

【英汉对照全译本】

THE PHENOMENOLOGY OF MIND

精神现象学

[德]黑格尔 著

(二)

中国社会科学出版社

【中国哲学史译丛】

THE DISCOVERY OF MIND

精神现象学

（德文原版）

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王 诚 曾 琼 译

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The Absolute is Subject; the meaning of this statement. The sphere and element of systematic Knowledge; the course by which consciousness rises to this stage constitutes the Phenomenology of Mind.

The transformation of figurative presentations and familiar ideas into thoughts; and these again into notions. To what extent is the Phenomenology of Mind negative, or how far does it contain falsity? Historical and Mathematical truth. Nature of Philosophical truth, and its Method; objections to schematizing formalism.

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科学认识总论

真理在其中被认为是概念的要素;它的真实形态是一个科学建构起来的体系。当代精神文化的地位和看法。知识的原则并不是知识的完成:反对形式主义。

绝对即是主体这个命题的含义。系统知识的范围和要素:意识借以上升到构成精神现象学这个阶段的过程。

表象和常识向思想的转化;然后又转化为概念。精神现象学否定的程度,或者说它包含了多少谬误?历史的数学的真理。自然哲学的真理及其方法:反对框架化的形式主义。

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C. Free Concrete Mind

(AA) REASON

V. Certainty And Truth Of Reason

With the thought which consciousness has laid hold of, that the individual consciousness is inherently absolute reality, consciousness turns back into itself. In the case of the unhappy consciousness, the inherent and essential reality is a “beyond” remote from itself. But the process of its own activity has in its case brought out the truth that individuality, when completely developed, individuality which is a concrete actual mode of consciousness, is made the negative of itself, i. e. the objective extreme;—in other words, has forced it to make explicit its self-existence, and turned this into an objective fact. In this process it has itself become aware, too, of its unity with the universal, a unity which, seeing that the individual when sublated is the universal, is no longer looked on *by us* as falling outside it, and which, since consciousness maintains itself in this its negative condition, is inherently in it as such its very essence. Its truth is what appears in the process of synthesis — where the extremes were seen to be absolutely held

第三部 自由具体的精神

(AA) 理 性

第五章 理性的确实性和真理性

当意识抓住了个别意识自身即是绝对现实性这一思想时,意识就带着它返回到自身。就苦恼的意识而言,固有的和本质的现实性乃是它自身遥遥相对的“彼岸”。但是它自己的活动过程已经在自身内得出了这样的真理:它将完全发展了的个别性,或者说作为一个具体现实的意识形态的个别性,当作它自己的否定物,即当作客观的极端;换句话说,它被迫将它的自我存在外在化,并转化成一个客观的事物。意识在这个过程中,也自觉到它与这个共相或普遍的东西形成了一个统一,这个统一在我们看来,已不再落于意识之外,因为被扬弃了的个别性就是这个共相或普遍的东西,同时,由于意识既然将自身保持在它的这个否定条件之中,这个统一对意识而言,就是它的本质。它的真理性就是那在合成的过程中出现的东西,即是在绝对分立的极端中被视

apart—as the middle term, proclaiming to the unchangeable consciousness that the isolated individual has renounced itself, and to the individual consciousness that the unchangeable consciousness is no longer for it an extreme, but is one with it and reconciled to it. This mediating term is the unity directly aware of both, and relating them to one another; and the consciousness of their unity, which it proclaims to consciousness and thereby to itself, is the certainty and assurance of being all truth.

From the fact that self-consciousness is Reason, its hitherto negative attitude towards otherness turns round into a positive attitude. So far it has been concerned merely with its independence and freedom; it has sought to save and keep itself for itself at the expense of the world or its own actuality, both of which appeared to it to involve the denial of its own essential nature. But *qua* reason, assured of itself, it is at peace so far as they are concerned, and is able to endure them; for it is certain its self is reality, certain that all concrete actuality is nothing else but it. Its thought is itself *eo ipso* concrete reality; its attitude towards the latter is thus that of *Idealism*. To it, looking at itself in this way, it seems as if now, for the first time, the world had come into being. Formerly, it did not understand the world, it desired the world and worked upon it; then withdrew itself from it and retired into itself, abolished the world so far as itself was concerned, and abolished itself *qua* consciousness—both the consciousness of that world as essentially real, as well as the consciousness of its nothingness and unreality. Here, for the first time, after the grave of its truth is lost, after the annihilation of its concrete actuality is itself done away with, and the individuality of consciousness is seen to be in itself absolute reality, it discovers the world as its own new and real world, which in its permanence possesses an interest for it, just as previously the interest lay only in its transitoriness. The subsistence of the world is taken to mean the actual presence of its own truth; it is certain of finding only

为中项的东西,它对不变的意识声明,孤立的个别的意识已经否定了它自身,而对个别的意识则声称,不变的意识已不再是它的一个极端,而是已与它和解为一。这个中项就是直接地认识到这两个极端并把它们相互联系在一起的统一;它对意识因而是对自己所声称的关于两个极端之统一的认识,就是它自身即一切真理这一确定性。

鉴于自我意识即是理性这个事实,那么它迄今对于他物的态度,就从否定的转为肯定的。过去,自我意识只是关注于它的独立与自由;它曾为了拯救和保持自身,不惜以牺牲世界或它自己的实在性为代价,将这两者都视为它自己的本质性的否定物。但是,现在作为理性,它自身既有了保证,它也就与它们之间实现了和平,并且能够容忍它们,因为它现在确定它自己即是现实性,或者说确定一切具体的实在不是别的,正是它自己。它的思想本身直接就是具体的现实性;因而它对于后者的态度也就是唯心主义对于后者的态度。当它以这样的态度看待自身以后,仿佛世界现在才第一次对它形成了。此前,它完全不理解这个世界,它对世界欲求过,改造过;然后从这世界撤出,退回到自身,取消这世界就是它自身所关注的,并将作为意识的自身一并取消,将关于世界即本质实在的意识和关于世界的虚无性和不真实性的认识,一并予以取消,予以否定。在此,在它的真理性之坟墓丧失以后,在它的具体实在性消灭了它对自己的否定以后,而意识的个别性成了自在的绝对现实性以后,它才第一次发现这个世界就是它自己的全新而真实的世界,它对这个世界的永恒存在才有了兴趣,犹如先前它的兴趣只在于这世界的转瞬即逝。因为世界的持续存在对它来说意味着它自己的真理性之真实呈现;它确定在那里发

itself there.

Reason is the conscious certainty of being all reality. This is how Idealism expresses the principle of Reason. Just as consciousness assuming the form of reason immediately and inherently contains that certainty within it, in the same way idealism also directly proclaims and expresses that certainty. I am I in the sense that the I which is object for me is sole and only object, is all reality and all that is present. The I which is object to me here is not what we have in self-consciousness in general, nor again what we have in free independent self-consciousness; in the former it is merely empty object in general, in the latter, it is merely an object that withdraws itself from other objects that still hold their own alongside it. In the present instance, the object-ego is object which is consciously known to exclude the existence of any other whatsoever. Self-consciousness, however, is not merely from its own point of view (*für sich*), but also in its very self (*an sich*) all reality, primarily by the fact that it becomes this reality, or rather demonstrates itself to be such. It demonstrates itself to be this by the way in which first in the course of the dialectic movement of “meaning” (*Meinen*), perceiving, and understanding, otherness disappears as implicitly real (*an sich*); and then in the movement through the independence of consciousness in Lordship and Servitude, through the idea of freedom, sceptical detachment, and the struggle for absolute liberation on the part of the self-divided consciousness, otherness, in so far as it is only subjectively for self-consciousness, vanishes for the latter itself. There appeared two aspects, one after the other; the one where the essential reality or the truly real had for consciousness the character of (objective) existence, the other where it had the character of only being (subjectively) for consciousness. But both were reduced to one single truth, that what is or the real *per se* (*an sich*) only is so far as it is an object for consciousness, and that what is for consciousness is also objectively real. The consciousness, which is this truth, has forgotten the process by which this result has been reached; the pathway thereto lies behind it. This consciousness

现的只是它自身。

理性就是确定意识即是一切现实性这个有意识的确定性。唯心主义就是这样表述理性的法则的。正如以理性的形式出现的意识直接地和内在地在自身内包含了那种确定性,同样的,唯心主义也直接地声称和表示出那种确定性。我即是我,意思是说,作为我的对象的“我”是唯一的对象,是一切现实性和一切现在。作为我的对象之“我”,在这里既不是我们在一般的自我意识里所拥有的那种对象,也不是我们在自由独立的自我意识里所拥有的对象;在前者中,它只是一个一般的空洞的对象,而在后者中,它只是一个从其他仍然与它并存着的对象中撤回自身的对象。在当前的例子中,对象之自我是自觉地知道如何把任何其他对象排斥在外的对象。然则,自我意识不仅自视为一切现实性,而且本身即是一切现实性,之所以如此,根本原因在于它变成了这个现实性,或者毋宁说它证明了它就是这种现实性。它是循着这条道路来证明它自己的:首先,作为自在之物的他物,消失于“意谓”、知觉和知性的辩证运动过程之中;然后,仅为自我意识而存在的他物,为自我意识,而使自己消失于通过主奴意识的独立、自由思想、怀疑的解除、分裂的意识之绝对解放斗争等种种运动过程之中。这里出现了两方面的运动,前后相继,此起彼伏;在一方面,本质的现实性或真理对于意识具有(客观的)存在的特性,而另一方面,本质的现实或真理具有只为意识而(主观的)存在的特性。但是这两个最终都归结为一个唯一的真理,即存在的或自在的东西只有作为意识的对象时才是存在的,而那为意识而存在的东西也就是客观存在的真实。作为这个真理的这个意识,已经忘记了它达到这个结

comes on the scene directly in the form of reason; in other words, this reason, appearing thus immediately, comes before us merely as the *certainty* of that truth. It merely gives the assurance of being all reality; it does not, however, itself *comprehend* this fact; for that forgotten pathway by which it arrives at this position is the process of comprehending what is involved in this mere assertion which it makes. And just on that account any one who has not taken this route finds the assertion unintelligible, when he hears it expressed in this abstract form—although as a matter of concrete experience he makes indeed the same assertion himself.

The kind of Idealism which does not trace the path to that result, but starts off with the bare assertion of this truth, is consequently a mere assurance, which does not understand its own nature, and cannot make itself intelligible to any one else. It announces an intuitive certainty, to which there stand in contrast other equally intuitive certainties that have been lost just along that very pathway. Hence the assurances of these other certainties are equally entitled to a place alongside the assurance of that certainty. Reason appeals to the self-consciousness of each individual consciousness: I am I, my object and my essential reality is ego; and no one will deny reason this truth. But since it rests on this appeal, it sanctions the truth of the other certainty, viz. there is for me an other; an other than “I” is to me object and true reality; or in that I am object and reality to myself, I am only so by my withdrawing myself from the other altogether and appearing alongside it as an actuality.

Only when reason comes forward as a reflexion from this opposite certainty does its assertion regarding itself appear in the form not merely of a certainty and an assurance but of a truth—and a truth not alongside others, but the only truth. Its appearing directly and