

The Preface:

“...everything turns on grasping and expressing the True not only as *Substance*, but equally as *Subject*. At the same time it is to be observed that substantiality embraces the universal, or the *immediacy of knowledge* itself, as well as that which is *being* or immediacy for knowledge.” [17] [BB: Cf. [18], [25], [32], [37] (“Substance shows itself to be essentially Subject.”), [39] (“The substance is itself essentially the negative, partly as a distinction and determination of the content, and partly as a *simple* [process of] distinguishing, i.e. as self and knowledge in general...”), [54] (“substance is in itself or implicitly Subject”), and [65] (“essentially the True is Subject. As such it is merely the dialectical movement, this course that generates itself, going forth from and returning to, itself.”).]

“Further, the living Substance is being which is in truth *Subject*, or what is the same, is in truth actual only in so far as it is the movement of positing itself, or is the mediation of its self-othering with itself.” [18]

“This Substance is, as Subject, pure, *simple negativity*, and is for this very reason the bifurcation of the simple; it is the doubling which sets up opposition.

Only this self-restoring sameness, or this reflection in otherness within itself—not an *original* or *immediate* unity as such—is the True.

It is the process of its own becoming, the circle that presupposes its end as its goal, having its end also as its beginning; and only by being worked out to its end, is it actual.” [18]

“The True is the whole. But the whole is nothing other than the essence consummating itself through its development...

For mediation is nothing beyond self-moving selfsameness, or is reflection into self, the moment of the 'I' which is for itself pure negativity or, when reduced to its pure abstraction, *simple becoming*. The 'I', or becoming in general, this mediation, on account of its simple nature, is just immediacy in the process of becoming, and is the immediate itself.” [21]

Reason is purposive activity. [22]

- a) The result is the same as the beginning, only because the *beginning* is the *purpose*;
- b) The realized purpose, or the existent actuality, is movement and unfolded becoming; but
- c) it is just this unrest that is the self; and
- d) the self is like that immediacy and simplicity of the beginning because it is the result, that which has returned into itself, the latter being similarly just the self.
- e) And the self is the sameness and simplicity that relates itself to itself. [22]

“Already something thought, the content is the property of substance; existence [Dasein] has no more to be changed into the form of what is in-itself and implicit [Ansichseins], but only the implicit—no longer merely something primitive, nor lying hidden within existence, but already present as a recollection—into the form of what is explicit, of what is objective to self [Fursichseins].” [29]

“But the Life of Spirit is not the life that shrinks from death and keeps itself untouched by devastation, but rather the life that endures it and maintains itself in it. **It wins its truth only when, in utter dismemberment, it finds itself.**

It is this power, not as something positive...On the contrary, **Spirit is this power only by looking the negative in the face and tarrying with it.** This tarrying with the negative is the magical power that converts it [the negative] into being. This power is identical with what we earlier called **the Subject, which by giving determinateness an existence in its own element supersedes abstract immediacy**, i.e. the immediacy which barely is, and thus is **authentic substance: that being or immediacy whose mediation is not outside of it but which is this mediation itself.**” [32]

“**Determinate thoughts have the 'I', the power of the negative, or pure actuality, for the substance and element of their existence**, whereas sensuous determinations have only powerless, abstract immediacy, or being as such. Thoughts become fluid when pure thinking, this inner *immediacy*, recognizes itself as a moment...**by giving up** not only the fixity of the pure concrete, which the 'I' itself is, in contrast with differentiated content, but also **the fixity of the differentiated moments which, posited in the element of pure thinking, share the unconditioned nature of the 'I'. Through this movement the pure thoughts become Notions**, and are only now what they are in truth, self-movements, circles, spiritual essences, which is what their **substance** is.” [33]

“...**experience is the name we give to just this movement**, in which the immediate, the unexperienced, i.e. the abstract, whether it be of sensuous [but still unsensed] being, or only thought of as simple, becomes alienated from itself and then returns to itself from this alienation, and is only then revealed for the first time in its actuality and truth, just as it then has become a property of consciousness also.” [36]

“The disparity which exists in consciousness between the 'I' and the substance which is its object is the distinction between them, the *negative* in general.

...**Now although this negative appears at first as a disparity between the 'I' and its object, it is just as much the disparity of the substance with itself. Thus what seems to happen outside of it, to be an activity directed against it, is really its own doing, and Substance shows itself to be essentially Subject.**

Being is then absolutely mediated; it is a substantial content which is just as immediately the property of the 'I', it is self-like or the Notion.

With this the *Phenomenology of Spirit* is concluded.” [37]

To know something falsely means that there is a disparity between knowledge and its Substance. But **this very disparity is the process of distinguishing in general, which is an essential moment [in knowing]. Out of this distinguishing...comes their identity, and this resultant identity is the truth...Disparity, rather, as the negative, the self, is itself still directly present in the True as such.** [39]

This truth therefore includes the negative also, what would be called the false, if it could be regarded as something from which one might abstract. **The evanescent itself must, on the contrary, be regarded as essential, not as something fixed, cut off from the True...**

Appearance is the arising and passing away that does not itself arise and pass away, but is in itself, and constitutes actuality and the movement of the life of truth.

The True is thus a vast Bacchanalian revel, with not a one sober;

yet because each member collapses as soon as he drops out, the revel is just as much transparent and simple repose. Judged in the court of this movement, the single shapes of Spirit do not persist **any more than determinate thoughts do**, but they are as much positive and necessary moments, as they are negative and evanescent.

In the whole of the movement, seen as a state of repose, what distinguishes itself therein, and gives itself particular existence, is preserved as something that *recollects* itself, whose existence is self-knowledge, and whose self-knowledge is just as immediately existence. [47]

Science dare only organize itself by the life of the Notion itself. The **determinateness**, which is taken from the schema and externally attached to an existent thing, **is**, in Science, **the self-moving soul of the realized content**. The **movement** of a being that **immediately** is, consists partly in **becoming** an **other** than itself, and thus becoming its own immanent **content**; partly in **taking back into itself this unfolding** [of its **content**] or this existence of it, i.e. in making *itself* into a moment, and **simplifying** itself into something **determinate**. In the former movement, **negativity** is the **differentiating** and positing of *existence*; in this **return** into self, it is the becoming of the **determinate simplicity**.

It is in this way that the **content** shows that its **determinateness** is not received from something else, nor externally attached to it, but that it determines itself, and ranges itself as a moment having its own place in the whole. [53]

The determinateness seems at first to be due entirely to the fact that it is related to an *other*, and its movement seems imposed on it by an alien power; but having its otherness within itself, and being self-moving, is just what is involved in the simplicity of thinking itself; for this simple thinking is the self-moving and self-differentiating thought. It is its own inwardness, it is the pure Notion. Thus common thought [BB: representational thought] [Verständigkeit] too is a becoming, and, as this becoming, it is *reasonableness* [Vernünftigkeit]. [55]

...in speculative [begreifenden] thinking, as we have already shown, **the negative belongs to the content itself**, and is the *positive*, both as the *immanent movement* and determination of the **content**, and as the whole of this **process**.

Looked at as a result, **what emerges from this process is the determinate negative** which is consequently a positive content as well. [59]

Speculative [begreifendes] thinking behaves in a different way. Since **the Notion is the object's own self, which presents itself as the *coming-to-be of the object***, it is not a passive Subject inertly supporting the Accidents; it is, on the contrary, **the self-moving Notion which takes its determinations back into itself**. In this movement the passive Subject itself perishes; **it enters into the differences and the content, and constitutes the determinateness, i.e. the differentiated content and its movement, instead of remaining inertly over against it**. The solid ground which argumentation has in the passive Subject is therefore shaken, and **only this movement itself becomes the object**. [60]