

**G. W. F. HEGEL**

**THE PHENOMENOLOGY**

**OF MIND**

VOLUME TWO

TRANSLATED, WITH AN INTRODUCTION  
AND NOTES BY  
J. B. BAILLIE

CHINA SOCIAL SCIENCES PUBLISHING HOUSE  
CHENGCHENG BOOKS LTD.

**(BB)**

**SPIRIT**

## SPIRIT<sup>1</sup>

In the preceding section there is analysed the attempt on the part of individuality to operate as its own legislator and judge of laws holding for individuals. Individuality may claim the privilege of enunciating laws universal in character but having their source and inspiration solely in the single individual. Such laws can at best only be regulative and cannot be constitutive of the substance of individuality; for the substance of individuality necessarily involves other individuals within it. In short individuality is itself only realized as a part of a concrete whole of individuals: its life is drawn from common life in and with others. To attempt to enunciate laws from itself as if it could create the conditions of its own inherent universality can only issue in one result: laws are furnished without the content which gives those laws any meaning, or else the laws and the content remain from first to last external to one another. But if laws are purely formal, they cease to be "laws", i.e. constitutive conditions of individuality. Hence the attempt above described is sure to break down by its own futility. What is wanted to give the laws meaning is the concrete substance of social life: and when this concrete substance is provided *ipso facto* the attempt of individuality to create laws disappears, for these laws are already found in operation in social life. Only such laws have reality. But this involves the further step that individuality is only realized, only finds its true universal content, in and with the order of a society. Here alone is individuality what it is in truth, at once a particular focus of self-consciousness, and a realization of universal mind. This condition where individuality is conscious of itself only in and with others, and conscious of the common life as its own, is the stage of spiritual existence. Spiritual existence and social life thus go together. The following section begins the analysis of this phase of experience, which extends from the simplest form of sociality—the Family—up to the highest experience of universal mind—Religion.

The immediately succeeding section may be taken as the keystone of the whole arch of experience traversed in the *Phenomenology*. Here it is pointed out that all the preceding phases of experience have not merely been preparing the way for what is to follow, but that the various aspects, hitherto treated as separate moments of experience, are in reality abstractions from the life of concrete spirit now to be discussed and analysed.

It is noteworthy that from this point onwards the argument is less negative in its result either directly or indirectly, and is more systematic and constructive. This is no doubt largely because hitherto individual mind as such has been under review, and this is an abstraction from social mind or spiritual existence.

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<sup>1</sup> The term "Spirit" seems better to render the word "*Geist*" used here, than the word "mind" would do. Up to this stage of experience the word "mind" is sufficient to convey the meaning. But spirit is mind at a much higher level of existence.

## VI

### SPIRIT

REASON is spirit, when its certainty of being all reality has been raised to the level of truth, and reason is *consciously* aware of itself as its own world, and of the world as itself. The development of spirit was indicated in the immediately preceding movement of mind, where the object of consciousness, the category pure and simple, rose to be the notion of reason. When reason "observes", this pure unity of ego and existence, the unity of subjectivity and objectivity, of for-itself-ness and in-itself-ness—this unity is immanent, has the character of implicitness or of being; and consciousness of reason *finds itself*. But the true nature of "observation" is rather the transcendence of this instinct of *finding* its object lying directly at hand, and passing beyond this unconscious state of its existence. The directly perceived (*angeschaut*) category, the thing simply "found", enters consciousness as the self-existence of the ego—ego, which now knows itself in the objective reality, and knows itself there as the *self*. But this feature of the category, viz. of being for-itself as opposed to being—immanent—within—*itself*, is equally one-sided, and a moment that cancels itself. The category therefore gets for consciousness the character which it possesses in its universal truth—it is self-contained essential reality (*an und fürsichseyendes Wesen*). This character, still abstract, which constitutes the nature of absolute fact, of "fact itself", is the beginnings of "spiritual reality" (*das geistige Wesen*); and its mode of consciousness is here a formal knowledge of that reality, a knowledge which is occupied with the varied and manifold content thereof. This consciousness is still, in point of fact, a particular individual distinct from the general substance, and

either prescribes arbitrary laws or thinks it possesses within its own knowledge as such the laws as they absolutely are (*an und für sich*), and takes itself to be the power that passes judgment on them. Or again, looked at from the side of the substance, this is seen to be the self-contained and self-sufficient spiritual reality, which is not yet a consciousness of its own self. The self-contained and self-sufficient reality, however, which is at once aware of being actual in the form of consciousness and presents itself to itself, is Spirit.

Its essential spiritual being (*Wesen*) has been above designated as the ethical substance; spirit, however, is concrete ethical actuality (*Wirklichkeit*). Spirit is the *self* of the actual consciousness, to which spirit stands opposed, or rather which appears over against itself, as an objective actual world that has lost, however, all sense of strangeness for the self, just as the self has lost all sense of having a dependent or independent existence by itself, cut off and separated from that world. Being substance and universal self-identical permanent essence (*Wesen*), spirit is the immovable irreducible basis and the starting point for the action of all and every one; it is their purpose and their goal, because the ideally implicit nature (*Ansich*) of all self-consciousnesses. This substance is likewise the universal product, wrought and created by the action of each and all, and constituting their unity and likeness and identity of meaning; for it is self-existence (*Fürsichseyn*), the self, action. *Qua* substance, spirit is unbending righteous self-sameness, self-identity; but *qua* for-itself, self-existent and self-determined (*Fürsichseyn*), its continuity is resolved into discrete elements, it is the self-sacrificing soul of goodness, the benevolent essential nature in which each fulfils his own special work, rends the continuum of the universal substance, and takes his own share of it. This resolution of the essence into individual forms is just the aspect of the separate action and the

separate self of all the several individuals; it is the moving soul of the ethical substance, the resultant universal spiritual being. Just because this substance is a being resolved in the self, it is not a lifeless essence, but actual and alive.

Spirit is thus the self-supporting absolutely real ultimate being (*Wesen*). All the previous modes of consciousness are abstractions from it: they are constituted by the fact that spirit analyses itself, distinguishes its moments, and halts at each individual mode in turn. The isolating of such moments presupposes spirit itself and requires spirit for its subsistence, in other words, this isolation of modes only exists within spirit, which is existence. Taken in isolation they appear as if they existed as they stand. But their advance and return upon their real ground and essential being showed that they are merely moments or vanishing quantities; and this essential being is precisely this movement and resolution of these moments. Here, where spirit, the reflexion of these moments into itself, has become established, our reflexion may briefly recall them in this connexion: they were consciousness, self-consciousness, and reason. Spirit is thus *Consciousness* in general, which contains sense-certainty, perception and understanding, so far as in analysing its own self it holds fast by the moment of being a reality objective to itself, and by abstraction eliminates the fact that this reality is its own self objectified, its own self-existence. When again it holds fast by the other abstract moment produced by analysis, the fact that its object is its own self become objective to itself, is its self-existence, then it is *Self-consciousness*. But as immediate consciousness of its inherent and its explicit being, of its immanent self and its objective self, as the unity of consciousness and self-consciousness, it is that type of consciousness which has Reason: it is the consciousness which, as the word "have" indicates,

has the object in a shape which is implicitly and inherently rational, or is categorized, but in such a way that the object is not yet taken by the consciousness in question to have the value of a category. Spirit here is that consciousness from the immediately preceding consideration of which we have arrived at the present stage. Finally, when this reason, which spirit "*has*", is seen by spirit to be reason which actually *is*, to be reason which is actual in spirit, and is its world, then spirit has come to its truth; it *is* spirit, the essential nature of ethical life actually existent.

Spirit, so far as it is the immediate truth, is the ethical life of a nation:—the individual, which is a world. It has to advance to the consciousness of what it is immediately; it has to abandon and transcend the beautiful simplicity of ethical life, and get to a knowledge of itself by passing through a series of stages and forms. The distinction between these and those that have gone before consists in their being real spiritual individualities (*Geister*), actualities proper, and instead of being forms merely of consciousness, they are forms of a world.

The living ethical world is spirit in its truth. As it first comes to an abstract *knowledge* of its essential nature, ethical life (*Sittlichkeit*) is destroyed in the formal universality of right or legality (*Recht*). Spirit, being now sundered within itself, traces one of its worlds in the element of its objectivity as in a crass solid actuality; this is the realm of Culture and Civilization; while over against this in the element of thought is traced the world of Belief or Faith, the realm of the Inner Life and Truth (*Wesen*). Both worlds, however, when in the grip of the notion—when grasped by spirit which, after this loss of self through self-diremption, penetrates itself—are thrown into confusion and revolutionized through individual Insight (*Einsicht*), and the general diffusion of this attitude, known as

the "Enlightenment" (*Aufklärung*). And the realm which had thus been divided and expanded into the "present" and the "remote beyond", into the "here" and the "yonder", turns back into self-consciousness. This self-consciousness, again, taking now the form of Morality (the *inner moral* life) apprehends itself as the essential truth, and the real essence as its actual self: no longer puts its world and its ground and basis away outside itself, but lets everything fade into itself, and in the form of Conscience (*Gewissen*) is spirit sure and certain (*gewiss*) of itself.

The ethical world, the world rent asunder into the "here" and the "yonder", and the moral point of view (*moralische Weltanschauung*), are, then, individual forms of spirit (*Geister*) whose process and whose return into the self of spirit, a self simple and self-existent (*fürsichseyend*), will be developed. As these attain their goal and final result, the actual self-consciousness of Absolute Spirit will make its appearance and be their outcome.



## A

### OBJECTIVE SPIRIT<sup>1</sup>—THE ETHICAL ORDER<sup>2</sup>

Spirit, in its ultimate simple truth, is consciousness, and breaks asunder its moments from one another. An act divides spirit into spiritual substance on the one side, and consciousness of the substance on the other; and divides the substance as well as consciousness. The substance appears in the shape of a universal inner nature and purpose standing in contrast to itself *qua* individualized reality. The middle or mediating term, infinite in character, is self-consciousness, which, being *implicitly* the unity of itself and that substance, becomes so, now, explicitly (*für sich*), unites the universal inner nature and its particular realization, raises the latter to the former and acts *ethically*: and, on the other hand, brings the former down to the latter and carries out the purpose, the substance presented merely in thought. In this way it brings to light the unity of its self and the substance, and produces this unity in the form of its "work", and thus as actual concrete fact (*Wirklichkeit*).

When consciousness breaks up into these elements, the simple substance has in part acquired the attitude of opposition to self-consciousness; in part it thereby manifests in itself the very nature of consciousness, which consists in distinguishing its own content within itself—manifests it as a world articulated into its spheres. The substance is thus an ethical being split up into distinct elemental forms, a human and a divine law. In the same way, the self-consciousness appearing over against the substance assigns itself, in virtue of its inner nature, to one of these powers, and, *qua* involving knowledge, gets broken up into ignorance of what it is doing on the one hand, and knowledge of this on the

<sup>1</sup> Der wahre Geist.

<sup>2</sup> Sittlichkeit.

other, a knowledge which for that reason proves a deception. It learns, therefore, through its own act at once the contradictory nature of those powers into which the inner substance divided itself, and their mutual overthrow, as well as the contradiction between its knowledge of the ethical character of its act and what is truly and essentially ethical, and so finds *its own* destruction. In point of fact, however, the ethical substance has by this process become actual concrete self-consciousness: in other words *this* particular self has become self-sufficient and self-dependent—(*An- und Fürsichseyenden*), but precisely thereby the ethical order has been overthrown and destroyed.

## THE ETHICAL WORLD: LAW HUMAN AND DIVINE: MAN AND WOMAN

The first step in the analysis of spirit is to take spirit as a realized actual social order, immediately given as a historical fact, and present directly to the minds of the individuals composing it. This is social life as an established routine of human adjustments, where the natural characteristics and constitution of its moral individuals are absorbed and built into the single substance of the living social whole. It is spirit as an objectively embodied whole of essentially spiritual individuals, without any consciousness of opposition to one another or to the whole, and with an absolute unbroken sense of their own security and fulfilment within the substance of social mind. It is spirit at the level of naïve acquiescence in the law and order of conventional life.

But such a self-complete type of experience has various levels of realization. It cannot exist except through the union of opposing elements; and the central principle of all experience, self-consciousness, which assumes here such a concrete form, has abundant material on which to exercise its function of creating and uniting distinctions. The first level is determined by the fact that the substance of social life is constituted out of the quasi-natural phenomena of human genus and species, of race and nationality, on the one hand, and the purely natural element of specialized individual sex on the other. These two aspects go together; the sex-relations of individuals maintain race and nationality, the nation lives in and through its sexually distinct individuals. The social order as an order is realized and maintained in the medium of these elements. The fact that this order is an order of universal mind gives it a permanence, an inviolability, an absoluteness, which are inseparable from it, so inseparable that the order is looked on as having its roots in the Absolute Mind, and as deriving its authority from it. The social order on this aspect consists of a divinely established and divinely sanctioned *régime*; the gods are the guardians of the city, of the hearth and the home. On the other hand the expression of this order varies, and is enunciated from time to time in the history of a community. The order in this sense is made by man; the law of the social order thus becomes a human law, determined by human conditions and human ends; it is a round of conventions and customs. These two forms of order are inseparable in the life of a community, and they subsist together and side by side at this level of social consciousness. They may lead to conflict in the life of the individual in the community, and have to be reconciled by force or otherwise; and they become associated and connected with the fundamental differences of individuality above referred to.

The analysis of this level of social life constituted as above furnishes the argument of the following section. With Hegel's treatment of the relationships holding between Husband and Wife, Parents and Children, Brothers and Sisters should be read Aristotle's discussion of social fellowship in *Eth. Nicom.* Bks. VIII, IX.

## THE ETHICAL WORLD: LAW HUMAN AND DIVINE: MAN AND WOMAN

THE simple substance of spirit, being consciousness, divides itself into parts. In other words, just as consciousness of abstract sensuous existence passes over into perception, so does immediate certainty of real ethical existence; and just as for sense-perception bare "being" becomes a "thing" with many properties, so for ethical perception a given act becomes a reality involving many ethical relations. For the former, again, the unnecessary plurality of properties concentrates itself into the form of an essential opposition between individual and universal; and still more for the latter, which is consciousness purified and substantial, the plurality of ethical moments is reduced to and assumes a twofold form, that of a law of individuality and a law of universality. Each of these areas or "masses" of the substance remains, however, spirit in its entirety. If in sense-perception "things" have no other substantial reality than the two determinations of individual and universal, these determinations express, in the present instance, merely the superficial opposition of both sides to one another.

Individuality, in the case of the subject (*Wesen*) we are here considering, has the significance of self-consciousness in general, not of any particular consciousness we care to take. The ethical substance is, thus, in this determination actual concrete substance, Absolute Spirit realized in the plurality of distinct consciousnesses definitely existing. It [this spirit] is the community (*Gemeinwesen*) which, as we entered the stage of the practical embodiment of reason in general, came before us as the absolute and ultimate reality, and which here comes objectively before itself in its true nature as a conscious ethical reality (*Wesen*), and as the essential reality for that mode of consciousness we

are now dealing with. It is spirit which is *for itself*, since it maintains itself by being reflected in the minds of the component individuals; and which is *in itself* or substance, since it preserves them within itself. *Qua* actual substance, that spirit is a Nation (*Volk*); *qua* concrete consciousness, it is the Citizens of the nation. This consciousness has its essential being in simple spirit, and is certain of itself in the actual realization of this spirit, in the entire nation; it has its truth there directly, not therefore in something unreal, but in a spirit which exists and makes itself felt.

This spirit can be named Human Law, because it has its being essentially in the form of self-conscious actuality. In the form of universality, that spirit is the law known to everybody, familiar and recognized, and is the everyday Customary Convention (*Sitte*); in the form of particularity it is the concrete certainty of itself in any and every individual; and the certainty of itself as a single individuality is that spirit in the form of Government. Its true and complete nature is seen in its authoritative validity openly and unmistakably manifested, an existence which takes the form of unconstrained independent objective fact, and is immediately apprehended with conscious certainty in this form.

Over against this power and publicity of the ethical secular human order there appears, however, another power, the Divine Law. For the ethical power of the state, being the movement of self-conscious action, finds its opposition in the simple immediate essential being of the ethical order; *qua* actual concrete universality, it is a force exerted against the independence of the individual; and, *qua* actuality in general, it finds inherent in that essential being something other than the power of the state.

We mentioned before that each of the opposite ways in which the ethical substance exists contains that

substance in its entirety, and contains all moments of its contents. If, then, the community is that substance in the form of self-consciously realized action, the other side has the form of immediate or directly existent substance. The latter is thus, on the one hand, the inner principle (*Begriff*) or universal possibility of the ethical order in general, but, on the other hand, contains within it also the moment of self-consciousness. This moment which expresses the ethical order in this element of immediacy or mere being, which, in other words, is an immediate consciousness of self (both as regards its essence and its particular thisness) in an "other"—and hence, is a *natural* ethical community—this is the *Family*. The family, as the inner indwelling principle of sociality operating in an unconscious way, stands opposed to its own actuality when explicitly conscious; as the basis of the actuality of a nation, it stands in contrast to the nation itself; as the *immediate* ethical existence, it stands over against the ethical order which shapes and preserves itself by work for universal ends; the Penates of the family stand in contrast to the universal spirit.

Although the ethical existence of the family has the character of immediacy, it is within itself an *ethical* entity, but not so far as it is the natural relation of its component members, or so far as their connexion is one immediately holding between individual concrete beings. For the *ethical* element is intrinsically universal and this relation established by nature is essentially just as much a spiritual fact, and is only ethical by being spiritual. Let us see wherein its peculiar ethical character consists.

In the first place, because the ethical element is the intrinsically universal element, the *ethical* relation between the members of the family is not that of sentiment or the relationship of love. The ethical element in this case seems bound to be placed in the

relation of the individual member of the family to the *entire* family as the real substance, so that the purpose of his action and the content of his actuality are taken from this substance, are derived solely from the family life. But the conscious purpose which dominates the action of this whole, so far as that purpose concerns that whole, is itself the individual member. The procuring and maintaining of power and wealth turn, in part, merely on needs and wants, and are a matter that has to do with desire; in part, they become in their higher object something which is merely of mediate significance. This object does not fall within the family itself, but concerns what is truly universal, the community; it acts rather in a negative way on the family, and consists in setting the individual outside the family, in subduing his merely natural existence and his mere particularity and so drawing him on towards virtue, towards living in and for the universal. The positive purpose peculiar to the family is the individual as such. Now in order that this relationship may be ethical, neither the individual who does an act nor he to whom the act refers must show any trace of contingency such as obtains in rendering some particular help or service. The content of the ethical act must be substantial in character, or must be entire and universal; hence it can only stand in relation to the entire individual, to the individual *qua* universal. And this, again, must not be taken as if it were merely in idea that an act of service furthered his entire happiness, whereas the service, taken as an immediate or concrete act, only does something particular in regard to him. Nor must we think that the ethical act, like a process of education, really takes him as its object, and, dealing with him as a whole, in a series of efforts, produces him as a kind of work; for there, apart from the purpose, which operates in a negative way on the family, the real act has merely a limited content. Finally, just as



little should we take it that the service rendered is a help in time of need, by which in truth the entire individual is saved; for such help is itself an entirely casual act, the occasion of which is an ordinary actuality which can as well be as not be. The act, then, which embraces the entire existence of the blood relation does not concern the citizen, for he does not belong to the family, nor does it deal with one who is going to be a citizen and so will cease to have the significance of a mere particular individual: it has as its object and content this specific individual belonging to the family, takes him as a universal being, divested of his sensuous, or particular reality. The act no longer concerns the living but the dead, one who has passed through the long sequence of his broken and diversified existence and gathered up his being into its one completed embodiment, who has lifted himself out of the unrest of a life of chance and change into the peace of simple universality. Because it is only as citizen that he is real and substantial, the individual, when not a citizen, and belonging to the family, is merely unreal insubstantial shadow.

This condition of universality, which the individual *as such* reaches, is mere being, death; it is the immediate issue of the process of nature, and is not the action of a conscious mind. The duty of the member of a family is on that account to attach this aspect too, in order that this last phase of being also (this universal being), may not belong to nature alone, and remain something irrational, but may be something actually *done*, and the right of consciousness be asserted in it. Or rather the significance of the act is that, because in truth the peace and universality of a self-conscious being does not belong to nature, the apparent claim which nature has made to act in this way may be given up and the truth reinstated.

What nature did in the individual's case concerns