

Handwritten: "Universalität" - Begriff / *Handwritten:* "Artificial"

p. 824

1st #--identity of Th. & Fr. Idea--each one sided by itself, each a synthesis of endeavor (strebens)--fixed in contrad., transcended this form of immediacy *Handwritten:* aufgehoben, und den höchsten Gegensatz in sich.

"THE NOTION IS NOT MERELY SOUL BUT FREE SUBJ. NOTION THAT IS FOR ITSELF & THEREFORE POSSESSES PERSONALITY --the practical & obj. determined in & for itself which, as person, is impenetrable... but not exclusive individuality, but explicitly universality & cognition & in its other has its own obj-ity for its obj. All else is gloom..."

2nd # Sole subj. matter & content of phil. Contains ALL determinateness, appears in various shapes - Nature, Spirit, Art, Religion

logic = self-movement of AI only as the original word - outwardizing - vanished // *** (J&S TR., p. 467 -- THE S.D. IN WHICH ALONE THE IDEA IS, IS TO HEAR ITSELF SPEAK.) *** Ger. original, 2/323, 1.1. SICH ZU VERNEHMEN

Thus the logical Idea has itself as the infinite form for its content

Content is form-determination; is its own completed totality, the pure Notion; an existence of its own; wholly as form absolutely universal idea; THEREFORE what remains to be considered is not a content as such... i.e. method.

3rd # METHOD not merely modality, since modality of cognition is posited by the Notion--for is soul of all obj-ity the SELF KNOWING NOTION THAT HAS ITSELF as abs., BOTH subj. & obj.-subj.-matter = pure correspondence of Notion & reality, concrete existence

4th # Accordingly method = movement of Notion itself is significance is absolutely activity, the SELF-determining & SELF-realizing movement. soul & substance proper to EVERY subj. matter because its activity is the Notion. --soul & abs. force of reason. --supreme.

"difference of the method from the Notion as such, the particular aspect of the 2"

on the contrary is not merely an aggregate... NOTION IS MERELY MIDDLE TERM ONLY BECAUSE IT HAS EQUALLY THE SIGNIFICANCE OF OBJ. & is posited in its identity with the subj. Notion.

1. "Thus what constitutes the method are the determinations of the Notion itself... we must 1st begin with the BEGINNING. Of the BEGINNING we have already spoken at the BEGINNING of the Logic itself & ALSO, above, when dealing with SUBJ. cognition--not made arbitrarily... BECAUSE it is the BEGINNING, its content immediate (J&S)--abstract U.

1.1 (6th #) Hence beginning has for the method no other determination than that of being simple & U.

Since, however, it is the obj. immanent form, the immediate of the must be in its own self deficient & endowed with the urge of self-dev. (J&S) (carry itself forward AVM) THERE IS NOTHING IMX THEREIN, WHETHER IN ACTUALITY or in THOUGHT that is as abstract as is commonly imagined... Only in its consummation is it absolute.

ABS. METHOD...

p.829, 7th # It is to be recalled tht the BEGINNING which is in itself concrete totality may as BEGINNING also be free...external existence & SUBJ.END & THEREFORE both are urges

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8th #

THE CONCRETE TOTALITY WHICH MAKES THE BEGINNING.. AS SUBJ. is also unity of diverse determinations...ABS.METHOD.. Plato-demanded-of cognition-consider-things-in-&for-themselves... ABS.METHOD to this extent analytic...also no less synthetic since.. exhibits itself-as-an-Other..

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its own Other...--this no less synthetic than analytic MOMENET of the Judgment ..is the DIAL.MOMENT...Kant's merit & limitation

10th # .ABS.NEGATION..Eleatics applied against motion; Plato against contemporary ideas & concepts of Sophists--later by scepticx nullity of assertions...But (1)--obj.that world is contrad.or(2) cognition is defective..Diogenes the cynic@ut also sometimes flies into rage

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"an outrage that tries to unsettle what is essentially est'd.& teaches how to supply wickedness with grounds".

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11th # Fundamental prejudice is that dial.has only negative result.Kant's merit to draw attention to the uncritical procedure....

NOW THIS IS THE VERY STANDPOINT INDICATED ABOVE FROM WHICH A U 1st, considered in & for itself shows itself to be the Other of itself what is at first immediate, now appears as mediated, related to an Other, or that the U appears as P.Hence (2nd term is negative) not an empty negative; rather the Other of the 1st, negative of immediate CONSEQUENTLY TO HOLD FAST TO POSITIVE IN ITS NEGATIVE... --the whole Logic consists of "exs."of this--its proof...

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13th # THE MEDIATED...In treatment of the judgment..

14th # (1.1.)2nd determination, the negative or mediated is at the same time mediating determination, a relation

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negative of the positive & incl.latter..therefore it is not an Other to which it can be indifferent....

--the dialectic moment us the positing of the unity which is contained in it/

"BUT-FORMAL-THINKING-MAKES-IDENTITY-ITS-LAW-&ALLOWS-THE-CONTRADICTORY-COMERT-BEFORE-IT-TO-ENTER-INTO-THE-SPHERE-OR-ORDINARY-CONCEPTION"

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15th # 2nd negativity is...--innermost source of all activity... FOR ON THIS SUBJ.ALONE RESTS THE SUBLATING (TRANSCENDENCE) OF OPP. BETWEEN NOTION & REALITY & THE UNITY THAT IS TRUTH. (I&S. tr: for the transcendence of the opp.bet. Notion & Reality & that unity which is the truth, rests upon this subj-ity alone."

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+GER.ORIGINAL
p.342

denn aus dieser Subjectivität allein russt das Ausheben des Gegensatzs zwischen Begriff und Realität und die Einheit, welche die Wahrheit ist.

2nd negative, the negative of the negative.. not external but the innermost, most obj.life & spirit, through which a subject, a person, a freebeing, THE SELF RELATION OF THE NEGATIVE MUST BE CONSIDERED the 2nd premise of the WHOLE SYLLOGISM--

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16th #

T.P.of the method ..the negative of tge negative is immediately the positive--this 2nd immediate is the 3rd term to 1st immediate ***** Also 3rd term to 1st negative & TO ABS.NEGATIVITY --quadruplicity "the-negative or the diff.is counted as a duality"

p.837 infinite merit of last..Syllogism which is also 3-fold has been recognized as the U form of reason.

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A.G. (p. 3)

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p. 837, 17th# Now more precisely the 3rd is the immediate, but immediate resulting from transcendence of mediation... equally immediacy & mediation ... self-mediating movement & actitym -- Undiv., concrete, subj.
1st 2 moments are abstract, untru!

p. 838, 18th# It is same thing as the starting point... On the NEW FOUNDATION CONSTITUTED BY THE RESULT AS THE FRESH SUBJ. /// deduced & proved..

19th# It is here that the content an such 1st enters into circle of consideration. -- now belongs to the method. "THE METHOD ITSELF BY MEANS OF THIS MOMENT EXPANDS ITSELF INTO A SYSTEM."

P. 839 - 20th# just as from fresh BEGINNING that has been obtained, a result likewise emerges.

21st# ABS. METHOD WHICH HAS NOTION FOR ITS SOUL. Result is not beginning of new mode as to content "For since the abs. form, the Notion that knows itself & everything as Notion, there is no content that could stand over against it & determine it to be a 1-sided external form. CONSEQUENTLY... it is through the determinateness that this mediation of the method runs its course... This it accomplishes a system of totality!"

p. 840 In the Abs. method the Notion maintain itself in its otherness... "richer & more concrete... greater extension is also higher intensity." "the richest is the refore the most concrete & most subjective... The highest concentrated point is the pure personality /// makes itself supremely free..

p. 841, 24th# The method which thus winds itself in a circle The impatiens that insts merely on getting behind the determinat@ the mediation of the science-itself

25th# By virtue of the nature of the method just indicated, the science exhibits itself as a circle, ewturning upon itself, THE END BEING WOUND BACK INTO THE BEGINNING... circle of circles ... L, nks of chain..

26th# THUS THEN LOGIC TOO IN THE A.I. HAS WITHDRAWN INTO THAT SIMPLE UNITY WHICH ITS BEGINNING IS... The method is the pure notion in Being, the beginning of its content, its Notion appears as a knowing in subj. reflection... But in the IDEA OF ABS. COGNITION THE NOTION has become the Idea's own content... 2ndly Idea is still logical Because the pure Idea of cognition is so far confined within subj-ity it is impulse to transcend & PURE TRUTH AS THE LAST RESULT BECAMES ALSO THE BEGINNING OF ANOTHER SPHERE & SCINECE

The Idea as abs. unity of pure Notion & its Reality -- immediacy of Being = NATURE, (VIL stopshere) BUT THIS DETERMINATION HAS NOT ISSUED FROM A PROCESS OF BECOMING, nor is it a transition as when above the subj. notion its its totality becomes obj-ity the subj. end becomes life. "

ON THE CONTRARY..... pure Idea when raised to Notion is ABS. LIBERATION equally posited & Notion -- & IN THIS FREEDOM NO TRANSTION...

The passage THEREFORE = Idea freely releases itself

externality of space & time existing absolute on its own acc't, without the moment of subj-ity.

NUT IN THIS NEXT RESOLVE (ENTSCHLUSSE) of the pure Idea to determine itself as external Idea it posits for itself the MEDIATION out of which the Notion ascends as free Existence..... completes its

SELF LIBERATION in the Wissenschaft des Geistes & finds supreme Notion of itself in the logical science as SELF-comprehending pure Notion

G 8/16 AI

Movement of Logic is U --immediate unity of opposites, indeterminate, abstract.
P --Mediation of opposites, 1st negation, determination

I --negation of negation in which
SUBJ. is an immediate which has overcome mediation

U-given situation, result of previous
P--cr. per. --MEDIATION & NEGATION
I --rev. itself.

U -Being P--Essence --I--Motion --All revs., etc.

There is also polemical movement. Prior to every leap into subj. freedom H deals with "Reformists: II, p. 67--Infinity.. is contrad- as it appears in sphere of Being.

After leap, I, p. 175 against Leibniz I, p. 171--the avskytebess if abstract individuality.. monads..

PETRY

+ Vol. I, p. 92--Syllogism, 3rd, Idea of philosophy--SELF-KNOWING REASON absolutely U for its middle terms, a middle which ~~unleash~~ into Spirit & Nature, making Spirit presupposition as process of SUBJ. #577-#574. Inaccurately tr. & has made Br. regard Logic as such as constituting middle term of final syllogism. HEGEL MAKES NO MENTION WHATSOEVER OF THE LOGICAL SYSTEM FABRICATED BY WALLACE What H really says is "THIS NOTION OF PHIL. IS SELF-THINKING IDEA truth-aware of itself #236--logical in sense that it is universally verified with concrete content. It is NOT A.I. of the Logic (#236-244) but the self-thinking idea of Spirit which is presented by H as exhibiting UNITY OF THE WHOLE CYCLE OF KNOWLEDGE

H refers not to the Idea but to the Notion, specifically UPI 3rd is singularity meaning REFLECTION INTO SELF OF SPECIFIC characters of UPI--the negative self unity

INDIV. & ACTUAL ARE SAME

THING #163.

SILENT rev. such as precede GREAT UPHEAVALS Hyppolite Hyppolite also claims H rejects notion of transcendence, remains on ground of immanence. There is no ques. of another world, there is no thing-in-itself. AND YET FINITE HUMAN THOUGHT IS NOT TRAPPED IN ITS OWN FINITUDE, it surpasses itself.

#572-577-572--unity of Art & religion

573--recognition of Other

574 refers back to AI (#236)

1st Svl. 575 --Logic -Nature - Mind--(rd NOT Logic, but Nature is Middle)

2nd Svl. #576 --Nature-Mind-Logic

3rd Svl #577--Idea of phil. Self-Knowing Reason--Abs-ly U MIDDLE term constitutes FOCAL POINT OF ENCYCL.--It should be noted it is not AI