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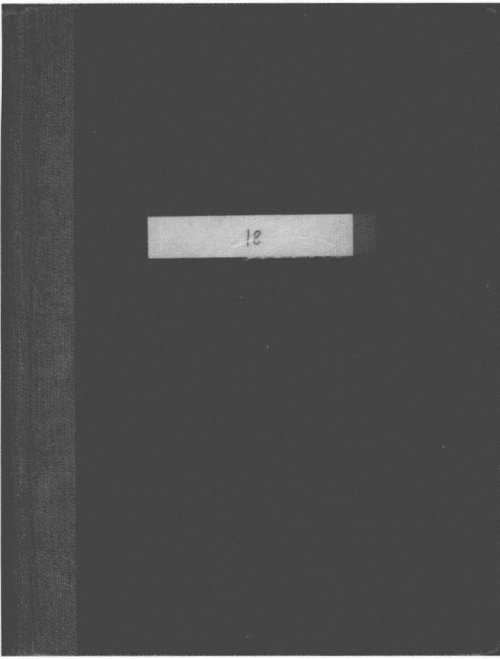
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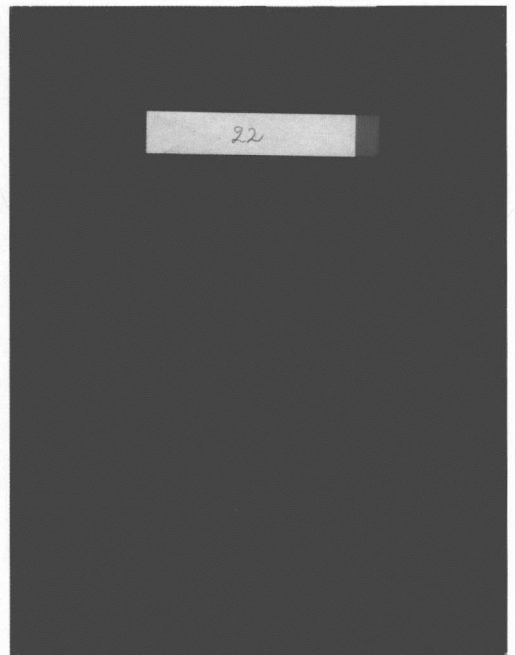
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(a selected page of no.145)

491. "De conditione, de conditione & conditione... Mark & Engel, in Deutsche Literatur, 1818, 5.
491. "De conditione, de conditione & conditione... Mark & Engel, in Deutsche Literatur, 1818, 5.
295. Mill, the Positive Philosophy of Auguste Comte: "and must be believed in before
he can be said on no account..." 296. To Mill it seems absurd that anyone could
experience fear unless the feeling be logically inferred from a subject capable of
thought; fear, he should argue, is not the result of a feeling of a feeling. "Pavore in
corpore de his fieri timor" (Theophrastus, III, 66); of Lucretius, Phaedria I, 486: "they
fear in reason of their own death" - "Quae timere timor"; Platonius, ff. 27;
Haldach, Metempsychosis, vol. 7, 478: "Platonius hoc ens, deinde de his
ideas an derivant from ignorance, fear, & calamity"; Cicero, De divinatione
I, 3, 3: "And the divinites, in my judgment, established such practices rather under
consideration of experience than of the divinites of reason." (Atque haec, ut ego
aspicere, praeteris rerum magis eventus moritur quam ratione docti pro-
vidunt). 297. In other connections, Mill is perfectly well aware of the social
importance of non-logical actions... e.g. On Liberty: "No one there is an as-
sured class or large portion of the population of the country emanate from the class
interested in the policy of class superiority." 300. Schol in Logic has worth; so
to with logical experimental science; the working of Reason may depend on a
part with another, although not, for example, 1312. Non-logical
actions are dependent, as tricks [devised by some individuals for deceit]... 313. Even
Polybius speaks of the religion of the Romans as originally in deliberate arti-
fice (Historiae, VI, 56, 8-12; of Livy, Ab urbe condita, I, 19, 4). 314. Similarly
Montesquieu in Despotisme sur le politique de Romains dans la Religion... 315.
Nathan Webster & Montesquieu speak of a spontaneous development of non-
logical conduct. 316. "The variety of their pretensions..." "Nemo enim creditur an
perhibere et commisso, iudicium in se habere con mente pura", i.e. the primitive
experience or evidence in ourselves!

● 第一四六本 内文
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● 第一四六本 封面
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8. 146 史記卷之八 梁孝王傳 梁孝王傳 梁孝王傳 梁孝王傳 梁孝王傳
ox. Jusseum Papirio (Grosoliaca Pratensis), musicina fiamminga.
appresentati qui alcuni v'erai sotto l' nome del Sammarco a tutti
parvero molto eccellenti; e furono laudati con le meraviglie ed
esclamazioni; poi, sapendovi per certo che erano di un altro, per-
sere subito la reputazione, e parvero men che mediocri. 8. Cent
andoci pur in presenza della signora Duchessa con mollette non piacque
mai ne fu estimato per buono, finché non si seppe che quella era compagnia
di di Jossquin de Noix. 1187 Non vi acciò che bevendo voi st'ora con
melissime v'ine, dicovate talor che era perfettissimo, talor insipidissimo? E
fuvate perché a voi era successo [di quelle che altri dicono] che era an due
vini...; e poi ancora che fu scoperta l'errore, per modo alcune non volente
credere: tanto fermamente era confessa, nata nell'innocenza vostra quella falsa
opinione, la qual però delle altre parve nascere... 8. 36. - Alcune
volte, pensando per quello esser agitati e fucati, in presenza d'onorate
donne, e spesso a quelle medicini, si mettano a di sporchi fucime e di-
vinate fucide; e quanto più le negano all'empire, tanto più si seugon
per cortegiani, e tuttavia ridono, e gelano da sé di così bella
vita, come lor pare avere... 1188 Spesse surtano giù per le scale, si dan
di legni, e di maffoni l'em l'altre nelle mani, mettano puppi di polvere
negli occhi, fermano narici e carali all'ora se fossi o giù di quella poppa
e tavola più, m'istate, saperi, gelatine, tutte di donne nel brutto; e poi
ridono; e di di queste cose se far più, quella per miglior affezione e
più gelante da si st'ora s'appoggia, e pagliano grandagreti gran glori.



* Il y eut à la cour de France des "noms du roi" jusqu'à Louis XIV on
 comptait par Breteau, nat. I de son que Louis XIV garda quelque temps. 246
 ** cf. supra, p. 152 No 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

les uns, les autres s'y contentent inutilement. "Je n'y jure, dit-il, et je
 n'y comprends rien; il ne s'agit que de faire qui ils s'abouchent et qui ils se
 parlent." Je vous dis, moi, que j'y vois clair et que j'y comprends tout. Ils
 ne sont pas les

87. Il ne semble que qui sollicite par les autres à la confiance d'un homme
 232. Un homme qui demande justice, et qu'en parlant on en ajoutant pour
 soi-même on a l'embarras et la pudence de celui qui demande, etc.

89. Dans cent ans, le monde sera encore en son entier; ce sera le
 même théâtre et les mêmes décorations; ce ne seront plus les mêmes acteurs.
 Tout ce qui se jouait sur une scène, ou ce qui s'attachait et se des-
 tachait sur un théâtre, tous ont disparu de depuis la scène. Il s'avance
 237. de si sur le théâtre d'autres hommes qui vont jouer dans une même
 pièce les mêmes rôles; ils s'évanouissent à leur tour; et ceux qui ne
 sont pas encore, un jour ne seront plus; de nouveaux acteurs ont pris leur
 place. Quel fond à faire sur un personnage de comédie! 240

101. La belle de la province, la cour de la ville, et la cour
 de la cour. Un esprit s'en va à la cour le zèle de la solitude et de
 la retraite. XX

Ch. IX. Des Grands
 256.
 1. La préférence du peuple en faveur des grands est si aveugle, et l'estime
 pour leur geste, leur visage, leur son de voix et leurs manières si gênée
 -les que, s'ils s'élevaient à être deus, cela ira à l'idolâtrie.
 2. Les grands [et les grands] cède leur femme chez, leurs riches ensemble-
 ment, leurs chiens, leurs chevaux, leurs singes, leurs nappes, leurs
 257. jours et leurs flatteurs; mais je leur envie le bonheur d'avoir à

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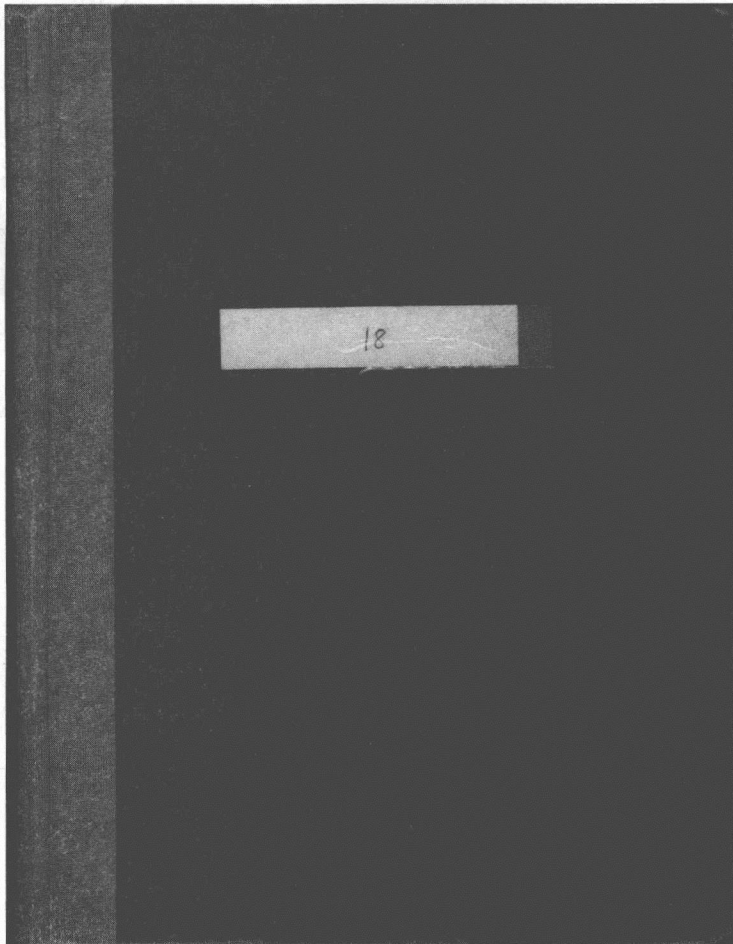
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Findlay, p. 330 on 'the cunning of reason'. T.H.S., June 11, 1976, p. 708 on the British opium traffic to reverse the adverse balance of trade with China: "the strange German missionary Karl Gutzlaff played an important role, on the grounds that the traffic would tend ultimately to the introduction of the gospel." A notable American missionary referred to English as verbal jorces as 'God's Sket & spoke of opium & thirty-two pistules a Steel instrument of the Divine Will.'

Leopold von Ranke, *Le Propos de la Conscience*, II, p. 423: "A quoi bon dire Grégoire et avoir salué dans la bataille de Valmy le début d'une ère nouvelle, si c'est pour se jeter dans le sédenéisme olympienne, dans la tiédeur placide, du fonctionnaire, qui éblouit la promission extraordinaire, en effet, du petit Caporal? A quoi bon jéséide Hegel, porter en soi l'Univers de la logique et de l'histoire, de l'art et de la religion, si c'est pour en sentir la vaine dans un empereur qui parle des Weltgeist zu Pford?"

Rosenberg on Hitler's assumption of the Chancellorship on 1 Jan. 1933: "On this day, it can be finally said, Hegel died" (*New Statesman*, 18 Feb. 1977, p. 219).

Maginalia, le grand V, III, 5. "Heteronomie des Zmoek". Albert L. Gabriel, *Art for Art's Sake*, pp. xxviii: "Technique, the inevitable companion of art, readily turns into its enemy if it grows over-conscious, it becomes dynamical"; pp. 231-2: "We have in our organism a sizeable amount of chalk, iron, water; but a bit of chalk, a lump of iron, a pocket of water, are diseased conditions. Similarly, technique, information, ideas & ideals of art are elements of strength if they are properly duly integrated; they become morbid symptom if they are alien matter imbedded in the living flesh. As Ortega y Gasset put it, a work of art may hold much 'sociology in solution'."

Richard F. Lamm, *Studies in Rebellion*, p. 74: "That Belinstroyfundin Hegel was the worship of the power of history, which turns every actual historical moment into an ideal, & which Modern man has vulgarized in the delectable practice of adapting himself to circumstances": "Whatever happens is inevitable in virtue of 'dialectical necessity'."

P. A. Schilpp, ed., *The Philosophy of Santayana*, p. 11: "That which repelled me in Hegel, Brown, etc. was the survival of a sort of forced optimism & fulfilment in a cruel & nasty world was nevertheless set up as the model of what ought to be. The duty of an honest moralist would have been either to die in quiet, or, in this mixed reality, the part, however small, that could be loved & chosen from the remnant, however large, which was to be rejected & denounced." George Eliot has Adam Bede declare: "Good come out of it!... That doan't alter the evil"

of Jean Vennegues: "La clef est la forme for des philosophes" of *DA* 32-33
 (Jean Paul, *Vorlesung des Aesthetik*, 1845) 19-10 5 + 6 (A. Thibaudet, *Reflexions*
 sur la Croix, p. 165).

J. N. Findlay, Hegel: A Re-Examination

17 a brief but rounded account. It provides a guiding thread through the tortuous intricacies of Hegel's principal writings. ¹⁸ Germany has fitted him into an uncontested place in its historic culture, high in the centre with Kant & above all faction & party. France has excelled all previous Hegelian studies in the objectivity, the scholarship & the illumination of M. Jean Hyppolite's excellent translation & commentary *Phénoménologie de l'Esprit de Hegel*. Despite his condemnation of Hegel, Kierkegaard's views might have come straight from one of Hegel's own phenomenological studies. ¹⁹ The wanton obscurity of his language & Hegel only acquired a tolerably lucid style after he had been lecturing for some years at Heidelberg & Berlin, & by then his 2 greatest philosophical works — *The Phenomenology of Spirit* & *The Science of Logic* — had been written. The absurd charge that Hegel was responsible almost solely for the atrocities of Hitlerism. ²⁰ The Hegelian Absolute is what is entirely present (*das durchaus Gegenwärtige*), what is on hand & actual, not something over above things or behind them (*etwas drüben und hinten*). It is not realized in a supramundane consciousness, nor in a timeless comprehensive vision, but in the creative activities & products of the artist, the faith & worship of the religious person & the systematic insights of the philosopher. ²¹ *The Philosophy of Nature* makes it plain that Hegel believed in the existence of natural objects long before the advent of life & consciousness in the world. ²² There is as much materialism in Hegel as in Marx — just as there is certainly a strong strain of teleological idealism in Marx. ²³ The purpose of Hegel is to see notions as embodying self-formed tendencies, sometimes conflicting, which other notions will bring out into the open. Self-contradiction is not necessarily negation & self-stultifying. ²⁴ The Marx continues for any
 ... I hate that talk o' people, as if there was a way o' makin' amends for everything

* cf. Emil Feyerabend: "Die Vernunft ist nur der durch die Phantasie erweiterte Verstand" (Gesam. Werke, ed. E. Rollett & A. Sauer, II, 144)

importance of Hegel lies in his recognition of the "open texture," the unclear corners of all living notions, the fact that they imply more than they clearly cover, & in the further fact that it is natural for them to more or develop in certain ways as soon as they are subjected to unwanted pressures.²⁷ Quite modern thought ascribes to the freezing & exaggerating of tendencies implicit in current usage to the Misunderstanding by philosophers of the fluid forms of our language, Hegel ascribes it to the "Understanding," the faculty of hard & fast abstract thought, which he opposes to the more fluid "Reason"; Witzgenstein: "Philosophy is a battle against the petrification of our understanding through the instruments of our speech" (Philosophical Investigations, I, 109). Hegel: "the battle of Reason consists in this, to overcome the rigidity which the Understanding has brought in" (Wallace, tr. of the Lesser Logic as the Logic of Hegel, p. 67).³⁰ In the Christian story of the Incarnation, Passion & Resurrection of Christ Hegel comes to see a personal expression of his central thesis: "But the living Spirit is not one that shuns death & keeps clear of destruction; it endures its death, & in death maintains its being."³² Postentire owes a debt to the students on whose notes the published lectures on the Philosophy of Religion, the Philosophy of History, the Philosophy of Fine Art & the History of Philosophy: they show us Hegel untrammelled by the formidable cadence of his written style.³⁴ He distinguishes preliminary statements of initial presuppositions. The principles of his philosophy must, he holds, emerge in its systematic development: they must be its outcome rather than its foundation. The

Hegel's obituary dictum on Man's generative organs in Hegel Heine's
Ludwig Börne, Buch IV of Hegel, Philosophie der Geschichte, 1897

* of Schelling on "Subjekt-objektivierung" & "Selbstkaffirmation"
student, without any knowledge of the direction or goal of his reasoning, is lost
in the great wastes of repetitive explanations - 58. Spirit is the only reality,
but it must confront itself with something seemingly alien, in order to see
through its self-deception, to become aware that it is the only reality. And the
creation & truth of this strange deception is ³⁹ more essential necessary
to Spirit, which could have no being without it. "Spirit" means both the
object & the subject of "self-consciousness". It is what I refer to in the pronoun
"I", what I am aware of when... I am not merely absorbed in my
commerce with definite objects, but am also aware of myself as active in
dealing with them.

48 There is no page from past philosophy on which Hegel sets so much store as on Meister
Eckhart's account of the divine thought as a *vonno's vonno's* or thinking on thinking.
It is quoted at length at the end of the Encyclopaedia. He judges with approval
Meister Eckhart: "the eye with which God sees me is the eye with which I see
Him," 49 "my eye & His eye are one. In the meeting point of justice I am weighed in
God & He in me. If God were not, I should not be, & if I were not, He too would
not be" (Phil. of Religion, I, p. 228): Kant's "transcendental self-consciousness"
is undoubtedly an ancestor of Hegel's Spirit, but it is from Fichte's Ego that
the Hegelian notion of Spirit principally derives. 50 The Ego posits objects or a
resistant environment (Anstoss) because it requires resistance (Anstoss)
to elicit its own activities. *

60 The kind of thought characteristic of a deductive system is the Understanding,
a thought distinguished by great fixity & definiteness of notions it cuts off

the corners of our ideas, all the fine penumbra by which they shade into other ideas, or imply them without plainly including them: it also checks the tendency of our ideas & principles to shift & transform themselves into other ideas & principles when faced with unwonted cases or questions. Having cut out our ideas in this manner, it proceeds to play various neat games with them, which are entirely successful just because their counterparts of standard shapes, & fit perfectly into each other. The depreciating Understanding goes back to Kant. The sciences & practical arts all involve understanding in their initial abstractions, & would be impossible without it. They must deal with their subject-matter from a peculiar, single standpoint, & must dismiss all other considerations as irrelevant. ⁶¹ Understanding is for Hegel the principle of all bourgeois virtues, the quality that makes a man stick to the duties of his calling. "The cultivated man is not satisfied with anything nebulous & indefinite, but seizes on objects in their definiteness, whereas the uncultivated man vacillates hither & yon..." (Wallace, p. 145). In *Phenomenology* (Baillie, p. 93) there is a passage in which Hegel even waxes lyrical in praise of the Understanding with its "amazing power of the negative" in separating "the merely accidental". Understanding is the beginning of philosophy. ⁶² Philosophy, having separated off aspects from the continuum of the unanalysed, must again allow these aspects to "pass over into one another." ⁶³ Moore's emphatic quotation from Butler, "Enough is what it is & not another thing" — propounded to put an end to the "identities in difference" & the "organic unities" of the British idealists — is a typical expression.

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of Understanding. The dialectical aspect of thought is "the self-supersession of the fixed determinations of the Understanding"; "their inward tendency to go out of themselves" (Wallace, p. 147). One-sided abstractions demand to be complemented by alternative abstractions which are often as out of the field as complementary. Dialectic becomes a reflective shuttling to & fro between notions known to be interdependent & correlative.⁶⁵ Hegel attributes dialectical process to "the world"; to the heavenly bodies & political affairs (Wallace, pp. 148-50). Contradiction is the motive force of the world, & it is absurd to say that contradictions are unthinkable (Wallace, p. 223).⁶⁶ Dialectic is only a "moment" in philosophical thinking. If it overcomes the hard- & fast notions & fixed prescriptions of the Understanding, it must itself be overcome in the higher thought of Reason or "Speculative Thought," which succeeds in unifying or reconciling unalloyed contradictions. If the Understanding has separated off & opposed blankly, such pairs of concepts as "What appears to the senses" & "What exists in reality," "What pertains to something intrinsically" & "What pertains to something in relation to other things," etc., then the function of Reason is to integrate such notions into new unities, whose truth will be shown to require each of these to be necessary conditions of each other.⁶⁷ The speculative or reasonable attitude in philosophy marks a thinking return to the unthinking reasonableness of ordinary language & speech, as this had been before it was disrupted & fixed by the action of the Understanding. "As for its content, the reasonable is so like the exclusive property of philosophy that it is rather present in all human beings" (Wallace, pp. 152-3). The disharmonies & contradictions are overcome only

* These occur in groups of three, the 3rd category being in a sense a combination of the two previous ones, e.g. "Limitation" comprises "Reality" & "Negation" (cf. T. X. Szung, *Structuralism & Hermeneutics*, pp. 10-14 on the comparison of "Binary distinction" (contradiction) & "Ternary opposition" (Contradiction) in Leibniz, Hegel, & ^{etc.} Schlegel in the sense that they are seen to be necessary conditions of a reasonable world, & so, in a sense, not overcome at all. ⁶⁸ We are reminded of those photographs in which several successive ball-positions are projected on the same film. Reason sees together what in Dialectic are separate & incompatible. A dialectical rhythm essentially involves a tripling of stages. ⁶⁹ Hegel thinks it was one of the main merits of Kant to have rediscovered this ancient duplicity & to have used it in drawing up his list of categories. Fichte had already read the triadic scheme into Kant & treated these relations in a series of three-fold movements (thesis, antithesis & synthesis). The terms "thesis", "antithesis" & ⁷⁰ "synthesis", so often used in explications of Hegel's doctrine, are in fact not frequently used by Hegel: they are much characteristic of Fichte. ⁷¹ The triads of Hegel's system vary vastly in their make-up. In some the second member of the triad is the direct & obvious contrary of the first (e.g. Being vs Nothing, Essence vs Appearance); in others the opposition is of a much less extreme character (e.g. Whole & its Parts). In some triads the 3rd member is an obvious choice as mediating between the other two (e.g. Measure synthesises Quality & Quantity). ⁷² In other cases the third member is merely one of the things in which the first two members could be united (e.g. Ground is said to mediate Identity with Difference). In yet other cases the reconciling functions of the third member are not at all obvious (e.g. Teleology reconciles the Mechanical & the Chemical, or the Unhappy that no religion emerges out of Stoicism & Scepticism). There are many more triads in which the 3rd member emerges out of the 2nd member alone.