



The Phenomenology Of Mind

G. W. F. Hegel



The Phenomenology Of Mind:

Phenomenology of Spirit Georg Wilhelm Friedrich Hegel, 1998 wide criticism both from Western and Eastern scholars

The Phenomenology of Mind Georg Wilhelm Friedrich Hegel, 2020-09-28 It is natural to suppose that before philosophy enters upon its subject proper namely the actual knowledge of what truly is it is necessary to come first to an understanding concerning knowledge which is looked upon as the instrument by which to take possession of the Absolute or as the means through which to get a sight of it The apprehension seems legitimate on the one hand that there may be various kinds of knowledge among which one might be better adapted than another for the attainment of our purpose and thus a wrong choice is possible on the other hand again that since knowing is a faculty of a definite kind and with a determinate range without the more precise determination of its nature and limits we might take hold on clouds of error instead of the heaven of truth This apprehensiveness is sure to pass even into the conviction that the whole enterprise which sets out to secure for consciousness by means of knowledge what exists per se is in its very nature absurd and that between knowledge and the Absolute there lies a boundary which completely cuts off the one from the other For if knowledge is the instrument by which to get possession of absolute Reality the suggestion immediately occurs that the application of an instrument to anything does not leave it as it is for itself but rather entails in the process and has in view a moulding and alteration of it Or again if knowledge is not an instrument which we actively employ but a kind of passive medium through which the light of the truth reaches us then here too we do not receive it as it is in itself but as it is through and in this medium In either case we employ a means which immediately brings about the very opposite of its own end or rather the absurdity lies in making use of any means at all It seems indeed open to us to find in the knowledge of the way in which the instrument operates a remedy for this parlous state for thereby it becomes possible to remove from the result the part which in our idea of the Absolute received through that instrument belongs to the instrument and thus to get the truth in its purity But this improvement would as a matter of fact only bring us back to the point where we were before If we take away again from a definitely formed thing that which the instrument has done in the shaping of it then the thing in this case the Absolute stands before us once more just as it was previous to all this trouble which as we now see was superfluous If the Absolute were only to be brought on the whole nearer to us by this agency without any chance being wrought in it like a bird caught by a limestick it would certainly scorn a trick of that sort if it were not in its very nature and did it not wish to be beside us from the start For a trick is what knowledge in such a case would be since by all its busy toil and trouble it gives itself the air of doing something quite different from bringing about a relation that is merely immediate and so a waste of time to establish Or again if the examination of knowledge which we represent as a medium makes us acquainted with the law of its refraction it is likewise useless to eliminate this refraction from the result For knowledge is not the divergence of the ray but the ray itself by which the truth comes in contact with us and if this be removed the bare direction or the empty place would alone be

indicated Meanwhile if the fear of falling into error introduces an element of distrust into science which without any scruples of that sort goes to work and actually does know it is not easy to understand why conversely a distrust should not be placed in this very distrust and why we should not take care lest the fear of error is not just the initial error As a matter of fact this fear presupposes something indeed a great deal as truth and supports its scruples and consequences on what should itself be examined beforehand to see whether it is truth It starts with ideas of knowledge as an instrument and as a medium and presupposes a distinction of ourselves from this knowledge More especially it takes for granted that the Absolute stands on one side and that knowledge on the other side by itself and cut off from the Absolute is still something real in other words that knowledge which by being outside the Absolute is certainly also outside truth is nevertheless true a position which while calling itself fear of error makes itself known rather as fear of the truth This conclusion comes from the fact that the Absolute alone is true or that the True is alone absolute It may be set aside by making the distinction that a knowledge which does not indeed know the Absolute as science wants to do is none the less true too and that knowledge in general though it may possibly be incapable of grasping the Absolute can still be capable of truth of another kind But we shall see as we proceed that random talk like this leads in the long run to a confused distinction between the absolute truth and a truth of some other sort and that absolute knowledge and so on are words which presuppose a meaning that has first to be got at With suchlike useless ideas and expressions about knowledge as an instrument to take hold of the Absolute or as a medium through which we have a glimpse of truth and so on relations to which all these ideas of a knowledge which is divided from the Absolute and an Absolute divided from knowledge in the last resort lead we need not concern ourselves Nor need we trouble about the evasive pretexts which create the incapacity of science out of the presupposition of such relations in order at once to be rid of the toil of science and to assume the air of serious and zealous effort about it Instead of being troubled with giving answers to all these they may be straightway rejected as adventitious and arbitrary ideas and the use which is here made of words like absolute knowledge as also objective and subjective and innumerable others whose meaning is assumed to be familiar to everyone might well be regarded as so much deception For to give out that their significance is universally familiar and that everyone indeed possesses their notion rather looks like an attempt to dispense with the only important matter which is just to give this notion With better right on the contrary we might spare ourselves the trouble of talking any notice at all of such ideas and ways of talking which would have the effect of warding off science altogether for they make a mere empty show of knowledge which at once vanishes when science comes on the scene

The Phenomenology of Spirit (The Phenomenology of Mind) (Hardcover) Georg W. F. Hegel, J. B. Baillie, 2018-05-04 This hardcover edition of Hegel's landmark work of philosophy contains the authoritative and respected translation of J B Baillie The Phenomenology of Spirit also known as The Phenomenology of Mind contains methodical discussions of Hegelian examination of mind and mental functioning In Hegelianist philosophy the notion of the spirit or mind commences with a consideration of the subjective i.e individual mind

After some contemplation however it is realised that this individual sort of mind is but the initial stage of the process the so called in itself stage The stage which follows this is that of the objective mind it is this type of mind that finds itself object of law morals and government This frames the condition of the mind when it is out of itself The final stage of the Hegelianist posit upon the mind is that of the absolute mind At this point the mind ascends above the constraints of the natural world and of mankind s institutions and laws

The Phenomenology of Mind G W F Hegel,2014-02-04 Originally published in 1910 this is a translation with introduction and notes of The Phenomenology of Mind by Hegel

The Phenomenology of Spirit (the Phenomenology of Mind) Georg Hegel,2016-07-06 This edition of Hegel s landmark work of philosophy contains the authoritative and respected translation of J B Baillie The Phenomenology of Spirit also known as The Phenomenology of Mind contains methodical discussions of Hegelian examination of mind and mental functioning In Hegelianist philosophy the notion of the spirit or mind commences with a consideration of the subjective i e individual mind After some contemplation however it is realised that this individual sort of mind is but the initial stage of the process the so called in itself stage The stage which follows this is that of the objective mind it is this type of mind that finds itself object of law morals and government This frames the condition of the mind when it is out of itself The final stage of the Hegelianist posit upon the mind is that of the absolute mind At this point the mind ascends above the constraints of the natural world and of mankind s institutions and laws It is at this high stage that concepts of art faith and philosophy have been birthed The concept of free thinking is here encountered that the mind may only be truly free and capable of itself when having separated from the worldly restrictions of everyday life this otherness is but binding upon the mind s true capacities and power This inexpensive yet high quality paperback edition of The Phenomenology of Spirit is designed to assist students scholars and enthusiasts who wish to gain insight into Hegel and his philosophy at little expense

The Phenomenology of Mind Hegel, G W F,2014-04-04 First published in 2002 Written in 1910 this book is Volume II of Hegel s the Phenomenology of Mind the VI of a series of seven volumes on his work A continuation from volume I it contains the topics of spirit ethical action spirit objective and the spirit n self estrangement Then develops into the area of enlightenment and superstition freedom and terror and then religion and absolute knowledge

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whole is a remarkable study of the mind's growth from its direct awareness to scientific philosophy proving to be a difficult yet highly influential and enduring work

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