to the external reality. This constitutes a difficulty in the case of definitions, a difficulty that for synthetic cognition cannot be overcome. Yet here a distinction must be made. In the first place, the definition of products of self–conscious purposiveness is easily discovered; for the end that they are to serve is a determination created out of the subjective resolve and constituting the essential particularisation, the form of the concrete existent thing, which is here the sole concern. Apart from this, the nature of its material and its other external properties, in so far as they correspond to the end, are contained in its determination; the rest are unessential for it.

§ 1726

Secondly, geometrical objects are abstract determinations of space; the underlying abstraction, so–called absolute space, has lost all further concrete determinations and now too possesses only such shapes and configurations as are posited in it. These objects therefore are only what they are meant to be; their Notion determination in general, and more precisely the specific difference, possesses in them its simple unhindered reality. To this extent, they resemble the products of external purposiveness, and they also agree with the subject matter of arithmetic in which likewise the underlying determination is only that which has been posited in it. True, space has still further determinations: its three–dimensionality, its continuity and divisibility, which are not first posited in it by external determination. But these belong to the accepted material and are immediate presuppositions; it is only the combination and entanglement of the former subjective determinations with this peculiar nature of the domain into which they have been imported that produces synthetic relationships and laws. In the case of numerical determinations, since they are based on the simple principle of the One, their combination and any further determination is simply and solely a positedness; on the other hand, determinations in space, which is explicitly a continuous mutual externality, run a further course of their own and possess a reality distinct from their Notion; but this no longer belongs to the immediate definition.

§ 1727

But, thirdly, in the case of definitions of concrete objects of Nature as well as of spirit, the position is quite different. In general such objects are, for representation, things of many properties. Here, what we have to do in the first instance is to apprehend what is their proximate genus, and then, what is their specific difference. We have therefore to determine which of the many properties belong to the object as genus, and which as species, and further which among these properties is the essential one; this last point involves the necessity of ascertaining their interrelationship, whether one is already posited with the other. But for this purpose there is so far no other criterion to hand than existence itself. The essentiality of the property for the purpose of the definition, in which it is to be posited as a simple, undeveloped determinateness, is its universality. But in existence universality is merely empirical. It may be universality in time–whether the property in question is lasting, while the others show themselves transitory in the subsistence of the whole; or it may be a universality resulting from comparison with other concrete wholes and in that case it goes no further than community. Now if comparison indicates as the common basis the total habitue as empirically presented, reflection has to bring this together into a simple thought determination and to grasp the simple character of such a totality. But the only possible attestation that a thought determination, or a single one of the immediate properties, constitutes the simple and specific essence of the object, is the derivation of such a determination from the concrete properties of the subject matter. But this would demand an analysis transforming the immediate properties into thoughts and reducing what is concrete to something simple. Such an analysis, however, would be higher than the one already considered; for it could not be abstractive, but would have to preserve in the universal what is specific in the concrete, unify it and show it to be dependent on the simple thought determination.

§ 1728

The relations of the manifold determinations of immediate existence to the simple Notion would however be theorems requiring proof. But definition is the first, still undeveloped Notion; therefore, when it has to apprehend

the simple determinateness of the subject matter, which apprehension has to be something immediate, it can only employ for the purpose one of its immediate so-called properties—a determination of sensuous existence or representation. The isolation, then, of this property by abstraction, constitutes simplicity, and for universality and essentiality the Notion has to fall back onto empirical universality, the persistence in altered circumstances, and the reflection that seeks the Notion—determination in external existence and in picture thinking, that is, seeks it where it is not to be found. Definition, therefore, automatically renounces the Notion—determinations proper, which would be essentially principles of the subject matter, and contents itself with marks, that is, determinations in which essentiality for the object itself is a matter of indifference, and which are intended merely to be distinguishing marks for an external reflection. A single, external determinateness of this kind is too inadequate to the concrete totality and to the nature of its Notion, to justify its selection for its own sake, nor could it be taken for the true expression and determination of a concrete whole. According to Blumenbach's observation, for example, the lobe of the ear is absent in all other animals, and therefore in the usual phraseology of common and distinguishing marks it could quite properly be used as the distinctive characteristic in the definition of physical man. But how inadequate such a completely external determination at once appears when compared with the conception of the total habitus of physical man, and with the demand that the Notion determination shall be something essential! It is quite contingent whether the marks adopted in the definition are pure makeshifts like this, or on the other hand approximate more to the nature of a principle. It is also to be observed that, on account of their externality, they have not been the starting point in the cognition of the Notion of the object; on the contrary, an obscure feeling, an indefinite but deeper sense, an inkling of what is essential, has preceded the discovery of the genera in nature and in spirit, and only afterwards has a specific externality been sought to satisfy the understanding. In existence the Notion has entered into externality and is accordingly explicated into its differences and cannot be attached simply to a single one of such properties. The properties, as the externality of the thing, are external to themselves; that is why, as we pointed out in the sphere of Appearance when dealing with the thing of many properties, properties essentially become even self-subsistent matters; spirit, regarded from the same standpoint of Appearance, becomes an aggregate of a number of self-subsistent forces. Through this standpoint, the single property or force, even where it is posited as indifferent to the others, ceases to be a characterising principle, with the result that the determinateness, as determinateness of the Notion, vanishes altogether.

§ 1729

Into concrete things, along with the diversity of the properties among themselves, there enters also the difference between the Notion and its actualisation. The Notion in nature and in spirit has an external presentation in which its determinateness shows itself as dependence on the external, as transitoriness and inadequacy. Therefore, although any actual thing no doubt shows in itself what it ought to be, yet in accordance with the negative judgement of the Notion it may equally show that its actuality only imperfectly corresponds to this Notion, that it is bad. Now the definition is supposed to indicate the determinateness of the Notion in an immediate property; yet there is no property against which an instance cannot be brought in which the total habitus, though it enables one to discern the concrete thing to be defined, yet the property taken as its characteristic shows itself immature or stunted. In a bad plant, a poor specimen of an animal, a contemptible human being, a bad state, aspects of its concrete existence are defective or entirely obliterated that otherwise might have been adopted for the definition as the distinguishing mark and essential determinateness in the existence of such a concrete. But for all that, a bad plant or a bad animal, etc., still remains a plant or an animal. If, therefore, bad specimens too are to be covered by the definition, then all the properties that we wanted to regard as essential elude us through instances of malformations in which those properties are lacking. Thus for example the essentiality of the brain for physical man is contradicted by the instance of acephalous individuals, the essentiality of the protection of life and property for the state, by the instance of despotic states and tyrannous governments. If the Notion is asserted against such an instance and the instance, being measured by the Notion, is declared to be a bad specimen, then the Notion is no longer attested by phenomena. But the self-subsistence of the Notion is contrary to the meaning of definition; for definition is supposed to be the immediate Notion, and therefore can only draw on the immediacy of existence for its determinations for objects, and can justify itself only in what it finds already to

hand. Whether its content is in-and-for itself truth or a contingency, this lies outside its sphere; but formal truth, the agreement between the Notion subjectively posited in the definition and an actual object outside it, cannot be established because the individual object may also be a bad specimen.

§ 1730

The content of definition is in general taken from immediate existence, and being an immediate content has no justification; the question of its necessity is precluded by its origin; in enunciating the Notion as a mere immediate, the definition refrains from comprehending the Notion itself. Hence it represents nothing but the form determination of the Notion in a given content, without the reflection of the Notion into itself, that is, without the Notion's being-for-self.

§ 1731

But immediacy in general proceeds only from mediation, and must therefore pass over into mediation. Or, in other words, the determinateness of the content contained in the definition, because it is determinateness, is not merely an immediate, but is mediated by its opposite; consequently definition can apprehend its subject matter only through the opposite determination and must therefore pass over into division.

- 2. Division
 - 3. The Theorem
- Axioms

§ 1763

In synthetic cognition, therefore, the Idea attains its end only to the extent that the Notion becomes for the Notion according to its moments of identity and real determinations, or of universality and particular differences — further also as an identity that is the connection and dependence of the diverse elements. But this subject matter of the Notion is not adequate to it; for the Notion does not come to be the unity of itself with itself in its subject matter or its reality; in necessity its identity is for it; but in this identity the necessity is not itself the determinateness, but appears as a matter external to the identity, that is, as a matter not determined by the Notion, a matter, therefore, in which the Notion does not cognise itself. Thus in general the Notion is not for itself, is not at the same time determined in and for itself according to its unity. Hence in this cognition the Idea which falls short of truth on account of the inadequacy of the subject matter to the subjective Notion. But the sphere of necessity is the apex of being and reflection; through its own essential nature it passes into its manifestation, which is the Notion as Notion. How this transition from the sphere of necessity into the Notion is effected in principle has been shown in treating of necessity; the same transition also presented itself as the genesis of the Notion at the beginning of this Book.

§ 1764

Here necessity has the position of being the reality or subject matter of the Notion, just as the Notion into which it passes now appears as the Notion's subject matter. But the transition itself is the same. Here too it is only at first implicit and lies as yet outside cognition in our reflection; that is, it is still the inner necessity of the cognition itself. It is only the result that is for it.

The Idea, in so far as the Notion is now explicitly determined in and for itself, is the practical Idea, or action.

The Idea of the Good – Next Section

The Doctrine of the Notion The Idea of the Good

§ 1765

The Notion, which is its own subject matter, being determined in and for itself, the subject is determined for itself as an individual. As subjective it again presupposes an implicit otherness; it is the urge to realise itself, the end that wills by means of itself to give itself objectivity and to realise itself in the objective world.

In the theoretical Idea the subjective Notion, as the universal that lacks any determination of its own, stands opposed to the objective world from which it takes to itself a determinate content and filling. But in the practical Idea it is as actual that it confronts the actual; but the certainty of itself which the subject possesses in being determinate in and for itself is a certainty of its own actuality and the non-actuality of the world; it is not only the world's otherness as an abstract universality that is a nullity for the subject, but the world's individuality and the determination of its individuality. The subject has here vindicated objectivity for itself; its immanent determinateness is the objective, for it is the universality that is just as much absolutely determined; the formerly objective world, on the contrary, is now only something posited, something immediately determined in various ways, but because it is only immediately determined, the unity of the Notion is lacking in it and it is, by itself, a nullity.

§ 1766

This determinateness contained in the Notion and in the likeness of the Notion, and including within it the demand for an individual external actuality, is the good. It comes upon the scene with the worth of being absolute, because it is within itself the totality of the Notion, the objective that is at the same time in the form of free unity and subjectivity.

This Idea is superior to the Idea of cognition already considered, for it possesses not only the worth of the universal but also of the out-and-out actual. It is an urge in so far as this actuality is still subjective, positing its own self and not having at the same time the form of immediate presupposition; its urge to realise itself is, strictly speaking, not to give itself objectivity this it possesses within itself but merely this empty form of immediacy. Hence the activity of the end is not directed against itself in order to adopt and appropriate a given determination and by sublating the determinateness of the external world to give itself reality in the form of external actuality. The Idea of the will as explicitly self-determining possesses the content within itself. Now it is true that this is a determinate content and to that extent something finite and limited; self-determination is essentially particularisation, since the reflection of the will into itself as a negative unity in general is also individuality in the sense of the exclusion and presupposition of an other. Nevertheless, the particularity of the content is in the first instance infinite through the form of the Notion, whose own determinateness it is; and in this content the Notion possesses its negative self-identity, and therefore not merely a particular, but its own infinite individuality. Consequently, the above-mentioned finitude of the content in the practical Idea is tantamount to the latter being in the first instance the not yet realised Idea; the Notion is, for the content, something that is in and for itself; it is here the Idea in the form of objectivity that is for itself; on the one hand, the subjective is for this reason no longer something merely posited, arbitrary or contingent, but an absolute; but on the other hand, this form of concrete existence, being-for-self, has not yet the form of the in-itself as well. What thus appears in respect of form as such, as opposition, appears in the form of the Notion reflected into simple identity, that is, appears in the content as its simple determinateness; thus the good, although valid in and for itself, is some particular end, but an end that has not to wait to receive its truth through its realisation, but is already on its own account the true.

§ 1767

The syllogism of immediate realisation itself requires no detailed exposition here; it is altogether the same as the

sylogism of external purposiveness considered above; it is only the content that constitutes the difference. In external as in formal purposiveness, it was an indeterminate finite content in general; here, though it is finite too, it is as such at the same time as absolutely valid content. But in regard to the conclusion, to the realised end, a further difference comes in. The finite end in its realisation, all the same, gets no further than a means; since in its beginning it is not an end already determined in and for itself, it remains even when realised an end that is not in and for itself. If the good again is also fixed as something finite, if it is essentially such, then notwithstanding its inner infinitude it cannot escape the destiny of finitude a destiny that manifests itself in a number of forms. The realised good is good by virtue of what it already is in the subjective end, in its Idea; realisation gives it an external existence; but since his existence is determined merely as an intrinsically worthless externality, in it the good has only attained a contingent, destructible existence, not a realisation corresponding to its Idea. Further, since in respect of its content the good is restricted, there are several kinds of good; good in its concrete existence is not only subject to destruction by external contingency and by evil, but by the collision and conflict of the good itself. From the side of the objective world presupposed for it, in the presupposition of which the subjectivity and finitude of the good consists, and which as a different world goes its own way, the very realisation of the good is exposed to obstacles, obstacles which may indeed even be insurmountable.

§ 1768

In this way, the good remains an ought-to-be; it is in and for itself, but being, as the ultimate abstract immediacy, remains also confronting is in the form of a not-being.

§ 1769

The Idea of the realised good is, it is true, an absolute postulate, but it is no more than a postulate, that is, the absolute afflicted with the determinateness of subjectivity. There are still two worlds in opposition, one a realm of subjectivity in the pure regions of transparent thought, the other a realm of objectivity in the element of an externally manifold actuality that is an undisclosed realm of darkness. The complete elaboration of the unresolved contradiction between that absolute end and the limitation of this actuality that insuperably opposes it, has been considered in detail in the Phenomenology of Spirit.

§ 1770

As the Idea contains within itself the moment of complete determinateness, the other Notion with which the Notion enters into relation in the Idea, possesses in its subjectivity also the moment of an object; consequently the Idea enter here into the shape of self-consciousness and in this one aspect coincides with the exposition of the same.

§ 1771

But what is still lacking in the practical Idea is the moment of consciousness proper itself; namely, that the moment of actuality in the Notion should have attained on its own account the determination of external being.

§ 1772

Another way of regarding this defect is that the practical Idea still lacks the moment of the theoretical Idea. That is to say, in the latter there stands on the side of the subjective Notion — the Notion that is in process of being intuited within itself by the Notion only the determination of universality; cognition knows itself only as apprehension, as the identity on its own account indeterminate of the Notion with itself; the filling, that is, the objectivity that is determined in and for itself, is for it a datum, and what truly is is the actuality there before it independently of subjective positing. For the practical Idea, on the contrary, this actuality, which at the same time confronts it as an insuperable limitation, ranks as something intrinsically worthless that must first receive its true

determination and sole worth through the ends of the good. Hence it is only the will itself that stands in the way of attainment of its goal, for it separates itself from cognition, and external reality for the will does not receive the form of a true being; the Idea of the good can therefore find its integration only in the Idea of the true.

§ 1773

But it makes this transition through itself. In the syllogism of action, one premise is the immediate relation of the good end to actuality which it seizes on, and in the second premise directs it as an external means against the external actuality.

§ 1774

For the subjective Notion the good is the objective; actuality in its existence confronts it as an insuperable limitation only in so far as it still has the character of immediate existence, not of something objective in the sense of a being that is in and for itself; on the contrary, it is either the evil or the indifferent, the merely determinable, whose worth does not reside within it. This abstract being that confronts the good in the second premise has, however, already been sublated by the practical Idea itself; the first premise of the latter's action is the immediate objectivity of the Notion, according to which the end communicates itself to actuality without meeting any resistance and is in simple identical relation with it. Thus all that remains to be done is to bring together the thoughts of its two premises. To what has been already immediately accomplished by the objective Notion in the first premise, the only addition made in the second premise is that it is posited through mediation, and hence posited for the objective Notion. Now just as in the end relation in general, the realised end is also again merely a means, while conversely the means is also the realised end, so similarly in the syllogism of the good, the second premise is immediately already present implicitly in the first; but this immediacy is not sufficient, and the second premise is already postulated for the first — the realisation of the good in the face of another actuality confronting it is the mediation which is essentially necessary for the immediate relation and the accomplished actualisation of the good.

§ 1775

For it is only the first negation or the otherness of the Notion, an objectivity that would be a submergence of the Notion in the externality; the second negation is the sublating of this otherness, whereby the immediate realisation of the end first becomes the actuality the Notion is posited as identical with itself, not with an other, and thus alone is posited as the free Notion.

§ 1776

Now if it is supposed that the end of the good is after all not realised through this mediation, this signifies a relapse of the Notion to the standpoint occupied by it before its activity — the standpoint of an actuality determined as worthless and yet presupposed as real. This relapse, which becomes the progress to the spurious infinity, has its sole ground in the fact that in the sublating of that abstract reality this sublating is no less immediately forgotten, or it is forgotten that this reality is in fact already presupposed as an actuality that is intrinsically worthless and not objective.

§ 1777

This repetition of the presupposition of the end consequently assumes this character, that the subjective bearing of the objective Notion is reproduced and made perpetual, with the result that the finitude of the good in respect of its content as well as its form appears as the abiding truth, and its actualisation appears as a merely individual act, and not as a universal one. As a matter of fact this determinateness has sublated itself in the actualisation of the good; what still limits the objective Notion is its own view of itself, which vanishes by reflection on what its

actualisation is in itself. Through this view it is only standing in its own way, and thus what it has to do is to turn, not against an outer actuality, but against itself.

§ 1778

In other words, the activity in the second premise produces only a one-sided being-for-self, and its product therefore appears as something subjective and individual, and consequently the first presupposition is repeated in it. But this activity is in truth no less the positing of the implicit identity of the objective Notion and the immediate actuality. This latter is determined by the presupposition as having a phenomenal reality only, as being intrinsically worthless and simply and solely determinable by the objective Notion. When external actuality is altered by the activity of the objective Notion and its determination therewith sublated, by that very fact the merely phenomenal reality, the external determinability and worthlessness, are removed from that actuality and it is posited as being in and for itself.

§ 1779

In this process the general presupposition is sublated, namely the determination of the good as a merely subjective end limited in respect of content, the necessity of realising it by subjective activity, and this activity itself. In the result the mediation sublates itself; the result is an immediacy that is not the restoration of the presupposition, but rather its accomplished sublation. With this, the Idea of the Notion that is determined in and for itself is posited as being no longer merely in the active subject but as equally an immediate actuality; and conversely, this actuality is posited, as it is in cognition, as an objectivity possessing a true being.

§ 1780

The individuality of the subject with which the subject was burdened by its presupposition, has vanished along with the presupposition; hence the subject now exists as free, universal self-identity, for which the objectivity of the Notion is a given objectivity immediately to hand, no less truly than the subject knows itself as the Notion that is determined in and for itself. Accordingly in this result cognition is restored and united with the practical Idea; the actuality found as given is at the same time determined as the realised absolute end; but whereas in questing cognition this subjectivity appeared merely as an objective world without the subjectivity of the Notion, here it appears as an objective world whose inner ground and actual subsistence is the Notion. This is the absolute Idea.

The Absolute Idea

§ 1781

The absolute Idea has turned out to be the identity of the theoretical and the practical Idea. Each of these by itself is still one-sided, possessing the Idea only as a sought for beyond and an unattained goal; each, therefore, is a synthesis of endeavour, and has, but equally has not, the Idea in it; each passes from one thought to the other without bringing the two together, and so remains fixed in their contradiction. The absolute Idea, as the rational Notion that in its reality meets only with itself, is by virtue of this immediacy of its objective identity, on the one hand the return to life; but it has no less sublated this form of its immediacy, and contains within itself the highest degree of opposition. The Notion is not merely soul but free subjective Notion that is for itself and therefore possesses personality — the practical, objective Notion determined in and for itself which, as person, is impenetrable atomic individuality, but explicitly universality and cognition, and in its other has its own objectivity for its object. All else is error, confusion, opinion, endeavour, caprice and transitoriness; the absolute Idea alone is being, imperishable life, self-knowing truth, and is all truth.

§ 1782

Science of Logic

It is the sole subject matter and content of philosophy. Since it contains all determinations within it, and its essential nature is to return to itself through its self-determination or particularisation, it has various shapes, and the business of philosophy is to cognise it in these. Nature and spirit are in general different modes of presenting its existence, art and religion its different modes of apprehending itself and giving itself an adequate existence. Philosophy has the same content and the same end as art and religion; but it is the highest mode of apprehending the absolute idea, because its mode is the highest mode, the Notion.

Hence it embraces those shapes of real and ideal finitude as well as of infinitude and cognition of these particular modes is now the further business of the particular philosophical sciences.

§ 1783

The logical aspect of the absolute Idea may also be called a mode of it; but whereas mode signifies a particular kind, a determinateness of form, the logical aspect, on the contrary, is the universal mode in which all particular modes are sublated and enfolded. The logical Idea is the Idea itself in its pure essence, the Idea enclosed in simple identity within its Notion prior to its immediate reflection in a form-determinateness.

Hence logic exhibits the self-movement of the absolute Idea only as original word, which is an outwardising or utterance, but an utterance that in being has immediately vanished again as something outer; the Idea is, therefore, only in this self-determination of apprehending itself; it is in pure thought, in which difference is not yet otherness, but is and remains perfectly transparent to itself. Thus the logical Idea has itself as the infinite form for its content — form which constitutes the opposite to content to this extent that the content is the form-determination withdrawn into itself and sublated in the identity in such a manner that this concrete identity stands opposed to the identity explicated as form; the content has the shape of an other and a datum as against the form which as such stands simply in relation, and its determinateness is at the same time posited as an illusory being. More exactly, the determination is its own completed totality, the pure Notion. Now the determinateness of the Idea and the entire course followed by this determinateness has constituted the subject matter of the science of logic, from which course the absolute Idea itself has issued into an existence of its own; but the nature of this existence has shown itself to be this, that determinateness does not have the shape of content, but exists wholly as form, and that accordingly the Idea is the absolutely universal Idea. Therefore what remains to be considered here is not a content as such, but the universal aspect of its form — that is, the method.

§ 1784

Method may appear at first as the mere manner peculiar to the process of cognition, and as a matter of fact it has the nature of such. But the peculiar manner, as method, is not merely a modality of being determined in and for itself; it is a modality of cognition, and as such is posited as determined by the Notion and as form, in so far as the form is the soul of all objectivity and all otherwise determined content has its truth in the form alone.

If the content again is assumed as given to the method and of a peculiar nature of its own, then in such a determination method, as with the logical element in general, is a merely external form. Against this however we can appeal not only to the fundamental Notion of the science of logic; its entire course, in which all possible shapes of a given content and of objects came up for consideration, has demonstrated their transition and untruth; also that not merely was it impossible for a given object to be the foundation to which the absolute form stood in a merely external and contingent relationship but that, on the contrary, the absolute form has proved itself to be the absolute foundation and ultimate truth. From this course the method has emerged as the self-knowing Notion that has itself, as the absolute, both subjective and objective, for its subject matter, consequently as the pure correspondence of the Notion and its reality, as a concrete that is the Notion itself.

§ 1785

Accordingly, what is to be considered here as method is only the movement of the Notion itself, the nature of which movement has already been cognised; but first, there is now the added significance that the Notion is everything, and its movement is the universal absolute activity, the self-determining and self-realising movement. The method is therefore to be recognised as the unrestrictedly universal, internal and external mode; and as the absolutely infinite force, to which no object, presenting itself as something external, remote from and independent of reason, could offer resistance or be of a particular nature in opposition to it, or could not be penetrated by it. It is therefore soul and substance, and anything whatever is comprehended and known in its truth only when it is completely subjugated to the method; it is the method proper to every subject matter because its activity is the Notion. This is also the truer meaning of its universality; according to the universality of reflection it is regarded merely as the method for everything; but according to the universality of the Idea, it is both the manner peculiar to cognition, to the subjectively selfknowing Notion, and also the objective manner, or rather the substantiality, of things — that is of Notions, in so far as they appear primarily to representation and reflection as others. It is therefore not only the highest force, or rather the sole and absolute force of reason, but also its supreme and sole urge to find and cognise itself by means of itself in everything. Here, secondly, is indicated the difference of the method from the Notion as such, the particular aspect of the method. The Notion, when it was considered by itself, appeared in its immediacy; the reflection, or the Notion that considered it, fell within our knowing.

The method is this knowing itself, for which the Notion is not merely the subject matter, but knowing's own subjective act, the instrument and means of the cognising activity, distinguished from that activity, but only as the activity's own essentiality. In the cognition of enquiry, the method likewise occupies the position of an instrument, of a means standing on the subjective side by which this side relates itself to the object. In this syllogism the subject is one extreme and the object the other, and the former by means of its method unites with the latter, but in doing so it does not unite with itself. The extremes remain diverse because subject, method, and object are not posited as the one identical Notion; the syllogism is therefore still the formal syllogism; the premises in which the subject posits the form on its side as its method is an immediate determination, and therefore contains the determinations of form, as we have seen, of definition, division, and so forth, as facts found existing in the subject. In true cognition on the contrary, the method is not merely an aggregate of certain determinations, but the Notion that is determined in and for itself; and the Notion is the middle term only because it has equally the significance of the objective, and consequently in the conclusion the objective does not merely attain an external determinateness by means of the method, but is posited in its identity with the subjective Notion.

§ 1786

1. Thus what constitute the method are the determinations of the Notion itself and their relations, which we have now to consider in their significance as determinations of the method. In doing so we must first begin with the beginning. Of the beginning we have already spoken at the beginning of the Logic itself, and also above, when dealing with subjective cognition, and we have shown that, if it is not made arbitrarily and with a categorical unconsciousness, it may indeed seem to involve a number of difficulties but nevertheless is of an extremely simple nature. Because it is the beginning, its content is an immediate, but an immediate that has the significance and form of abstract universality. Be it otherwise a content of being, or of essence, or of the Notion, it is as an immediate something assumed, found already in existence, assertorical. But first of all it is not an immediate of sensuous intuition or of representation, but of thinking, which on account of its immediacy may also be called a supersensuous inner intuition.

The immediate of sensuous intuition is a manifold and an individual. But cognition is thinking by means of notions, and therefore its beginning also is only in the element of thought — it is a simple and a universal. This form has already been discussed under definition. At the beginning of finite cognition universality is likewise recognised as an essential determination, but it is taken as a determination of thought and of Notion only in opposition to being. In point of fact this first universality is an immediate one, and for that reason has equally the significance of being; for being is precisely this abstract relation-to-self. Being requires no further derivation, as

though it belonged to the abstract product of definition only because it is taken from sensuous intuition or elsewhere, and in so far as it is pointed out to us. This pointing out and derivation is a matter of mediation, which is more than a mere beginning, and is a mediation of a kind that does not belong to a comprehension by means of thinking, but is the elevation of ordinary thinking, of the empirical and ratiocinative consciousness, to the standpoint of thought. According to the current opposition of thought or concept and being it is regarded as an important truth that no being belongs as yet to the former, taken on its own, and that the latter has a ground of its own that is independent of thought. But the simple determination of being is in itself so meagre that, if only for that reason, there is no need to make much fuss about it; the universal is immediately itself this immediate, since as abstract it also is merely the abstract relation-to-self, which is being. As a matter of fact, the demand that being should be exhibited for us to see has a further, inner meaning involving more than this abstract determination; what is meant by it is in general the demand for the realisation of the Notion, which realisation does not lie in the beginning itself, but is rather the goal and the task of the entire further development of cognition. Further, since the content of the beginning is supposed to be justified and authenticated as something true or correct by its being pointed out in inner or outer perception, it is no longer the form of universality as such that is meant, but its determinateness, of which we shall need to speak presently. The authentication of the determinate content with which the beginning is made seems to lie behind it; but in fact it is to be considered as an advance, that is, if it belongs to philosophical cognition.

§ 1787

Hence the beginning has for the method no other determinateness than that of being simple and universal; this is itself the determinateness by reason of which it is deficient. Universality is the pure simple Notion, and the method, as consciousness of the Notion, knows that universality is only a moment and that in it the Notion is not yet determined in and for itself. But with this consciousness that would carry the beginning further only for the sake of the method, the method would be a formal affair, something posited in external reflection. Since however it is the objective immanent form, the immediate of the beginning must be in its own self deficient and endowed with the urge to carry itself further. But in the absolute method the universal has the value not of a mere abstraction but of the objective universal, that is, the universal that is in itself the concrete totality, though that totality is not yet posited, is not yet for itself. Even the abstract universal as such, considered in its Notion, that is in its truth, is not merely the simple, but as abstract is already posited as infected with a negation. For this reason too there is nothing, whether in actuality or in thought, that is as simple and as abstract as is commonly imagined. A simple thing of this kind is a mere presumption that has its ground solely in the unconsciousness of what is actually present. Above, that with which the beginning is made was determined as the immediate; the immediacy of the universal is the same thing that is here expressed as the in-itself that is without a being-for-self. Hence it may indeed be said that every beginning must be made with the absolute, just as all advance is merely the exposition of it, in so far as its in-itself is the Notion. But because the absolute is at first only in itself it equally is not the absolute nor the posited Notion, and also not the Idea; for what characterises these is precisely the fact that in them the in-itself is only an abstract, one-sided moment. Hence the advance is not a kind of superfluity; this it would be if that with which the beginning is made were in truth already the absolute; the advance consists rather in the universal determining itself and being for itself the universal, that is, equally an individual and a subject. Only in its consummation is it the absolute.

§ 1788

It is to be recalled that the beginning, which is in itself a concrete totality, may as beginning also be free and its immediacy have the determination of an external existence; the germ of the living being and the subjective end in general have proved themselves to be such beginnings and therefore both are themselves urges.

The non-spiritual and inanimate, on the contrary, are the Notion only as real possibility; cause is the highest stage in which the concrete Notion, as a beginning in the sphere of necessity has an immediate existence; but it is not yet a subject that maintains itself as such even in its actual realisation. The sun, for example, and in general all

inanimate things, are determinate concrete existences in which real possibility remains an inner totality and the moments of the totality are not posited in subjective form in them and, in so far as they realise themselves, attain an existence by means of other corporeal individuals.

§ 1789

2. The concrete totality which makes the beginning contains as such within itself the beginning of the advance and development. As concrete, it is differentiated within itself: but by reason of its first immediacy the first differentiated determinations are in the first instance merely a diversity.

The immediate, however, as self-related universality, as subject, is also the unity of these diverse determinations. This reflection is the first stage of the movement onwards — the emergence of real difference, judgement, the process of determining in general. The essential point is that the absolute method finds and cognises the determination of the universal within the latter itself. The procedure of the finite cognition of the understanding here is to take up again, equally externally, what it has left out in its creation of the universal by a process of abstraction.

The absolute method, on the contrary, does not behave like external reflection but takes the determinate element from its own subject matter, since it is itself that subject matter's immanent principle and soul. This is what Plato demanded of cognition, that it should consider things in and for themselves, that is, should consider them partly in their universality, but also that it should not stray away from them catching at circumstances, examples and comparisons, but should keep before it solely the things themselves and bring before consciousness what is immanent in them.

§ 1790

The method of absolute cognition is to this extent analytic. That it finds the further determination of its initial universal simply and solely in that universal, is the absolute objectivity of the Notion, of which objectivity the method is the certainty. But the method is no less synthetic, since its subject matter, determined immediately as a simple universal, by virtue of the determinateness which it possesses in its very immediacy and universality, exhibits itself as an other. This relation of differential elements which the subject matter thus is within itself, is however no longer the same thing as is meant by synthesis in finite cognition; the mere fact of the subject matter's no less analytic determination in general, that the relation is relation within the Notion, completely distinguishes it from the latter synthesis.

§ 1791

This no less synthetic than analytic moment of judgement, by which the universal of the beginning of its own accord determines itself as the other of itself, is to be named the dialectical moment.

Dialectic is one of those ancient sciences that have been most misunderstood in the metaphysics of the moderns, as well as by popular philosophy in general, ancient and modern alike. Diogenes Laertius says of Plato that, just as Thales was the founder of natural philosophy and Socrates of moral philosophy, so Plato was the founder of the third science pertaining to philosophy, namely, dialectic — a service which the ancient world esteemed his highest, but which often remains quite overlooked by those who have most to say about him. Dialectic has often been regarded as an art, as though it rested on a subjective talent and did not belong to the objectivity of the Notion. The shape it takes and the result it reaches in Kantian philosophy have already been pointed out in the specific examples of the Kantian view of it. It must be regarded as a step of infinite importance that dialectic is once more recognised as necessary to reason, although the result to be drawn from it must be the opposite of that arrived at by Kant.

§ 1792

Besides the fact that dialectic is generally regarded as contingent, it usually takes the following more precise form. It is shown that there belongs to some subject matter or other, for example the world, motion, point, and so on, some determination or other, for example (taking the objects in the order named), finite in space or time, presence in this place, absolute negation of space; but further, that with equal necessity the opposite determination also belongs to the subject matter, for example, infinity in space and time, non–presence in this place, relation to space and so spatiality. The older Eleatic school directed its dialectic chiefly against motion. Plato frequently against the general ideas and notions of his time, especially those of the Sophists, but also against the pure categories and the determinations of reflection; the more cultivated scepticism of a later period extended it not only to the immediate so–called facts of consciousness and maxims of common life, but also to all the notions of science.

§ 1793

Now the conclusion drawn from dialectic of this kind is in general the contradiction and nullity of the assertion made. But this conclusion can be drawn in either of two senses either in the objective sense, that the subject matter which in such a manner contradicts itself cancels itself out and is null and void — this was, for example, the conclusion of the Eleatics, according to which truth was denied, for example, to the world, to motion, to the point; or in the subjective sense, that cognition is defective.

One way of understanding the latter sense of the conclusion is that it is only this dialectic that imposes on us the trick of an illusion. This is the common view of so–called sound common sense which takes its stand on the evidence of the senses and on customary conceptions and judgements. Sometimes it takes this dialectic lightly, as when Diogenes the cynic exposes the hollowness of the dialectic of motion by silently walking up and down;; but often it flies into a passion, seeing it in perhaps a piece of sheer foolery, or, when morally important objects are concerned, an outrage that tries to unsettle what is essentially established and teaches how to supply wickedness with grounds. This is the view expressed in the Socratic dialectic against that of the Sophists, and this is the indignation which, turned in the opposite direction, cost even Socrates his life. The vulgar refutation that opposes to thinking, as did Diogenes, sensuous consciousness and imagines that in the latter it possesses the truth, must be left to itself; but in so far as dialectic abrogates moral determinations, we must have confidence in reason that it will know how to restore them again, but restore them in their truth and in the consciousness of their right, though also of their limitations. Or again, the conclusion of subjective nullity may mean that it does not affect dialectic itself, but rather the cognition against which it is directed and in the view of scepticism and likewise of the Kantian philosophy, cognition in general.

§ 1794

The fundamental prejudice in this matter is that dialectic has only a negative result, a point which will presently be more precisely defined. First of all as regards the above–mentioned form in which dialectic is usually presented, it is to be observed that according to that form the dialectic and its result affect the subject matter under consideration or else subjective cognition, and declare either the latter or the subject matter to be null and void, while on the other hand the determinations exhibited in the subject matter as in a third thing receive no attention and are presupposed as valid on their own account.

It is an infinite merit of the Kantian Philosophy to have drawn attention to this uncritical procedure and by so doing to have given the impetus to the restoration of logic and dialectic in the sense of the examination of the determinations of thought in and for themselves. The subject matter kept apart from thinking and the Notion, is an image or even a name; it is in the determinations of thought and the Notion that it is what it is. Therefore these determinations are in fact the sole thing that matters; they are the true subject matter and content of reason, and anything else that one understands by subject matter and content in distinction from them as value only through

them and in them. It must not therefore be considered the fault of a subject matter or of cognition that these determinations, through their constitution and an external connection, show themselves dialectical. On that assumption, the subject matter or the cognition is represented as a subject into which the determinations in the form of predicates, properties, self-subsistent universals, are introduced in such a manner that, fixed and correct as they are by themselves, they are brought into dialectical relationships and contradiction only by extraneous and contingent connection in and by a third thing. This kind of external and fixed subject of imagination and understanding and these abstract determinations, far from meriting the status of ultimates, of secure and permanent substrates, are rather to be regarded as themselves immediate, as just that kind of presupposed and initial immediate that, as was shown above, must in its own essential nature [in and for itself] submit to dialectic, because it is to be taken as in itself the Notion.

Thus all the oppositions that are assumed as fixed, as for example finite and infinite, individual and universal, are not in contradiction through, say, an external connection; on the contrary, as an examination of their nature has shown, they are in and for themselves a transition; the synthesis and the subject in which they appear is the product of their Notion's own reflection. If a consideration that ignores the Notion stops short at their external relationship, isolates them and leaves them as fixed presuppositions, it is the Notion, on the contrary, that keeps them steadily in view, moves them as their soul and brings out their dialectic.

§ 1795

Now this is the very standpoint indicated above from which a universal first, considered in and for itself, shows itself to be the other of itself.

Taken quite generally, this determination can be taken to mean that what is at first immediate now appears as mediated, related to an other, or that the universal appears as a particular. Hence the second term that has thereby come into being is the negative of the first, and if we anticipate the subsequent progress, the first negative. The immediate, from this negative side, has been extinguished in the other, but the other is essentially not the empty negative, the nothing, that is taken to be the usual result of dialectic; rather is it the other of the first, the negative of the immediate; it is therefore determined as the mediated — contains in general the determination of the first within itself. Consequently the first is essentially preserved and retained even in the other. To hold fast to the positive in its negative, in the content of the presupposition, in the result, this is the most important feature in rational cognition; at the same time only the simplest reflection is needed to convince one of the absolute truth and necessity of this requirement and so far as examples of the proof of this are concerned, the whole of logic consists solely of such.

§ 1796

Accordingly, what we now have before us is the mediated, which to begin with, or, if it is likewise taken immediately, is also a simple determination; for as the first has been extinguished in it, only the second is present. Now since the first also is contained in the second, and the latter is the truth of the former, this unity can be expressed as a proposition in which the immediate is put as subject, and the mediated as its predicate; for example, the finite, one is infinite, one is many, the individual is the universal. However, the inadequate form of such propositions is at once obvious. In treating of the judgement it has been shown that its form in general, and most of all the immediate form of the positive judgement, is incapable of holding within its grasp speculative determinations and truth. The direct supplement to it, the negative judgement, would at least have to be added as well. In the judgement the first, as subject, has the illusory show of a self-dependent subsistence, whereas it is sublated in its predicate as in its other; this negation is indeed contained in the content of the above propositions, but their positive form contradicts the content; consequently what is contained in them is not posited — which would be precisely the purpose of employing a proposition.

§ 1797

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The second determination, the negative or mediated, is at the same time also the mediating determination. It may be taken in the first instance as a simple determination, but in its truth it is a relation or relationship; for it is the negative, but the negative of the positive, and includes the positive within itself. It is therefore the other, but not the other of something to which it is indifferent — in that case it would not be an other, nor a relation or relationship — rather it is the other in its own self, the other of an other; therefore it includes its own other within it and is consequently as contradiction, the posited dialectic of itself. Because the first or the immediate is implicitly the Notion, and consequently is also only implicitly the negative, the dialectical moment with it consists in positing in it the difference that it implicitly contains. The second, on the contrary, is itself the determinate moment, the difference or relationship; therefore with it the dialectical moment consists in positing the unity that is contained in it.

§ 1798

If then the negative, the determinate, relationship, judgement, and all the determinations falling under this second moment do not at once appear on their own account as contradiction and as dialectical. this is solely the fault of a thinking that does not bring its thoughts together. For the material, the opposed determinations in one relation, is already posited and at hand for thought. But formal thinking makes identity its law, and allows the contradictory content before it to sink into the sphere of ordinary conception, into space and time, in which the contradictories are held asunder in juxtaposition and temporal succession and so come before consciousness without reciprocal contact.

On this point, formal thinking lays down for its principle that contradiction is unthinkable: but as a matter of fact the thinking of contradiction is the essential moment of the Notion. Formal thinking does in fact think contradiction, only it at once looks away from it, and in saying that it is unthinkable it merely passes over from it into abstract negation.

§ 1799

Now the negativity just considered constitutes the turning point of the movement of the Notion. It is the simple point of the negative relation to self, the innermost source of all activity of all animate and spiritual self-movement, the dialectical soul that everything true possesses and through which alone it is true; for on this subjectivity alone rests the sublating of the opposition between the Notion and reality, and the unity that is truth. The second negative, the negative of the negative, at which we have arrived, is this sublating of the contradiction, but just as little as the contradiction is it an act of external reflection, but rather the innermost, most objective moment of life and spirit through which a subject, a person, a free being, exists.

§ 1800

The relation of the negative to itself is to be regarded as the second premise of the whole syllogism. If the terms analytic and synthetic are employed as opposites, the first premise may be regarded as the analytic moment, for in it the immediate stands in immediate relationship to its other and therefore passes over, or rather has passed over, into it — although this relation, as already remarked, is also synthetic, precisely because that into which it passes over is its other. The second premise here under consideration may be defined as synthetic, since it is the relation of the differentiated term as such to the term from which it is differentiated. Just as the first premise is the moment of universality and communication, so the second is determined by individuality, which in its relation to its other is primarily exclusive, for itself, and different. The negative appears as the mediating element, since it includes within it itself and the immediate whose negation it is. So far as these two determinations are taken in some relationship or other as externally related, the negative is only the formal mediating element; but as absolute negativity the negative moment of absolute mediation is the unity which is subjectivity and soul.

§ 1801

In this turning point of the method, the course of cognition at the same time returns into itself. As self–sublating contradiction this negativity is the restoration of the first immediacy, of simple universality; for the other of the other, the negative of the negative, is immediately the positive, the identical, the universal. If one insists on counting, this second immediate is, in the course of the method as a whole, the third term to the first immediate and the mediated. It is also, however, the third term to the first or formal negative and to absolute negativity or the second negative; now as the first negative is already the second term, the term reckoned as third can also be reckoned as fourth, and instead of a triplicity, the abstract form may be taken as a quadruplicity; in this way, the negative or the difference is counted as a duality. The third or fourth is in general the unity of the first and second moments, of the immediate and the mediated. That it is this unity, as also that the whole form of the method is a triplicity, is, it is true, merely the superficial external side of the mode of cognition; but to have demonstrated even this, and that too in a more specific application — for it is well known that the abstract number form itself was advanced at quite an early period, but, in the absence of the Notion, without result — must also be regarded as an infinite merit of the Kantian philosophy.

§ 1802

The syllogism, which is threefold, has always been recognised as the universal form of reason; but for one thing it counted generally for a quite external form that did not determine the nature of the content, and for another thing, since it progresses in the formal sense merely in the understanding's determination of identity, it lacks the essential dialectical moment of negativity; yet this moment enters into the triplicity of determinations because the third is the unity of the first two, and these, since they are different, can be in the unity only as sublated determinations. Formalism has, it is true, also taken possession of triplicity and adhered to its empty schema; the shallow ineptitude and barrenness of modern philosophic construction so–called, that consists in nothing but fastening this schema on to everything without Notion and immanent determination and employing it for an external arrangement, has made the said form tedious and given it a bad name. Yet the triteness of this use of it cannot detract from its inner worth and we must always value highly the discovery of the shape of the rational, even though it was at first uncomprehended.

§ 1803

Now more precisely the third is the immediate, but the immediate resulting from sublation of mediation, the simple resulting from sublation of difference, the positive resulting from sublation of the negative, the Notion that has realised itself by means of its otherness and by the sublation of this reality has become united with itself, and has restored its absolute reality, its simple relation to itself. This result is therefore the truth. It is equally immediacy and mediation; but such forms of judgement as: the third is immediacy and mediation, or it is the unity of them, are not capable of grasping it; for it is not a quiescent third, but, precisely as this unity, is self–mediating movement and activity. As that with which we began was the universal, so the result is the individual, the concrete, the subject; what the former is in itself the latter is now equally for itself, the universal is posited in the subject. The first two moments of the triplicity are abstract, untrue moments which for that very reason are dialectical, and through this their negativity make themselves into the subject. The Notion itself is for us, in the first instance, alike the universal that is in itself, and the negative that is for itself, and also the third, that which is both in and for itself, the universal that runs through all the moments of the syllogism, but the third is the conclusion, in which the Notion through its negativity is mediated with itself and thereby posited for itself as the universal and the identity of its moments.

§ 1804

Now this result, as the whole that has withdrawn into and is identical with itself, has given itself again the form of immediacy. Hence it is now itself the same thing as the starting–point had determined itself to be. As simple self–relation it is a universal, and in this universality, the negativity that constituted its dialectic and mediation has also collapsed into simple determinateness which can again be a beginning. It may seem at first sight that this

cognition of the result is an analysis of it and therefore must again dissect these determinations and the process by which it has come into being and been examined. But if the treatment of the subject matter is actually carried out in this analytic manner, it belongs to that stage of the Idea considered above, to the cognition of enquiry, which merely states of its subject matter what is, but not the necessity of its concrete identity and the Notion of it. But though the method of truth which comprehends the subject matter is, as we have shown, itself analytic, for it remains entirely within the Notion, yet it is equally synthetic, for through the Notion the subject matter is determined dialectically and as an other. On the new foundation constituted by the result as the fresh subject matter, the method remains the same as with the previous subject matter. The difference is concerned solely with the relationship of the foundation as such; true, it is now likewise a foundation, but its immediacy is only a form, since it was a result as well; hence its determinateness as content is no longer something merely picked up, but something deduced and proved.

§ 1805

It is here that the content of cognition as such first enters into the circle of consideration, since, as deduced, it now belongs to the method. The method itself by means of this moment expands itself into a system. At first the beginning had to be, for the method, wholly indeterminate in respect of content; to this extent it appears as the merely formal soul, for and by which the beginning was determined simply and solely in regard to its form, namely, as the immediate and the universal. Through the movement we have indicated, the subject matter has obtained for itself a determinateness that is a content, because the negativity that has withdrawn into simplicity is the sublated form, and as simple determinateness stands over against its development, and first of all over against its very opposition to universality.

§ 1806

Now as this determinateness is the proximate truth of the indeterminate beginning, it condemns the latter as something imperfect, as well as the method itself that, in starting from that beginning, was merely formal. This can be expressed as the now specific demand that the beginning, since it is itself a determinate relatively to the determinateness of the result, shall be taken not as an immediate but as something mediated and deduced. This may appear as the demand for an infinite retrogression in proof and deduction; just as from the fresh beginning that has been obtained, a result likewise emerges from the method in its course, so that the advance equally rolls onwards to infinity.

§ 1807

It has been shown a number of times that the infinite progress as such belongs to reflection that is without the Notion; the absolute method, which has the Notion for its soul and content, cannot lead into that. At first sight, even such beginnings as being, essence, universality, seem to be of such a kind as to possess the complete universality and absence of content demanded for a wholly formal beginning, as it is supposed to be, and therefore, as absolutely first beginnings, demand and admit of no further regress. As they are pure relations to self, immediate and indeterminate, they do not of course possess within themselves the difference which in any other kind of beginning, is directly posited between the universality of its form and its content. But it is the very indeterminateness which the above logical beginnings have for their sole content that constitutes their determinateness; this consists, namely, in their negativity as sublated mediation; the particularity of this gives even their indeterminateness a particularity by which being, essence, and universality are distinguished from one another. The determinateness then which belongs to them if they are taken by themselves is their immediate determinateness, just as much as the determinateness of any other kind of content, and therefore requires a deduction; for the method it is a matter of indifference whether the determinateness be taken as determinateness of form or of content. That a content has been determined by the first of its results is not in fact for the method, the beginning of a new mode; the method remains neither more nor less formal than before. For since it is the absolute form, the Notion that knows itself and everything as Notion, there is no content that could stand over

against it and determine it to be a one-sided external form.

§ 1808

Consequently, just as the absence of content in the above beginnings does not make them absolute beginnings, so too it is not the content as such that could lead the method into the infinite progress forwards or backwards. From one aspect, the determinateness which the method creates for itself in its result is the moment by means of which the method is self-mediation and converts the immediate beginning into something mediated. But conversely, it is through the determinateness that this mediation of the method runs its course; it returns through a content as through an apparent other of itself to its beginning in such a manner that not only does it restore that beginning — as a determinate beginning however — but the result is no less the sublated determinateness, and so too the restoration of the first immediacy in which it began. This it accomplishes as a system of totality. We have still to consider it in this determination.

§ 1809

We have shown that the determinateness which was a result is itself, by virtue of the form of simplicity into which it has withdrawn, a fresh beginning; as this beginning is distinguished from its predecessor precisely by that determinateness, cognition rolls onwards from content to content. First of all, this advance is determined as beginning from simple determinatenesses the succeeding ones becoming ever richer and more concrete. For the result contains its beginning and its course has enriched it by a fresh determinateness. The universal constitutes the foundation; the advance is therefore not to be taken as a flowing from one other to the next other. In the absolute method the Notion maintains itself in its otherness. The universal in its particularisation, in judgement and reality; at each stage of its further determination it raises the entire mass of its preceding content, and by its dialectical advance it not only does not lose anything or leave anything behind, but carries along with it all it has gained, and inwardly enriches and consolidates itself.

§ 1810

This expansion may be regarded as the moment of content, and in the whole as the first premise; the universal is communicated to the wealth of content, immediately maintained in it. But the relationship has also its second, negative or dialectical side. The enrichment proceeds in the necessity of the Notion, it is held by it, and each determination is a reflection-into-self. Each new stage of forthgoing, that is, of further determination, is also a withdrawal inwards, and the greater extension is equally a higher intensity.

§ 1811

The richest is therefore the most concrete and most subjective and that which withdraws itself into the simplest depth is the mightiest and most all-embracing. The highest; most concentrated point is the pure personality which, solely through the absolute dialectic which is its nature, no less embraces and holds everything within itself, because it makes itself the supremely free — the simplicity which is the first immediacy and universality.

§ 1812

It is in this manner that each step of the advance in the process of further determination, while getting further away from the indeterminate beginning is also getting back nearer to it, and that therefore, what at first sight may appear to be different, the retrogressive grounding of the beginning, and the progressive further determining of it, coincide and are the same. The method, which thus winds itself into a circle, cannot anticipate in a development in time that the beginning is, as such, already something derived; it is sufficient for the beginning in its immediacy that it is simple universality. In being that, it has its complete condition; and there is no need to deprecate the fact that it may only be accepted provisionally and hypothetically. Whatever objections to it might be raised — say,

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the limitations of human knowledge, the need to examine critically the instrument of cognition before starting to deal with the subject matter — are themselves presuppositions, which as concrete determinations involve the demand for their mediation and proof. Since therefore they possess no formal advantage over the beginning with the subject matter against which they protest, but on the contrary themselves require deduction on account of their more concrete content, their claim to prior consideration must be treated as an empty presumption. They have an untrue content, for they convert what we know to be finite and untrue into something incontestable and absolute, namely, a limited cognition determined as form and instrument relatively to its content; this untrue cognition is itself also the form, the process of seeking grounds, that is retrogressive.. The method of truth, too, knows the beginning to be incomplete, because it is a beginning; but at the same time it knows this incompleteness to be a necessity, because truth only comes to be itself through negativity of immediacy.

§ 1813

The impatience that insists merely on getting beyond the determinate — whether called beginning, object, the finite, or in whatever other form it be taken — and finding itself immediately in the absolute, has before it as cognition nothing but the empty negative, the abstract infinite; in other words, a presumed absolute, that is presumed because it is not posited, not grasped; grasped it can only be through the mediation of cognition, of which the universal and immediate is a moment, but the truth itself resides only in the extended course of the process and in the conclusion. To meet the subjective needs of unfamiliarity and its impatience, a survey of the whole may of course be given in advance — by a division for reflection which, after the manner of finite cognition, specifies the particular of the universal as something already there and to be awaited in the course of the science. Yet this affords us nothing more than a picture for ordinary thinking; for the genuine transition from the universal to the particular and to the whole that is determined in and for itself, in which whole that first universal itself according to its true determination is again a moment, is alien to the above manner of division, and is alone the mediation of the science itself.

§ 1814

By virtue of the nature of the method just indicated, the science exhibits itself as a circle returning upon itself, the end being wound back into the beginning, the simple ground, by the mediation; this circle is moreover a circle of circles, for each individual member as ensouled by the method is reflected into itself, so that in returning into the beginning it is at the same time the beginning of a new member. Links of this chain are the individual sciences [of logic, nature and spirit], each of which has an antecedent and a successor — or, expressed more accurately, has only the antecedent and indicates its successor in its conclusion.

§ 1815

Thus then logic, too, in the absolute Idea, has withdrawn into that same simple unity which its beginning is; the pure immediacy of being in which at first every determination appears to be extinguished or removed by abstraction, is the Idea that has reached through mediation, that is, through the sublation of mediation, a likeness correspondent to itself. The method is the Pure Notion that relates itself only to itself; it is therefore the simple self-relation that is being. But now it is also fulfilled being, the Notion that comprehends itself, being as the concrete and so absolutely intensive totality. In conclusion, there remains only this to be said about this Idea, that in it, first, the science of logic has grasped its own Notion.

§ 1816

In the sphere of being, the beginning of its content, its Notion appears as a knowing in a subjective reflection external to that content. But in the Idea of absolute cognition the Notion has become the Idea's own content. The Idea is itself the pure Notion that has itself for subject matter and which, in running itself as subject matter through the totality of its determinations, develops itself into the whole of its reality, into the system of the science

[of logic], and concludes by apprehending this process of comprehending itself, thereby superseding its standing as content and subject matter and cognising the Notion of the science.

Secondly, this Idea is still logical, it is enclosed within pure thought and is the science only of the divine Notion. True, the systematic exposition is itself a realisation of the Idea but confined within the same sphere. Because the pure Idea of cognition is so far confined within subjectivity, it is the urge to sublimate this, and pure truth as the last result becomes also the beginning of another sphere and science. It only remains here to indicate this transition.

§ 1817

The Idea, namely, in positing itself as absolute unity of the pure Notion and its reality and thus contracting itself into the immediacy of being, is the totality in this form — nature.

But this determination has not issued from a process of becoming, nor is it a transition, as when above, the subjective Notion in its totality becomes objectivity, and the subjective end becomes life. On the contrary, the pure Idea in which the determinateness or reality of the Notion is itself raised into Notion, is an absolute liberation for which there is no longer any immediate determination that is not equally posited and itself Notion; in this freedom, therefore, no transition takes place; the simple being to which the Idea determines itself remains perfectly transparent to it and is the Notion that, in its determination, abides with itself. The passage is therefore to be understood here rather in this manner, that the Idea freely releases itself in its absolute self-assurance and inner poise. By reason of this freedom, the form of its determinateness is also utterly free — the externality of space and time existing absolutely on its own account without the moment of subjectivity. In so far as this externality presents itself only in the abstract immediacy of being and is apprehended from the standpoint of consciousness, it exists as mere objectivity and external life; but in the Idea it remains essentially and actually [in and for itself] the totality of the Notion, and science in the relationship to nature of divine cognition.

But in this next resolve of the pure Idea to determine itself as external Idea, it thereby only posits for itself the mediation out of which the Notion ascends as a free Existence that has withdrawn into itself from externality, that completes its self-liberation in the science of spirit, and that finds the supreme Notion of itself in the science of logic as the self-comprehending pure Notion.