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HEGEL'S PHILOSOPHY OF NATURE, Edited & translated with an introd. & explanatory notes by M. J. GREGOR, 3 vols.

Vol. I. Introd., Foreword & Mechanics. The section of Introd. called Dev. ends with (pp. 84-5) 'The Logic (1801-2), Nature (1803-26) & Spirit (1805-6) for which printing arrangements were made in 2-1806. However, he had completed less than half (PHEN., pp. 131-412) Introd. - part of the consciousness - p. 144. EXPERIENCE OF CONSCIOUSNESS - leading to AK - Consciousness, Self-consciousness, Reason - to 'virtue' & course of World - WHEREUPON HEGEL begins to call it PHEN (Theory of appearance) rather than System of Science. Vol. II. 2nd & 3rd of book (beginning with end of Reason & self-contained individuals associated as a community of animals & moving on to SPIRIT) OF WHICH HE COMPLETED IN UNBELIEVABLY SHORT PER. OF 2(?) months - Aug-Oct 1806. PHEN follows & is completed by new year & sent to publisher (1/16/1807).

1685) Hegel therefore concluded his dev. by preparing the way for publishing an exposition of the 'Encycl.' by a full-scale structuralization (1807) of Spirit after which Peiry & Otto Feggeler HEGEL STUDLEN BONN (1961) pp. 282-3. In opp. to the usual interpretation of the Hegelian text, I should like to propose the following: that the actual science of Spirit is not the Logic, but the philosophy of Spirit. This is undoubtedly justified, & is now widely accepted. For a classical exposition of the former view see Jean Hyppolite 'Logique et Existence, Essai sur la Logique de Hegel.' (Paris, 1953)

Then follows a section entitled The Notion. It is this one which includes the final pars. / of Encycle #572-577 (pp. 92-97) which has greatest interest for me.

In this he includes lectures on Phil which do not clarify subj. (since they treat their subj. HISTORICALLY, not speculatively... we are left with these jejune pars., the enigmatic utterances concluding the PHEN. & a genial ref. to 'Hamlet' at the end of 'Lectures on the His of Phil.' (Vol. III, p. 547)

p. 92 "In the 3rd instance, the syllogism is the idea of phil., which has self-knowing reason, the absolutely-universal, for its middle term: (a middle which) divides itself into Spirit & Nature, making the former its presupposition, as the process of subjective activity of the Idea, & the latter its U-extreme, as the process of the implicit, objective being of the Idea'. In the particular instance of this case, my subj. recognition of measure & the occurrence of it in chemical combinations, are regarded as the premises of the universality of it as a category." (#577)

p. 93 "In these 3 syllogisms therefore Hegel attempts to exhibit the U principles involved in the 3 possible ways of regarding knowledge. As the Ger. text is explicit enough on the point, it must be the inaccuracy of Wallace's translation of #577 which has led Br. thinkers to regard the 'Logic' as such as constituting the middle term of this final syllogism. Hegel makes no mention of the 'logical system' (fabricated by Wallace). What he actually says is that 'THIS NOTION OF PHIL. IS THE SELF-THINKING IDEA, the aware of itself (#236) it is that which is (logic) in the sense that it is: Universal, rational, with in concrete content, as in the actuality

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Handwritten notes at the bottom left: 'It is always a matter of process in Hegel's system'. 'New for 1970'.

Handwritten notes and sketches on a piece of paper, possibly a page from a notebook or a scrap of paper. The text is dense and includes various words and phrases, some of which are circled or underlined. The handwriting is cursive and somewhat illegible due to the high contrast and graininess of the image. The notes appear to be philosophical or reflective in nature, discussing concepts like "self", "nature", "life", and "principles".

Key phrases and words visible in the notes include:

- Self
- Nature
- Life
- Principles
- Self-thinking
- Self-land
- Self
- Life
- Principles
- Self
- Life
- Principles

and 2) why is it only historical in the sense of process and 3) why not also philosophy of history?

In any case the final syllogism is no manifestation, no system, no sequence, but appears in the 2 others therefore as reason of reality conceiving itself primarily as logic. How from that Maurer can see a speculative theory is beyond me. In any case he concludes " therefore a system of (evolving) subjectivity from the 2nd mode of manifestation of the "Idea" as it was developed by Hegel at the conclusion of his "Encyclopedia". Because of the essentiality of manifestation and the absolute value of subjectivity it is thus less metaphysics, though also not more ontology."

As for M. J. Petry, he spends so much time against the translation of Par. 576, the word Logicien as logical principle when it should only be logic that even when he says something very pertinent on the final syllogism (par. 577) it is impossible to draw any conclusions. Here however is the relevant material: "The idea of philosophy, the Absolutely Universal for its middle term--Self-knowing Reason = mediation which constitutes the focal point of the Encyc. it should be noted is not the A-I (see par. 236-244) but the self-thinking idea of Spirit which is presented by Hegel as exhibiting the unity of the whole cycle of knowledge. What then is the part played by the Idea, the Notion and the dialectic in Hegel's thinking? ...It's the coincidence of the subject-matter of the work with its central principle. The Idea is true in and for itself; it is the absolute unity of the notion and objectivity. within the sphere of entering the phenomenology, corresponding to the A-I of the logic and the self-~~same~~ ^{thinking} idea of spirit is life.

Notes on July 14

Handwritten notes:
Focal point / Encyc. is not AI
It is self-knowledge / Active U
As Maurice / Subject matter / Principle / (Unity) / Idea of Spirit
Maurer