

Jean Hyppolite speech at 1968 Int. Congress of Phil
STUDIES ON MARX & HEGEL by Jean Hyppolite, translated by John O'Neill/
originally pub'd in Fr. 1955; US pub., 1969) Basic Bks)

Preface to Am. ed. is not dated, but last pub. was a 1963 by Althusser.

Part II - The Concept of Life & Existence in Hegel, pp. 3-32

Self-consciousness in Hegel
Jena Phil

p.17 "At this point (Self-Consciousness) we have entered human history & it was for the understanding of that life & OF THE LIFE OF MAN that Hegel constructed the dialectic (& to p.237 of PHEN. Hyp says: "Here we can see the concrete significance of the Hegelian principle of negativity. Hegel's system, far from being a logic of thought, is a logic of the life of thought."

p.23: re PHEN. & such open references as Renaissance, Terroir, Antigone etc. "he (H) penetrates to the heart of experience as LIVED BY MAN."

p.24 "self-consciousness, or what we would call human existence."

Part II. The Concept of History in Hegel

"The Significance of the Fr. Rev. in H's PHEN."

Similarly, (to 18th c. Enlightenment & Fr. Rev.) for the oppressed Ger. peasants & the wretched poor, the Reformation, which H calls the Ger. Rev., was not simply a ques. of justification by faith of Christ & the Profets, but the realization of Justice according to

p.44 "Here (as Marx observed) it is imp. to overlook the REV. character of the Hegelian dialectic. Whatever the conservative implications of his system, the consequences of the dial. are REV., whether or not intended by H."

p.47 - The mood of pre-rev. society: the disintegrated consciousness NB WJW 90, p.68 REF TO HEGEL ON "sansculottismus" in Dokumente zur Hegels Entwicklung, p.269

p.62, Q Phil. of His. p.447: "Never since the sun had stood in the firmament & the planets revolved around him had it been perceived that man's existence centers in his head, in thought, inspired by which he builds up the world of reality.... This was accordingly a glorious mental dawn. All thinking beings shared in the jubilation of this epoch.... a spiritual enthusiasm thrilled thru the world as if the reconciliation bet. Divine & the Secular was now 1st accomplished."

"Alienation & Objectification on G. Lukaas' The Young Hegel" p.70ff

p.75: "The Hegelian dialectic aspires to be both a philosophical (&) CONCRETE DIAL..."

p.76: "It was in the course of tracing this concrete dial. thru the whole of human life & then translating it onto a logical plane, that H struggled to reconstruction the VERY NOTION OF DIAL. reconciling the life of thought & the thought of life."

p.86: "Finally, Hegel retains the notion of alienation even within his conception of the abs. It is only in appearance that the abs. transcends contrad. that is, the movement of alienation. There is NO SYNTHESIS FOR THE ABS. apart from the presence of a PERMANENT INTERNAL ANTI-THESIS. It is indeed natural to think that an abs. contains Alienation, along with movement to transcend it. This contrad. is revealed in the 3 moments of the system: For Nature, Spirit"

Part III - Marxism & Phil. pp. 92-101

Part IV The Problem of the Absolute Truth

"The Human Situation in the Hegelian PHEN"

spirit, that is to say, his coll. dev. The truth to which he may aspire appears in & thru that his. The quest which H. set himself, we believe, is the problem of how to ground human his. as possible truth, or reason, within the dev. of his, so conceived."

p.176 "... & thru this rise of consciousness orater smost DIMENSION OF BEING, generating this in which consc. is being makes & reveals a rational truth."

"Balzac: 'The desert is God without man.'"

"On the Logic of H" pp.169-182

p.169: "In the strict sense of the term, the Logic is a rigorous postic of Being which unfolds thru the agency & mediation of man. It is the manifestation of a U self-consciousness in the singular consciousness of the philosopher. It is the Idea which is manifest in human judgment, not simply its arbitrary or subj. creation."

p.170 "Hegelian philosophy... is a rigorous phil. attempt to remain on the GROUND OF IMMANENCE. It is Being itself which finds expression & testament in man. PHIL, as AK, is this expression & the phil. of phil. is simply the consciousness of the function of phil. to express Being."

p.178: "The proof on dial. is not external to its obj., the Abs; IT IS ITS OWN MOVEMENT. "(cf/PHEN., p/82)" of the Abs. it must be said that it is essentially a result." p.179 "CONCEPT OR MEANING"

p.183: "end of history... or at least the appearance of an abs. new phase of human history."