

PHENOMENOLOGY OF SPIRIT

BY
G. W. F. HEGEL

*Translated by A. V. Miller
with Analysis of the Text
and Foreword by
J. N. Findlay, F.B.A., F.A.A.A.S.*

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Oxford University Press, Walton Street, Oxford OX2 6DP

OXFORD LONDON GLASGOW NEW YORK

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IBADAN NAIROBI DAR ES SALAAM

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This translation of Hegel's *Phänomenologie des Geistes* has been made from the fifth edition, edited by J. Hoffmeister, *Philosophische Bibliothek Band 114* ©Felix Meiner Verlag, Hamburg, 1952

British Library Cataloguing in Publication Data

Hegel, Georg Wilhelm Friedrich

Phenomenology of spirit.

Index.

ISBN 0-19-824530-0 Bds

ISBN 0-19-824597-1 Pbk

1. Title 2. Miller, Arnold Vincent 3. Findlay,

John Niemeyer

110

B2928.E/

Metaphysics

Printed in the United States of America

FOREWORD

J. N. FINDLAY

THE *Phenomenology of Spirit*, first published in 1807, is a work seen by Hegel as a necessary forepiece to his philosophical system (as later set forth in the *Encyclopaedia of the Philosophical Sciences in Outline* of 1817, 1827, and 1830), but it is meant to be a forepiece that can be dropped and discarded once the student, through deep immersion in its contents, has advanced through confusions and misunderstanding to the properly philosophical point of view. Its task is to run through, in a scientifically purged order, the stages in the mind's necessary progress from immediate sense-consciousness to the position of a scientific philosophy, showing thereby that this position is the only one that the mind can take, when it comes to the end of the intellectual and spiritual adventures described in the book. But this sort of history, he tells us in *Encyclopaedia* §25, necessarily had to drag in, more or less out of place and inadequately characterized, much that would afterwards be adequately set forth in the system, and it also had to bring in many motivating connections of which the adventuring mind was unaware, which explained why it passed from one phase of experience or action to another, and yet could not be set forth in the full manner which alone would render them intelligible.

Hegel also, in preparing for republication of the work before his death in 1831, wrote a note which throws great light on his ultimate conception of it. It was, he writes, a peculiar earlier work (*eigenthümliche frühere Arbeit*) which ought not to be revised, since it related to the time at which it was written, a time at which an abstract Absolute dominated philosophy. (See the final paragraph of the first section of Hoffmeister's Appendix *Zur Feststellung des Textes* in the 1952 edition.) This note indicates that, while Hegel undoubtedly thought that the sequence of thought-phases described in the *Phenomenology*—phases experienced by humanity in the past and recapitulated by Hegel in his own thought-adventures up to and including his own advance to the position of Science in about 1805—was a necessary

sequence, he still did not think it the only possible necessary sequence or pathway to Science, and certainly not the pathway to Science that would be taken by men in the future, or that might have been taken in other cultural and historical settings. For Hegel makes plain by his practice, as well as in some of his utterances, that he does not confuse the necessary with the unique, that he does not identify a necessary sequence of phases with the *only* possible sequence that can be taken. Hegel was obviously familiar with the branching variety of alternative proofs, all involving strictly necessary steps, that are possible in mathematics, and it is plain that he did not think that a similar branching of proofs was impossible in his dialectical reasoning. Dialectic is, in fact, a richer and more supple form of thought-advance than mathematical inference, for while the latter proceeds on lines of strict identity, educing only what is explicit or almost explicit in some thought-position's content, dialectic always makes higher-order comments upon its various thought-positions, stating relations that carry us far beyond their obvious content. What is obvious, for example, in Being is not its identity with Nothing, and what is obvious in Sense-certainty is not its total lack of determinateness. If mathematical identities can thus follow different routes to the same or to different goals, dialectical commentaries can even more obviously do the same, and Hegel in his varying treatment of the same material in the two Logics and in the *Phenomenology* shows plain recognition of this fact. A necessary connection, whether mathematical or dialectical, is not psychologically compulsive: it represents a track that the mind may or may not take, or that it may or may not prefer to other tracks, on its journey to a given conclusion. There is no reason then to think that Hegel thought that the path traced in the *Phenomenology*, though consisting throughout of necessary steps, was the only path that the conscious spirit could have taken in rising from sensuous immediacy to absolute knowledge. It was the path that *had* been taken by the World Spirit in past history, and that had been rehearsed in the consciousness of Hegel, in whom the notion of Science first became actual. But this involved no pronouncement as to what pathway to Science would be taken by men in the future, nor as to what pathway would have been taken in other thinkable world-situations. For Hegel admits an ele-

ment of the sheerly contingent, and therefore also of the sheerly possible, in nature and history.

The sequence of phases to be studied in the *Phenomenology* therefore involves a fine blend of the contingently historical and the logically necessary. Its successive phases bring out what is logically implicit in its earlier phases, in the Hegelian sense of representing throughout an insightful, higher-order comment on previous contents, but they also only bring out a series of implications actually embodied in past history and in Hegel's own thought-history. Hegel, we know, did not desire to step out of his own time and his own thought-situation: the philosopher, as he was later to say on page 35 of the Preface to the *Philosophy of Right*, is necessarily a son of his own time, and his philosophy is that time comprehended in thought. To seek to transcend one's time is only, he says, to venture into the 'soft element' of fancy and opinion. The pathway to Science taken in the future may therefore differ profoundly from the one studied in the *Phenomenology*: it may involve many abbreviations and alternative routings. It is not, however, profitable to consider such for us empty possibilities. The path to be considered is the one actually taken in the past and terminating in the present. It is, however, for all that, a path involving necessary implications and developments which will be preserved in all paths taken in the future and in the terminus to which these lead. For, on Hegel's view, all dialectical thought-paths lead to the Absolute Idea and to the knowledge of it which is itself.

It is necessary, in considering the *Phenomenology*, as in considering all Hegel's other writings, to stress this initial point that, though Hegel may mention much that is contingent and historical, and may refuse to break wholly loose from this, his concern is always with the *Begriffe* or universal notional shapes that are evinced in fact and history, and with the ways in which *these* align themselves and lead on to one another, and can in fact ultimately be regarded as distinguishable facets of a single all-inclusive universal or concept. (See, for example, *Phenomenology*, §§6, 12 (pp. 12, 16)¹; *Encyclopaedia* §§163-4.) For Hegel

¹ Page references to Hegel's *Phenomenology of Spirit* given within parentheses in the Foreword are to the German edition edited by J. Hoffmeister (F. Meiner, Hamburg, 1952). The paragraph numbers are those used in A. V. Miller's translation published in this volume.

the universal is no strengthless, arbitrary distillation of the common features of what is individual and empirical; it is rather what must be conceived as realizing itself in what is individual and empirical, and as responsible both for the being and intelligibility of the latter. But what is thus universal will not necessarily align together what are contiguous in space and history, and hence in the *Phenomenology* the conceptual treatment can jump wildly from one factual, empirical scene to the other, from, for example, the scientific universals behind phenomena to the fellow minds which discover them in phenomena, from the antique Stoics and Sceptics, who entrenched themselves in cogitative abstraction from contingent content, to the medieval devotees who located their explanatory abstractions beyond all such content, from the compassion which enables the man of conscience to forgive the sin-soiled man of action to the religious spirit which can see the divine in all men, and so on.

It is also necessary to stress here that the dialectical development which Hegel sees as connecting his phenomenological phases is a logical growth of notions out of notions, given to us who consider the cultural past of humanity as resumed in ourselves, but not given as a logical growth to those who, including ourselves, went through the actual cases of such notions, and not even exactly following the order of the corresponding particularizations. The mind of humanity in the past did not, for example, see the necessary logical step from the kingdom of laws behind nature to the kingdom of subjects who consider nature, nor did they in fact historically pass from the one to the other. It is we, the phenomenological students of the shapes of Spirit, who see the logical connections between them, and therefore also for phenomenological purposes the order in which they must be arranged. It is important, therefore, that from the very beginning we frame viable conceptions of the logical 'movements' our notional shapes of Spirit must undergo, movements of which temporal sequences are often only inadequately and misplaced reflections. (See, for example, *Phenomenology*, §801) (p. 558); *Encyclopaedia* §258.) Subjectively, of course, as we have said, all these movements involve a species of reflection, a retreat to the vantage-point of a higher-order and, as we might now say, metalogical examination, and the consequent bringing into view of what can be truly predicated

of a thought-phase, though not necessarily what is 'meant' or intended in its explicit content. But objectively what are thus brought into view are *other* thought-phases, thought-phases which in a very wide sense negate it or go beyond it, and which involve relations as various to the thought-phase in question as being its necessary correlate or complement or opposite or as being what is true of it though not at all part of its content and perhaps contradicting the latter, or as being a more explicit and perfect form of what some phase obscurely prefigures, or as being some inclusive whole or unity of which the phase in question can only be an excerpt. The logical 'movement' which the *Phenomenology*, like the rest of the system, exhibits, is throughout the logic of the 'side' or 'aspect' or 'moment', of that which, while it can be legitimately distinguished in some unity, and must in fact be so distinguished, nevertheless represents something basically incapable of self-sufficiency and independence, properties which can only be attributed to the whole into which sides, aspects, or moments enter, and a reference to which is accordingly 'built into' each such side. On Hegel's basic assumptions negation, in a wide sense that covers difference, opposition, and reflection or relation, is essential to conception and being: we can conceive nothing and have nothing if we attempt to dispense with it. But negation in this wide sense always operates within a unity, which is not as such divisible into self-sufficient elements, but is totally present in each and all of its aspects, and we conceive nothing and have nothing if we attempt to dispense with this unity. This unity in a sense negates the former or primary negation: it changes what in a sense *tried* to be an independent element into a mere aspect or moment. This second sort of negation is not, however, comparable with the first: it involves a reversal of direction, which does not, however, annul the primary direction that it reverses. The distinctions are still there but only as 'moments' and no longer as independent elements.

It is, further, in retrospect, the unity which reverses the first negation which also made that first negation possible. It is because a unity indivisibly underlies distinct sides, that each such side can acquire a certain relative self-sufficiency and independence, can after a fashion assert itself in opposition to the whole. But it is this unity also which forces the mind (and also

thé thing) onward from one of its one-sided aspects to another aspect necessary to its completion, and which ultimately builds all sides into a single integrated or reasonable totality. From the point of view of the phenomenological student, we have here a dialectical process or sequence. This is always initiated by the Understanding, that seemingly marvellous faculty (see *Phenomenology* §32, (pp. 29-30)) that is able, as it were, to segregate aspects in an indivisible whole, and to endow the non-independent with a certain quasi-independence. This segregation is carried on by a dialectical phase in which other aspects then either negate, oppose, supplement, or are put into necessary relation with the first segregated aspect, which then loses itself with the other aspects in a many-sided but truly indivisible whole. From the point of view of the notional phases here concerned, they grow out of and into one another, not in the derived temporal sense in which the parts of an organism grow out of one another, but rather in the primary sense in which, for example, the whole series of numbers grows out of certain basic arithmetical principles. The notional integration thus indicated ends, according to Hegel, in Absolute Knowledge or the Absolute Idea, the test of whose absoluteness consists simply in the fact that nothing further remains to be taken care of. Even the contingencies and loosenesses of connection that obtain in the world are such as the sort of system we are constructing does and must involve. That Hegel *does* achieve this final integration is, of course, what many would dispute.

There is, however, yet another sense in which the *Phenomenology* is concerned only with notions or concepts, i.e. with the universal shapes of Spirit, and only indirectly with the individual instances of such shapes. This depends on Hegel's view that conscious Spirit or subjectivity is itself exhaustively analysable in terms of the three conceptual moments of universality, specificity, and singularity, and that it represents, in fact, merely an extreme form of these three notional functions, a severance or an alienation of them from one another which is, of course, inseparable from their fruitful and necessary coming-together. For Hegel does not believe in the subject as being some detached, substantival entity standing in varying relations to other substantival entities which are its objects. The subject is, as said in the *Encyclopaedia*, the active or self-active universal,

the universal in a peculiar form in which it distinguishes itself from what is specific and individual, from what is perhaps given sensibly, and yet goes forth from itself and interprets and controls what thus confronts it objectively. In so doing, moreover, it makes its objects its own, and is thereby enabled to return to self and to achieve consciousness of self. (See *Phenomenology* §18 (p. 20), also *Encyclopaedia* §§20-3.) The thinking Ego is, further, in another place (*Phenomenology* §235 (pp. 178-9)) closely connected and in fact identified, much as by Kant in the Transcendental Deduction, with the category or categories used in the synthetic constitution of objects by the understanding, and, at the end of the *Phenomenology*, the conceptualization of all objects, and their subjection to universals, is not seen as different from the imposition on them of the *form of self* (*Phenomenology* §803 (p. 560)). The subject or Ego is thus for Hegel not what we ordinarily understand by a personal thinker, but the logical function of universality in a peculiar sort of detachment from its species and instances. The mind for Hegel, as for Aristotle, is thus the place of forms, a bustling Agora where such forms are involved in endless transactions and conversations, and though it is by the intermediation of such forms that there is a reaching-out to their individual instances, they none the less enjoy a relative independence there, a detachment in the thought-ether, that they never enjoy elsewhere. Universals, of course, on Hegel's view, enjoy a sunken, implicit existence in natural objects (see *Encyclopaedia* §24), and they also enjoy some sort of being *beneath* the surface of natural objects, as the essences or forces which explain them (*Phenomenology* §152 (p. 117)). They are also, in the *Logic*, given as having a status as 'pure essentialities' or as 'notional shadows' without sensuous concretion, in some sense prior to the existence of nature and finite spirit. But however much universals, and that Universal of all Universals, the Idea, may exist apart from subjects, in any ordinary sense of the latter, the fact remains that they achieve their full development and truth in the self-consciousness of Spirit, in which all universal patterns of logical and natural being are reactivated and resumed.

The life then of conscious Spirit, whether in the *Phenomenology of Spirit* or the later *Philosophy of Spirit*, is arguably only a series of phases in which one or other of the moments of the Notion

is detached, as subjective, from the rest, which are thereby extruded into objectivity, and which are then again reintegrated with the moments remaining in the subject, again extruded and again reintegrated in an endlessly developing rhythm. Those who know Hegel well, and are aware of the profound connections of the *Phenomenology* with the later system (which is in fact all there in the Jena writings), will know how mistaken are all those who think of the *Phenomenology* as merely a contribution to existential phenomenology, to which the later system is largely irrelevant. From first to last Hegel conceived everything in terms of the self-active *Begriff* and *Idee*, and his thought is as remote from the personally concerned thought of the existentialists as from that of the grandiose suprapersonal Ego of Fichte. These types of thought can, of course, be found encapsulated in Hegel if one likes to look for them, since he includes what he transcends and even includes what he will transcend once his epigoni have formulated it. (Compare, for example, his dialectical anticipations of Mill's views on induction and of the logical atomism of Wittgenstein and Russell.) But what Hegel brings in as a phase in an ongoing dialectic is not, of course, his last word on a subject.

One more word before we begin our introductory survey of the actual content of the *Phenomenology*. Since the *Phenomenology* studies a particular path from immediate sense-experience to all-grasping *Wissenschaft* which is also the path distilled in Hegel's experience from the previous experiences of the World Spirit, there will be much in that path that would be illuminated by knowledge of the personal history of Hegel: we ought to know why he was impressed by certain notional entailments and affinities and not by others. In part we do have considerable light on this topic. We understand, for example, how the love between him and his sister Christina caused him to stress the role of sisters in ethical life, we understand his interest in the *Antigone* from his schoolboy studies at Stuttgart, and we understand his interest in the French Enlightenment and Revolution from the provincial position of continental Germany: both historical phases counted for much less in Britain. There are also difficult allusions in his treatment of the Unhappy Consciousness which Rosenkranz convincingly illuminated. But there remains much in the *Phenomenology* which is enigmatic, and one

cannot always see why the route to Absolute Knowledge should wind through just these peculiar thickets. Hegel was in fact a writer of literary genius, and one swayed in his choice of words by a burgeoning unconscious. Once he departed from the dispiriting atmosphere of Berne and Frankfurt, and ceased writing such relatively dull, much over-studied writing as he produced there, an *afflatus* seized him in the Jena lecture-rooms, an *afflatus* perhaps unique in philosophical history, which affected not only his ideas but his style, and which makes one at times only sure that he is saying something immeasurably profound and important, but not exactly what it is. (I am in this position, despite help, regarding the two intelligible worlds in the section on Force and Understanding.) To comment on Hegel fully would therefore require the same sort of psychological and metapsychological treatment that has long been practised on an essentially rapt man like Shakespeare or on such a Gallic genius as Rimbaud or Mallarmé. Despite the sensitive work of Jean Hyppolite, we are far from having anything like a really full commentary on the *Phenomenology*. The general remarks that I shall now make will therefore yield only a very inadequate prefatory illumination.

We shall begin our treatment of the *Phenomenology* with the Introduction, ignoring the beautiful and famous Preface, which was in fact only added when the book was complete, and which was meant to introduce not only the *Phenomenology*, but the whole system. The point of the Introduction is simply to give a preliminary conception, justified only when the work would be complete, as to *how* a study of the shapes of mind leading one on from immediate experience to what claimed to be scientific knowledge could succeed in dissipating doubt as to the real possibility of the whole venture. Might not the finally corrected shape which emerged from such a process be as remote from things 'as they in themselves are' as the first, uncorrected, immediate shape? And how could the projected work abolish Kant's view that an examination of human knowledge only shows, not that such knowledge can really reach some standpoint where 'the Absolute' or 'the Thing in Itself' will be accessible to it, but that this is for ever and in itself impossible, that there are and must be aspects of things that we can indeed conceive negatively, or perhaps have beliefs about, but of which we can

never have knowledge? Hegel's criticism of this critical view of knowledge is simply that it is self-refuting, that it pronounces, even if negatively, on the relation of conscious appearances to absolute reality, while claiming that the latter must for ever transcend knowledge. To this self-refuting view Hegel opposes the view that the distinction between what things in themselves are, and what things only are for consciousness or knowledge, must itself be a distinction drawn within consciousness, that the former can be only the corrected view of an object, while the latter is merely a view formerly entertained but now abandoned as incorrect. The progress of knowledge will then consist in the constant demotion of what appeared to be the absolute truth about the object to what now appears to be only the way that the object appeared to consciousness, a new appearance of absolute truth taking the former's place.

Hegel, however, assumes that this progress *must* have a final term, a state where knowledge need no longer transcend or correct itself, where it will discover itself in its object and its object in itself, where concept will correspond to object and object to consciousness (see §80 (p. 69)). Such a conception might seem to go too far, for surely an endless inadequacy of knowledge to its object would not destroy all meaning and validity in such knowledge, nor would this vanish were there to be aspects of things of which, as Kant held, we could only frame negative, regulative conceptions, but of which we could never have definite knowledge? Hegel will, however, marvellously *include* in his final notion of the final state of knowledge the notion of an endless progress that can have no final term. For, he conceives that, precisely in seeing the object as an endless problem, we forthwith see it as not being a problem at all. For what the object in itself is, is simply to be the other, the stimulant of knowledge and practice, which in being for ever capable of being remoulded and reinterpreted, is also everlastingly pinned down and found out being just what it is. The implication of all this is that the teleological view of objectivity as being intrinsically destined to be interpreted and controlled by consciousness will prove, on a sufficiently deep examination, to be so wholly appeasing and satisfying that no shadow of the hidden or inexplicable will remain to haunt us. We shall then be in a fit state to investigate the essentialities of being as set forth in the Logic, and the sub-

sequent self-externalization of these essentialities in the philosophies of Nature and Spirit. Whether this Hegelian view of the role of the object as a mere inspirer of spiritual effort is valid may of course be questioned: there would certainly seem to be obscurities, inconsequences, and dysteleologies in our world which demoralize, rather than stimulate, spiritual effort. We shall not, however, consider these contemporary depressants, which Hegel, as a German Romantic, could not have envisaged.

The Introduction in its final paragraphs (§§86-9 (pp. 71-5)) makes the further important point that the lessons that consciousness learns in its continued experience of objects are not for it a continuous course of lessons: it conceives that it is constantly passing to some new and unrelated object, when it is really only seeing its previous object in some novel, critical light. It is not, for example, aware, as previously said, that the consciousness of an order of mutually conscious persons is what was implicit in the awareness of laws, forces, and other essentialities behind the phenomena of nature: it is *we*, the phenomenological students, who see the deep notional continuity in what is for it a kaleidoscope of objects. It is important, in what follows, that we should always distinguish between the actual transitions occurring in conscious experience and the *logical* transitions that the phenomenologist elicits from these latter.

In Section A on Consciousness Hegel explores three relations of conscious subjectivity to its object: the *Sense-certainty* which merely confronts an object in what seems to be its rich individuality without making anything definite of it, the Perception where it begins to distinguish properties or qualities in the immediately given, but is unable to integrate them in the unity of the perceived thing, and finally the Understanding, where the natures of things are seen as fixed patterns of mutual interference and interaction behind their manifest, phenomenal surface. Sense-certainty is dialectically flawed by its claim to qualitative richness and individual immediacy, since it is impossible to pin down the qualities which are thus felt to be rich and various or the individuality which is thus felt to be wholly unique. For in the flux of experience one quality is constantly yielding place to another, and it is impossible to seize what is individual by pointing gestures or by demonstrative words such

as 'This', 'Here', 'Now', 'I', etc., which are all irretrievably general in meaning. Perception, likewise, is dialectically flawed by its incapacity to integrate the separate characters it picks out with the unified individuality of the object to which it seeks to attribute them. Both lead on to Understanding, where the universal in terms of which immediacies are to be understood is both a complex pattern unifying a number of discriminable characters and also involves the distinction of the manifest and the dispositional, the latter being part and parcel of such notions as permanent nature, specific essence, force, and law. But the realm of the essential and dispositional is dialectically flawed by its inability to explain the comprehensive dovetailing of essential natures, forces, and laws into one another, so as to form only one system of interacting essentialities. It is by recognizing something akin to the explanatory unity imparted by conscious mind to all that it considers, that this dialectical flaw is removed, and that the consciousness of objects is replaced by self-consciousness or by a consciousness *of* consciousness. It is important to realize that the sensing, perceiving, understanding, and self-conscious mind does not perceive the logical connections which lead from each of these stages to the next. It is *we*, the phenomenologists, who perceive them. To consciousness itself there is simply a blurred, sensuous confrontation with unseizable, qualified particulars, which becomes clarified into a perception of things which in some manner mysteriously unite different aspects or characters, and which then becomes organized in the sense of a number of regularly recurrent 'natures' making dynamic impacts upon us and upon one another. From this the glance simply switches to the rational creatures around oneself, who are all interpreting the same objects, without identifying their interpretative acts with the interpretations embedded in things. It is the watching phenomenologist who discerns all these transitions, and who above all performs the difficult, non-formal transition from 'Things are interacting in a manner *X*' to '*We all* are understanding things as interacting in a manner *X*'.

From Consciousness, A, we have therefore jumped to B, Self-consciousness, where our object is now a conscious Ego, an actively functioning, categorically synthetic universal, looking about for fully specified and individualized contents to interpret

intellectually and to master practically (§177 (p. 140)). Practical desire which transforms the object is at this stage more important than intellectual interpretation.) But the active universality of the subject Ego is at first unwilling to see in the active Universality of the object Ego a just reflection of itself. It at first tries to demote the object Ego to one that will indeed recognize *it* as subject Ego, but whom *it* in its turn will *not* fully recognize as an active subject (§185 (p. 143)). This demotion of object Egos by subject Egos then inevitably leads to what Hegel calls a Life-and-death struggle: each subject wishes to be the sole centre of active universality and to risk all in asserting his claims. Such a policy, however, threatens to deprive each subject of the recognition he demands, and hence the struggle develops into one for a sovereign position among actively universal subjects, all others being wholly subordinated to this one (Lord and Bondsman). But this one-sided aspiration is also self-frustrating, since the recognition one receives from a pale reflex of oneself can be no true recognition, and will in fact impoverish the receiver, whereas the recognition the serf accords to his lord, and the work he does for him, will raise him to a far higher consciousness of active universality than the lord can ever enjoy. Obviously the flawed, imperfect universality where *every* subject desires sovereignty only for *himself* (the second occurrence of the variable not being independently quantified) necessarily corrects itself in the unflawed universality where *every* subject recognizes and promotes active universality in *every* subject, where all men equally recognize and co-operate with one another.

This stage must, however, at first be present as an inner ideal to which the particularity of interpersonal existence will not as yet conform: the world is not as yet so arranged that all can be servants and thus also lords to one another. The self-active universal therefore withdraws *stoically* into the empty abstract fortress of reason and virtue, or, recognizing this emptiness, into a similar impractically *sceptical* fortress which commits itself to nothing whatever, whether theoretical or practical. Finally we have an extreme, pathological form of spiritual withdrawal in which consciousness, unable to disengage itself from irrational particularity, simply identifies itself with the latter, and is then led to extrude the rational universality which is its true self into

a mystical, unattainable Beyond. Consciousness in this last pathology makes itself the universal serf, while the lord in his perfection becomes no one and dwells nowhere. Such a strained separation of moments that necessarily belong together cannot but break down. Consciousness must pass from a wallowing self-abasing mysticism to a *reasonable* frame of mind. It must see the world, in all its natural and social arrangements, as something to be known, enjoyed, and improved by all, since it embodies the same universality that is active in each subject. Here again we must stress that the logical sequence of phases from the Life-and-death-struggle to Reason is not a logical sequence for those who live through it. They pass from Hobbesian egoism to various forms of abstract intersubjectivity, then to a despair which locates all shared universality infinitely above and beyond themselves, and then on to a confidence born from the sheer absurdity of such despair, all without seeing the secret logical links which link one such attitude to another.

The next section of the *Phenomenology* (§§231–437), devoted to various forms of *Vernunft* or Reasonableness, gets off, after a short discussion of the Hegelian meaning of ‘idealism’ (§§231–40 (pp. 175–82))—as a philosophy which discovers the same universality in the world as in subjective thought—to a consideration of various forms of scientific empiricism and experimentation. (This is not the same as the projections of the Understanding studied in §§132–65 (pp. 102–29), since the scientific understanding is now conscious and confident, even if obscurely, of its own methodological procedures.) We start with the observational study of nature, in which the universal in the mind divines its own presence in the world, and is guided by an ‘instinct of reason’ to see what that presence may in detail involve. Hegel goes into a long discussion of various forms of observational description and classification, and the passage from these to the formulation of laws which involve unmanifest and dispositional factors. The discovery of such laws is wholly successful in the inorganic realm, but can only be partially successful in the organic realm, where all laws are laws of tendency, and involve contingencies introduced by that ‘universal individual’, the Earth, as well as all the systematic indefinitenesses of teleology. The observational urge therefore directs itself inward to the true home of self-determining universality, and in-