

HEGEL by Walter Kaufmann, Doubleday, 1965

Preface states he aims at "a comprehensive reinterpretation of Hegel, not just one facet of his thought but of the whole phenomenon of Hegel." since "recent intellectual history cannot be understood apart from him."

1904 a great deal of new material came to light, most of it untranslated in Engl. But Fr. & Ger. likewise had not really offered what he is. 1904 still more new material pub'd, plus critical edition of H's work in progress. Moreover, Rozenzweig confined himself to H's (pol. phil.) Haering required 1300 pages to reach H's 1st bk & then stopped. Glockner, after a 1,000pp. finished with H's 1st book.

1942 finished prelims at Harvard, got married & tackled PHEN. & ENCYCL. "in honeymoon spirit." Georg Lasson his friend, didn't at first like Rudolf Haym's work but later found him best.

2 approaches to Hegel: (1) leads to him thru his predecessors like Richard Kroner's Von Kant bis Hegel. Or ERG Mure who devotes 1st bk to Aristotle (2) play by play approach as Kuno Fischer's 2 vol. Stace's 1. vol is on Encyclopaedia only & is based on Wm. Wallace's inadequate translations & ignores all primary & 2ndry sources on available in Eng. J. N. Findlay deals with other works but also disregards sources not translated Eng. (RD: THIS SEEMS WRONG AS FINDLAY NOT ONLY DOES HIS OWN TRANSLATION IN SPOTS BUT REFERS TO HIPPOLITE & explains why he is starting anew)

RD--because of WK's criticism of all other writers--he refers sympathetically to HM in bibliog--HM starting & p.141 writes both against Royce & J. Loewenberg "who inherited the reputation of being the leading American Hegel scholar" & also criticized Hippolite whose commentary "exceeds the PHEN in length, still says "Come to me, Faust de Goethe & on p.144 approves Haym's critique of this "romantic masquerade" as too kind & yet on very next p. (145) he says that with the ques. "To whom since H's own time is what he says applicable?..we approach the greatness of the book." p.150 discusses most superficially the table of content (p.174, however, favorably quotes Findlay against McTaggart) skip to pp.183-4 to note that H. idea of writing PHEN., edited daily paper, p.168: "Ichte" introduced into Ger. phil. the 3-step of thesis, antithesis, & synthesis. Schelling took this terminology; HEGEL DID NOT. HE NEVER ONCE used *****these terms together to designate 3 stages in an argument or acct. in ANY of his

p.195: Hegel effected a REV in metaphysics... metaphysics ceases to be speculation about ultimate reality... With Hegel (p.196) analysis of categories replaces speculative metaphysics. He gives metaphysics the new meaning & cont'd that it still retains with some of the best philosophers in the 2nd 1/2 of the 20thc.

Q preface to 2nd ed.: "The forms of thinking are 1st of all articulated & laid down in the language of man ...and what man makes into language & expresses in language contains, shrouded, mixed in, or elaborated a category."

Encycl. was rendered in 1873 & 1892 in Engl. where SCIENCE OF LOGIC did not appear until 1929.

p.234 Q a note from Hegel, 1809, WHICH WAS NOT PUB'd till 1960. "Not curiosity, not vanity, not the consideration of expediency, not duty, consciousness, but an unquenchable, unhappy thirst that brooks no compromise leads us to truth."

12312

12313

p.227 re System, Encyclopaedia: "This bk. exists in 4 different forms in Ger. We have considered original ed. (1817) 10 yr. later, in 1827 H pub'd a 2nd edition. He added a 2nd preface, greatly expanded introduction. Yet the Vorbegriff grew to more than 4 times its original size by finding a place in it for his remarkable discussion of dogmatic metaphysics, empiricism & skepticism, Kant's critical phil. & intuitionism, & wrote expanded the rest rest of the bk. too & wound up with a wk. OVER TWICE THE LENGTH OF THE ORIGINAL COMPENDIUM....

The 3rd ed. (1830) is basically very similar to the 2nd tho there are now 3 prefaces (577 instead of 574 pars)...literally thousands of changes/

????p.267: "Studying H's phil. of his., one should keep in d that for his his. is not everything but merely occupies one niche in his system."

See

Q from 10/28/1816 introd. lecture to His. of Phil: "The his. of phil. represents for us the gallery of noble spirits, who, by boldness of their reason, penetrated into the nature of things, of man & into the nature of God, unveiling its depth for us & thru their work presenting to us the treasure of the highest knowledge... (PD this lecture also contains phrase: COURAGE TO KNOW)

p.282: "Almost all of this passage emphasized by Hegel himself in his MSS. This is the introdu. to the philosophy of H's phil. He did not introduce his., art, or religion in a remotely comparable tone

& again quotes H: (p.284) "Now I claim that the sequence of the systems of phil. in his. is the same as the sequence in the logical derivation of THE CONCEPTUAL DETERMINATIONS OF THE IDEA."

Lectured on phil. as early as 1805, before Logic. & draws heavily on the lectures given in Jena

Nature of things, how I got to know it
when it comes up to his system
not not, he myself
crashed

1811
1829
1830
577 pages

... Kauffman, in his...
... Consciousness cover IV while...
... Part IV has only 3 subsections...
... NB NB NB Some forms of religion were taken up...
... p.151 the 3 parts deal with theory of knowledge...
... influenced by Plato Aristotle...
... Part V begins with over 100 pp on Reason...
... practical reason beginning with Pleasure-Necessity

Idiotic Kauffman then says "faults are so easy to find in it that it is...
... to adduce heaps of them..." Best Part is Preface with Part IV...
... "most interesting" what Sartre has done to this encounter of self-consciousness...
... with other. For Sartre in B/N this acct. is still paradigmatic. The other is...
... the enemy. "And though WK acts as if it were merely a result of the power...
... impulse to take over" (p.255) he nevertheless sees (p.156) it as description...
... "A STATE OF MIND & A FER." & on p.162 HE does bring in something new: "THE...
... ends with the death of God, with Golgotha.... For Hegel, the infinite God...
... dead: only

from the cup of this realm of spirits
foams his infinity for him.
To put it into our own words: there is no supreme being beyond; the spirit is
not to be found in another world; the infinite spirit has to be found in the
comprehension of THIS world; in the study of the spirits summoned in the PHEN
'His, comprehended' must replace theology."
NB also p.165 where on his, of word, phen. WK brings in Husserl whose master was
not H but Brentano who "resigned his Catholic priesthood AFTER the proclamation
of the dogma of papal infallibility in 1870/