



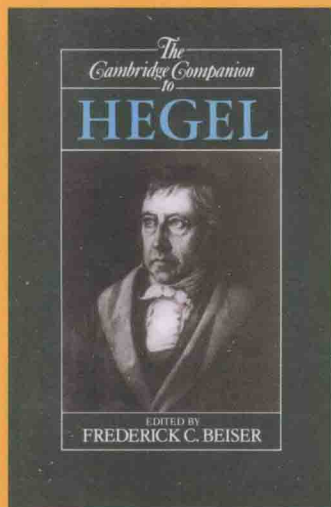
英文版

剑桥哲学研究指针

The Cambridge Companion to Philosophy

黑格尔

弗雷德里克·C·拜塞尔 编



Hegel

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Edited by Frederick C. Beiser

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剑桥哲学研究指针

出版说明

生活·读书·新知三联书店自 20 世纪 80 年代中期以来一向重视引介西方现当代学术著作，在著译界朋友大力支持下，我店陆续刊行综合性文库和专题性译丛若干套，对近二十余年中国学术思想的建设发展起到了积极的作用。

三联书店现在以英文原版形式引进出版“剑桥哲学研究指针”，其主旨则在于便利国内读者和研究者翻阅查考，掌握西方学术研究的最新动态。“剑桥哲学研究指针”是英国剑桥大学出版社 20 世纪 90 年代刊行的大型学术参考书，面世之后，好评如潮，影响巨大，自 1992 年至今已出版六十余种。这套书以大哲学家为中心线索，辅以若干时期的哲学主题及哲学流派，由出色当行的学者出任主编，邀集各领域专家组成国际化的学者队伍，专门撰写文章，综述研究状况，缕列文献目录；各书的编辑方针清晰，体例完备周密，内容丰富，资料充足，是很好的西方哲学研究指南读物。如原出版者所说：“这套书的目的之一，乃是针对艰深而富有挑战性的哲学家著作，帮助读者打消畏难心理”，对哲学有兴趣的非专业读者和学生，由此可获得权威有效的方便指引；专家和深入研究者由此则可概览各种解释与分析的新进展。

在 21 世纪中国社会和思想文化创造性发展的大背景下，这套书或将有助于中国读者深入勘察有关西方思想传统的各种不断演变的诠释，形成权衡取舍的批判性视野，并逐步确立中文学术界自身的看法。这是我们引进出版这套书的深层期望所在。

三联书店编辑部

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Each volume of this series of companions to major philosophers contains specially commissioned essays by an international team of scholars, together with a substantial bibliography, and will serve as a reference work for students and nonspecialists. One aim of the series is to dispel the intimidation such readers often feel when faced with the work of a difficult and challenging thinker.

Few thinkers are more controversial in the history of philosophy than Hegel. He has been dismissed as a charlatan and obscurantist, but also praised as one of the greatest thinkers in modern philosophy. No one interested in philosophy can afford to ignore him. This volume provides the most comprehensive and up-to-date survey of Hegel's output. It considers all the major aspects of his work: epistemology, logic, ethics, political philosophy, aesthetics, philosophy of history, philosophy of religion. Special attention is devoted to problems in the interpretation of Hegel: the unity of the *Phenomenology of Spirit*; the value of the dialectical method; the status of his logic; the nature of his politics. A final group of chapters treats Hegel's complex historical legacy: the development of Hegelianism and its growth into a left- and a right-wing school; the relation of Hegel and Marx; and the subtle connections between Hegel and contemporary analytic philosophy.

New readers and nonspecialists will find this the most convenient, accessible guide to Hegel currently in print. Advanced students and specialists will find a conspectus of recent developments in the interpretation of Hegel.

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Introduction: Hegel and the problem of metaphysics

Few thinkers in the history of philosophy are more controversial than Hegel. Philosophers are either for or against him. Rarely do they regard him with cool detachment, weighing his merits and faults with strict impartiality. Hegel has been dismissed as a charlatan and obscurantist, but he has also been praised as one of the greatest thinkers of modern philosophy. As a result of these extreme views, Hegel has been either completely neglected or closely studied for decades.

Whether we love or hate Hegel, it is difficult to ignore him. We cannot neglect him if only because of his enormous historical significance. Most forms of modern philosophy have either been influenced by Hegel or reacted against him. This is true not only of Marxism and existentialism – the most obvious cases in point – but also of critical theory, hermeneutics and, if only in a negative sense, analytic philosophy. Hegel remains the watershed of modern philosophy, the source from which its many streams emanate and divide. If the modern philosopher wants to know the roots of his own position, sooner or later he will have to turn to Hegel.

Hegel demands our attention for more than historical reasons. If we consider any fundamental philosophical problem, we find that Hegel has proposed an interesting solution for it. He claimed that his system provides the only viable middle path between every philosophical antithesis. He held that it preserves the strengths, and cancels the weaknesses, of realism and idealism, materialism and dualism, relativism and absolutism, skepticism and dogmatism, nominalism and Platonism, pluralism and monism, radicalism and conservatism. Indeed, the more we study Hegel the more we find that his system seems to accommodate every viewpoint and to anticipate every objec-

tion. Of course, it is at least arguable that Hegel solved any of these problems. But can we safely ignore his claims to do so? Hegel's sheer presumption challenges us to make a closer study of his philosophy.

But if Hegel is important, he is also problematic. The Hegel renaissance, which began in the 1960s and continues today, has still not removed him from all suspicion. One of the chief reasons Hegel remains suspect lies with his notorious obscurity, which has put him at odds with the premium placed upon clarity in contemporary philosophy. Another, more important reason is Hegel's apparent indulgence in metaphysics, a subject that has been much discredited by the legacy of Kant and positivism. Hegel seems to fly in the face of every stricture upon the limits of knowledge, blithely speculating about such obscure entities as "spirit" and "the absolute." This image of the irresponsible metaphysician began with Russell's famous contention that Hegel's entire system rests upon a few elementary logical blunders.¹

Not only contemporary philosophers have difficulty coming to terms with Hegel's metaphysics: Hegel scholars also remain deeply divided over its status and worth. Broadly speaking, there have been two antithetical approaches to Hegel's metaphysics. There is first of all the traditional historical approach, which accepts Hegel's metaphysics as a *fait accompli*, and which attempts to explain it by describing its relations to its historical antecedents. For example, Hegel's metaphysics is described as "inverted Spinozism," "dialectical neo-Thomism," or "monistic Leibnizianism." This approach can be found mainly in the older German studies of Hegel, especially those by Dilthey, Haym, Haering, Rosenkranz, and Kroner. Opposed to the historical approach is the more-modern positivistic approach, which tends to dismiss Hegel's metaphysics as a form of mysticism or speculation, but which values him for his many ideas in the fields of epistemology, ethics, politics, and aesthetics. According to this modern approach, we can find much of "philosophical significance" in Hegel, but it has nothing to do with his metaphysics, which is only the "mystical shell" of the "rational core." This approach to Hegel can be found in the Marxist tradition, in the Frankfurt school, and also in those recent studies that regard Hegel's philosophy simply as a form of "categorical analysis."²

Both of these approaches suffer from obvious difficulties. If the historical approach lacks a philosophical perspective, virtually invit-

ing us to suspend our critical faculties, the positivistic approach has an anachronistic or tendentious conception of Hegel's "philosophical significance," relegating almost 90 percent of the actual Hegel to the dustbin of history. Apart from their separate difficulties, both approaches suffer from a common shortcoming: they fail to see that Hegel himself regarded metaphysics as a very problematic undertaking in need of legitimation, and that he accepted the Kantian challenge to metaphysics, insisting that "any future metaphysics that is to come forward as a science" must be based upon a critique of knowledge.

The main task of this introduction is to address the chief problem confronting the understanding and evaluation of Hegel's philosophy: the problem of metaphysics. It will do so by examining, if only in rough outline, Hegel's defense of metaphysics, his response to the Kantian challenge. If we investigate Hegel's own justification of metaphysics, we will be able to avoid the pitfalls of the traditional approaches to Hegel. We will not have to accept his metaphysics as a *fait accompli*, nor will we have to reject it as mysticism or speculation. Rather, we will be able to appraise it on its own merits, seeing whether it really does meet the Kantian challenge. The chief advantage of this approach is that we should be able to produce an interpretation of Hegel that is neither obscurantist nor reductivist, that neither regards his metaphysics as speculation about the supernatural nor reduces it to mere categorical analysis.

Any introduction to Hegel's metaphysics should answer four basic questions. 1) What does Hegel mean by "metaphysics"? 2) What does he mean by "the absolute"? 3) Why does he postulate the existence of the absolute? 4) How does he justify the attempt to know it in the face of Kant's critique of knowledge?

Before we examine Hegel's defense of metaphysics, we need some account of what he means by "metaphysics." The term is notoriously vague and ambiguous. It can refer to several different kinds of discipline: to an ontology, a study of the most general predicates of being; to a theology, a study of the highest being; or to a cosmology, a study of the first principles and forces of nature. Rather than defining his use of the term, however, Hegel refuses to adopt it. When he does use the term, it is almost always in a negative sense to refer to the antiquated doctrines and methods of the rationalist tradition,

the metaphysics of Descartes, Leibniz, and Wolff, which had been discredited by Kant's critique of knowledge.³ The term "metaphysics" had fallen into disrepute by the early 1800s, as Hegel himself noted,⁴ so reviving it would have been impossible without invoking negative connotations. Nevertheless, even if Hegel avoided the term, he had a conception of philosophy that can only be described as "metaphysical." In his early Jena years, and indeed throughout his career, Hegel saw the purpose of philosophy as the rational knowledge of the absolute.⁵ This conforms to one of the classical senses of the term "metaphysics," a sense given to it by Kant in the *Critique of Pure Reason*: the attempt to know the unconditioned through pure reason.⁶

If we define metaphysics as the knowledge of the absolute, we are still far from a clear understanding of its purpose and nature. For, to address our second question, what does Hegel mean by "the absolute"? Although Hegel himself never provides a simple definition of the term, one is given by his former philosophical ally, F.W.J. Schelling. According to Schelling, the absolute is that which does not depend upon anything else in order to exist or be conceived.⁷ Both in its existence and essence, the absolute is independent of, or unconditioned by, all other things. In other words, the absolute is *causi sui*, that whose essence necessarily involves existence. The historical antecedent of this concept is Spinoza's definition of substance in the *Ethics*: "By substance, I mean that which is in itself, and is conceived through itself; in other words, that of which a conception can be formed independently of any other conception."⁸ Making no secret of his debt to Spinoza, Schelling readily followed his definition by calling the absolute "the infinite substance" or, less eloquently, "the in-itself" (*das An-sich*).

Schelling and Hegel did not hesitate to draw Spinozistic conclusions from this definition of substance. Like Spinoza, they argued that only one thing can satisfy this definition: the universe as a whole. Since the universe as a whole contains everything, there will be nothing outside it for it to depend upon; for anything less than the universe as a whole, however, there will be something outside it in relation to which it must be conceived. With these Spinozistic arguments in mind, Schelling wrote in his 1800 *Presentation of My System of Philosophy*: "The absolute is not the cause of the universe but the universe itself."⁹ Hegel too embraced Spinoza's conclusions. As

late as the 1820s, he paid handsome tribute to the Spinozistic conception of the absolute: "When one begins to philosophize one must be first a Spinozist. The soul must bathe itself in the aether of this single substance, in which everything one has held for true is submerged."¹⁰

If we keep in mind Schelling's and Hegel's Spinozistic conception of the absolute, we can avoid some of the vulgar misconceptions surrounding their metaphysics. According to one common conception, metaphysics is a form of speculation about supernatural entities, such as God, Providence, and the soul. Such a conception has nothing to do with Schelling's and Hegel's metaphysics, however, for their metaphysics does not concern itself with a specific kind of entity. Their absolute is not a kind of thing, but simply the whole of which all things are only parts. No less than Kant, then, Schelling and Hegel warn against the fallacy of hypostasis, which treats the absolute as if it were only a specific thing.¹¹ Schelling and Hegel also insist that their metaphysics has nothing to do with the supernatural. Their conception of metaphysics is indeed profoundly naturalistic. They banish all occult forces and the supernatural from the universe, explaining everything in terms of natural laws.¹² They admired Spinoza precisely because of his thoroughgoing naturalism, precisely because he made a religion out of nature itself, conceiving of God as nothing more than the *natura naturans*.

It would be a mistake, however, to conceive of Schelling's and Hegel's metaphysics in purely Spinozistic terms. In the early 1800s Schelling developed a conception of the absolute as "subject-object identity" a conception whose ultimate meaning is *anti*-Spinozistic. What Schelling meant by describing the absolute as "subject-object identity" is *apparently* Spinozistic: the mental and physical, the subjective and objective, are only different attributes of a single infinite substance. Nevertheless, Schelling gave this doctrine a further meaning that would have made Benedictus turn in his grave. Contrary to Spinoza's rigidly mechanistic conception of the universe, Schelling conceived of the single infinite substance in vitalistic and teleological terms. Following Herder,¹³ who insisted on breathing life into Spinoza's dead and frozen universe, Schelling saw substance as living force, "the force of all forces" or "primal force." According to Schelling's *Naturphilosophie*,¹⁴ all of nature is a hierarchic manifestation of this force, beginning with its lower degrees of organization and development in minerals, plants, and animals, and ending

with its highest degree of organization and development in human self-consciousness. The absolute is not simply a machine, then, but an organism, a self-generating and self-organizing whole.

Schelling thought he had good reason to conceive of the absolute in organic rather than mechanical terms. Only an organic conception of nature, he argued, agreed with all the latest results of the new sciences. The recent discoveries in electricity, magnetism, and biology made it necessary to conceive of matter in more dynamic terms. Rather than regarding matter as static, so that it acts only upon external impulse, Schelling felt it necessary to see it as active, as generating and organizing itself. Spinoza's more mechanical conception of the absolute was, then, only the product of the sciences of his day, which were now obsolete. Schelling also saw his vitalism as the solution to a problem that had haunted philosophy ever since Descartes: how to explain the interaction between the mind and body. According to Schelling, the mind and body are not distinct kinds of entity, but simply different degrees of organization and development of living force. Mind is the most organized and developed form of matter, and matter is the least organized and developed form of mind. Such a theory, Schelling argued, avoids the pitfalls of both dualism and mechanistic materialism. Since living force has to be explained in teleological terms, the mind is not merely a machine; and since force embodies itself only in the activity of matter, it is not a ghostly kind of substance.

Hegel inherited this organic conception of the absolute from Schelling in the early 1800s, the period of their collaboration on the *Critical Journal of Philosophy* (1802–04). Hegel accepted the broad outlines of Schelling's conception of the absolute. He agreed with Schelling's definition of the absolute: that which has an independent essence and existence. He also followed Schelling in conceiving of the absolute in organic terms, so that the mental and physical are only its attributes or degrees of organization and development. Nevertheless, even during their collaboration, Hegel began to have serious doubts about some of Schelling's formulations of the nature of the absolute. In his *Presentation of My System, Bruno, and Philosophy and Religion*,¹⁵ Schelling sometimes spoke of the absolute as if it were nothing more than "subject-object identity," the single infinite substance or "the point of indifference" between the subjective and objective. But this limited way of speaking about the absolute