

Be sure to Q Mueller Sept. 24, 1986 / are also present in the [unclear] [unclear] [unclear]
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Random Thoughts While Work/on Dialectics of Organization [unclear]

[The one thing that is new and surprised me for being new this first week to working on the book is that somehow the difference is not on the difference between Party and forms of organization born out of spontaneity, both of which are organization. Rather, it is the dialectics of philosophy and dialectics of organization.]

It is this that makes me think that I have too long neglected Phenomenology; that it is not only out of "defense" of Hegel that Marx considered that as the greatest work and the most creative of Hegel. Rather, it was because dialectics as methodology and not merely a instrument or tool was actually more creatively developed there then when it was detailed as categories ~~xxxxxx~~ and ended in Absolutes. And he himself was at first so bent on ~~realizing~~ realism or materialism that he made too many jokes on Absolute, so that all that he had written after 1844, ~~was~~ whether it was 1845 and his critique of Feuerbach or in 1870 and his critique of Dühring (and if you pardon me Engels and science) got lost in the shuffle of post Marx Marxism beginning with Engels.

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It is in this context that I will want to develop some important points on ~~Steinkraus~~ Steinkraus' New Studies in Hegel's Philosophy (1971) which has a lot more to tell me today on just how new it was and how new I was when I broke through on the Absolute in 1953. (You will not only see no one break through on that in '53 but not even recognizably in the '60s, though in German it was in the mid-60s) whereas in America it was only a footnote to the German by Kelly (1969). In any case for the present rereading of that 1971 book I want to especially pay attention to the following works on Phenomenology. 1) "The interdependency of Phe., Logic, Ency." by Gustav Emil Mueller, especially the fact that though his ~~critique~~ critique of Ency. is signaled out as the ~~1827xxxx~~ 1817 edition, he signals out vernunft, that the "I-thou" becomes the "we": "And we are present in each of us" (p.20) so that Mueller concludes: "In Hegel's Encyclo- pedia of 1817, only these two first movements of the 'Subjective Mind' are retained under the title Phenomenology. This implies a self-criticism" (p.20) at which point he goes into the Preface and how Hegel "deviated" to the latest literature -- Diderot's The Nephew of Rameau. Surprise of surprise, the very next point something I certainly wouldn't have noticed in that manner: "The relation of STATE AND CHURCH is one misery; and so is the corresponding battle between superstitious faith and iconoclastic reason. RELIGION CANCELLED INJUSTICE and makes membership in the church an unjust condition of citizenship." (p. 21) And as if that were not enough he uses the expression to describe the terror which ended the French Revolution as "the terror of the NEW PARTY to maintain its power?" The fact the Mueller tries to modify that conclusion by considering it a "work of art" on a "emence world historic stage play", which naturally makes it less than philosophy, only increases the philosophic meaning so that by the time he enumerates the 5th point of the importance of the Phenomenology he stresses, "The Absolutes' own negations."

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Also of crucial importance is that word, interdependence between Phen., Logic and Mind. Indeed logic seems to be played down, but what is actually played up is that far from being the stupid triangular aspect to thesis, antithesis, synthesis, "The fourth and last part, entitled Idea, or 'absolute spirit,' is the awareness that all movements of the whole are also present in the nonlogical forms of art and religion. The Logic mirrors its own 'speculative Concept' in the nonlogical media of Art and religion." (p.30)

When he comes to the Ency. I really cannot understand why he stops with May, 1817 which is when Hegel publishes the Smaller Logic, especially when he goes into a quite profound analysis of the meaning of philosophy as a circle of circles which includes everything from aesthetics, ethics, law, and all these lectures on Phil. of History, ~~Phil.~~ and even Phil. of Nature. (But NB not History of Phil.)

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