

Phen 189-804

(All these other-cops are not for-GR. but just for my nitche)

ABSOLUTE KNOWLEDGE

p.789--All that remains to be done now is to cancel & transcend this bare form; OR better, because the form appertains to consciousness as such, its true meaning must have ALREADY come out in the shapes or modes consciousness has assumed."

This is the p/Mx summarized after this 1st par.

For self  
For other  
For both

p.790 --"The obj. is, then, partly immediate existence, a thing in general-- corresponding to immediate consciousness (PARTLY an alteration of itself, its RELATEDNESS, (to existence-for-ANOTHER & existence-for self), determinateness --corresponding to perception; PARTLY essential being or in the form of a universal--corresponding to understanding. THE OBJ. AS A WHOLE IS THE IMMEDIATE RESULT (the syllogism) or the passing of U into I through P as also the REVERSE process from I to U thru cancelled I or specific determination.

Immediate  
Relative  
Essential

"These 3 specific aspects, then, determine the ways in which consciousness must know the obj. as itself."

To understand  
The  
of grasping

p.791: "To understand this method of grasping the obj. where apprehension is a shape or mode of consciousness, we have here only to recall the previous shapes of consciousness which came before us earlier in the argument."

- (1) Reason at stage of "Observation"--external
- (2) "When ego is called a soul, it is indeed representing also as a THING, but a thing as something invisible, impalpable, etc., i.e. in fact not as an immediate entity" --absence of spirituality.
- (3) The thing is ego. In point of fact, thing is transcended in this infinite judgment. The thing is nothing in itself; it only HAS SIGNIFICANCE IN RELATION...."

Explication

p.792: "This moment came before consciousness in pure insight & enlightenment. Things are simply & solely useful & only to be considered from the point of view of their UTILITY. The trained & cultivated self-consciousness, which has traversed the region of spirit in (self-alienation), has, by giving itself PRODUCED THE THING AS ITS SELF."

Since we must also know thing in its inner reality, we need look at Moral Self-consciousness. "Insofar as the moral consciousness, in its view of the world, lets existence drop out of the self, it just as truly takes this existence back into its self. In the form of CONSCIENCE, finally, it is no longer this incessant alteration bet. 'placing' & 'displacing' (dissembling) of existence & self; it knows that its existence as such is this pure certainty of its own self; the obj. element... is nothing else than pure knowledge of itself by itself."

p.793: "Action is the 1st inherent div. of the simple unity of the notion, & the return out of this div. This 1st moment turn around into the 2nd.... we saw how this rigid fixity gives way & renounces its claims. Reality has here, qua immediate existence, or qua relation, what is selfopposed is a knowledge PARTLY of this purely indiv. self, PARTLY of knowledge qua U. Herein it is est'd., at the same time, that the 2nd moment, U, or the essence, means for which for each of the 2 opp. factors merely knowledge. Finally then also cancel the empty opp. that still remains..."

*Bege*  
p.794: "In the order in which the modes or shapes of consciousness came before us, consciousness has reached the individual moment of that order, & also their unification, LONG BEFORE EVER RELIGION have its obj. the shape of actual self-consciousness."

p.795: "...it (<sup>self-consciousness</sup>) like all the other moments, has the form of being a particular mode or shape of consciousness. It is that part of the embodiment of self-assured spirit which keeps within its essential principle & is called the 'BEAUTIFUL SOUL'/"

"The power of direction OR OF COMING FORTH OUT OF its inward lies in the purity of the notion, for (p.796) this purity is absolute abstraction of negativity..... So far as this process of direption is the process of becoming self-centered, it is the principle of evil; so far as it is inherently essential, it is the principle which remains good."

p.797: "By this process of action spirit has come to light in the form of pure U of knowledge, which is self-consciousness as self-consciousness, which is simple unity of knowledge. It is thy action that spirit is spirit so as definitely to exist; it raised its existence into the sphere of thought & hence into abs. opp., & returns out of it thy & within this very opp.

"Thus, then, what was in religion content (or) a way of imagining an OTHER, is here the ACTION PROPER OF THE SELF...."

"This last embodiment of spirit--spirit which at once gives its complete & true content the form of self, & thereby realizes its action, & in doing so remains within its own action--this is Absolute Knowledge."

p.798: "Truth is here not merely in itself absolutely identical with certainty; it also has the shape, the character of certainty of self; OR in its existence--i.e., for spirit knowing it--it is in the form of knowledge itself."

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

"It is ego, which is this ego & no other, & at the same time, immediately is mediated, OR SUBLATED, U ego. It has a content which it distinguishes from itself; for it is PURE NEGATIVITY, or self-direption; it is con consciousness."

p.798 : "As to the actual existence of this notion, science does not appear in TIME & in reality TILL SPIRIT HAS ARRIVED AT THIS STAGE of being conscious regarding itself."

p.799 : "Now in actual reality the knowing substance exists, is there earlier than its form, earlier than the shape of the notion. For the SUBSTANCE is the undeveloped inherent nature, the ground notion in its inert simplicity...."

p.800: "Time is just the notion definitely existent, & presented to consciousness in the form of empty intuition.... Time therefore appears as spirit's destiny & necessity where spirit is not yet complete within itself; it is the necessity compelling spirit to enrich the share self-consciousness has in consciousness...."

"For this reason it must be said that NOTHING IS KNOWN WHICH DOES NOT FALL WITHIN EXPERIENCE, or (as she is also expressed) which is not felt to be true...."

p.801 : It is inherently the MOVEMENT which is the PROCESS of knowledge--the TRANSFORMING of that inherent nature into explicitness, of Substance into Subject, of the obj. of consciousness into the obj. of self-consciousness... This TRANSFORMING SUBSTANCE IS A CYCLE that returns into itself, a cycle that presupposes its beginning, & reaches its beginning only at the end....

"Consequently, until & unless spirit inherently completes itself, completes itself as a WORLD SPIRIT, it cannot reach its completion as self-consciousness spirit. The content of religion, therefore, expresses EARLIER IN TIME than (phil.) science what spirit is; but this science alone is the perfect form in which spirit truly knows itself...."

"The process of carrying forward this form of knowledge of itself is the task which spirit accomplishes as actual History."

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p.802: "Through 'Observation', on the one hand, it finds existence in the shape of thought, & comprehends existence; & conversely, it finds in its thought existence. When, in the 1st instance, it has thus itself expressed in an abstract way the immediate unity of thought & existence, of abstract Essential Reality & Self; & when it has expressed the primal principle of 'Light' in a purer form, viz., as unity of extension & existence,--for 'existence' is an ultimate simple term

adequate to thought than 'Light'--and--in this way has revived again in thought the Substance of the Orient, thereupon spirit at once recoils in horrors from this abstract unity, from this self-less substantiality, & maintains as against it the principle of Individuality. But after Spirit has externalized this principle

in the process of its culture, has thereby made it an obj. existence & estab'd/ it throughout the whole of existence, has arrived at the idea of "Utility" & in the sphere of abs. freedom has grasped existence as its Indiv. Will

Handwritten scribble

Religion is earlier than science

Handwritten circle around text: "For this reason it must be said that NOTHING IS KNOWN WHICH DOES NOT FALL WITHIN EXPERIENCE, or (as she is also expressed) which is not felt to be true...."

Handwritten notes and scribbles above p.802: "Through 'Observation'..."

Handwritten notes: "Find into it", "through it", "recoils"

Handwritten notes: "Spiritus", "Religion", "Kant"

p.802(Cont)

after these stages, spirit then brings to light the thought that lies in its inmost depths, & expresses essential Reality in the form of Ego=Ego. "This 'Ego identical with Ego' is, however, the self-reflecting process.."

"Knowledge would appear to have come by things, by what is distinct from knowledge itself, & to have got at the distinctions bet. the endless variety of things, without any one understanding how or where all this came from."

However

p.804: "Spirit is the movement of the self which empties (externalizes) itself of self, sinks itself within its own substance, & as subj., both has gone out of substance into itself, making its substance an obj. & a content & also supersedes this distinction of obj-ity & content."

With A.K., then, Spirit has wound up the process of its embodiment, & becomes SCIENCE

p.805: "While in the Phen. (each) moment is the distinction of knowledge & truth, & is the process in which that distinction is cancelled & transcended, AK does not contain this distinction & supersession of distinction. Rather, since each moment has the form of the notion, it unites the obj. form of truth & the knowing self in an immediate unity."

p/806: "the pure shape, liberated from the condition of being an appearance in mere consciousness,--the pure notion with its further dev.,--depends solely on its pure characteristic nature."

"Conversely, again, there corresponds to every abstract moment of AK a mode in which mind as a whole makes its appearance. As the mind that actually exists is not richer than it (AK), so, too, mind in its actual content is not poorer. To know the pure notions of knowledge in the form in which they are modes or shapes of consciousness--this constitutes the aspect of their REALITY, according to which their essential element, the notion, appearing there in its simple MEDIATING ACTIVITY AS THINKING, breaks up & separates the moments of this mediation & exhibits them to itself in accordance with their immanent opp."

"THIS PROCESS OF RELEASING itself from the form of its self is the highest FREEDOM & security of its knowledge of itself."

"Knowledge is aware not only of itself, but also of the negative of itself, OR ITS LIMIT. Knowing this limit means knowing how to sacrifice itself."

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p.807: "This last form into which spirit passes, Nature, is its living immediate process of dev. Nature--Spirit divested of self (externalized)--is, in its actual existence, nothing but this eternal process of abandoning its (Nature's) own ind. subsistence, & the movement which reinstates Subject."

p.807, Cont.

"The other aspect, however, in which spirit comes into being, History, is the process of becoming in terms of knowledge, a conscious self-mediating process--Spirit externalized & emptied into Time."

Recollection.

"In thus concentrating itself on itself, Spirit is engulfed in the night of its own self-consciousness; its vanished existence is, however, conserved therein; and this superseded existence--the previous state, but born anew from the womb of knowledge--is the NEW STAGE OF EXISTENCE, A NEW WORLD, & a new embodiment or mode of spirit."

p.808 : "The goal, which is AK or Spirit knowing itself as Spirit, finds its PATHWAY in the recollection of spiritual forms (Geister) as they are in themselves and as they accomplish the (ORG.) of their spiritual kingdom. Their conservation, looked at from the side of their free existence

in the form of contingency, is History; looked at from the side of their intellectually comprehended ORG., it is the Science of the ways in which knowledge

appears. (phen.) BOTH TOGETHER, or His, (intellectually) comprehended (begriffen) form at once the recollection and the

GOLGOTHA of Abs. Spirit, the reality, the truth, the certainty of its throne, without which it were lifeless, solitary & alone. Only

The chalice of this realm of spirits,  
Foams forth to God His own Infinitude. (adaptation from Schiller)