

Hegel's *Introduction*

Part I:

1. Knowledge...tends to be regarded as the instrument with which one takes hold of the absolute or as the medium through which one discovers it. [PG §73]
2. [I]f knowledge is the instrument to take hold of the absolute essence, one is immediately reminded that the application of an instrument to a thing does not leave the thing as it is, but brings about a shaping and alteration of it. Or, if knowledge is not an instrument for our activity, but a more or less passive medium through which the light of truth reaches us, then again we do not receive this truth as it is in itself, but as it is in and through this medium. In both cases we employ a means which immediately brings about the opposite of its own end; or, rather, the absurdity lies in our making use of any means at all. [PG§73]
3. [This model]...presupposes notions *about knowledge* as an instrument and a medium, and also the notion that there is a *difference between ourselves and this knowledge*; but above all, it presupposes that the absolute *stands on one side* and that *knowledge*, though it is *on the other side*, for itself and separated from the absolute, is nevertheless something real. Hence it assumes that knowledge may be true despite its presupposition that knowledge is outside the absolute and therewith outside the truth as well. By taking this position, what calls itself the fear of error reveals itself as a fear of the truth. [PG §74]
4. Hegel's non-psychological conception of the conceptual understands as conceptual contentful whatever is articulated by relations of material incompatibility ("determinate negation") and material consequence ("mediation").
5. Hegel thinks that the idea of determinateness itself is to be understood in terms of standing in relations of incompatibility and consequence to other things that are determinate in the same sense. He endorses Spinoza's principle "Omnis determinatio est negatio."
6. *Modal* realism, the claim that some states of affairs necessitate others and make others impossible, the acknowledgment of laws of nature, entails *conceptual* realism: the claim that the way the world objectively is is conceptually articulated.
7. Bimodal hylomorphic conceptual realism says that one and the same conceptual content can take two different modal forms: alethic (on the side of knowable objects) and deontic normative (on the side of knowing subjects). These correspond to two different species of the genus *incompatibility* and *consequence*, one appropriate to states of affairs and properties, the other to commitments.
8. "When we say, and mean, that such-and-such is the case, we—and our meaning—do not stop anywhere short of the fact; but we mean: this—is—so." [Philosophical Investigations §95]

Part II

9. What we must understand is the sense in which, as Hegel says, which “consciousness provides itself with its own standard,” how “in what consciousness within its own self designates as the *in-itself* or the true, we have the standard by which consciousness itself proposes to measure its knowledge.” [PG §84] How is it that: “the difference between the *in-itself* and the *for-itself* is already present in the very fact that consciousness knows an object at all. Something is *to it* the *in-itself*, but the knowledge or the being of the object for consciousness is *to it* still another moment.” [PG §85]

10. What Hegel tells us is something *to* consciousness (using the dative “ihm”) is just the distinction between what things are *for* consciousness and what they are *in* themselves. I take it that what something is *for* consciousness is the content of a judgment: something that is *explicit*. By contrast, what things are *to* consciousness is a functional matter of how they are *implicitly* taken or practically treated by consciousness.

11. Consciousness is, on the one hand, consciousness of the object, and on the other, consciousness of itself; consciousness of what to it is the True, and consciousness of its knowledge of the truth. [PG §85]

12. The normative construal of representation teaches us that the role something must play in practice in order to be functioning as a reality that is represented by or appearing in a judgment is that of a normative *standard* for the assessment of its correctness. The “rational constraint condition” tells us that what serves as a *standard of assessment* of judgeable contents must be able to serve as a *reason* for the assessment.

13. Hegel’s term for the process by which new commitments are integrated into a constellation of old ones is ‘experience’ (Erfahrung).

14. Triangulation: In treating the two shape-commitments as materially incompatible (in the context of the collateral commitments to rigidity and shape-constancy), the subject is implicitly treating them as having a common subject: as being *about* one and the same object. For commitments to stick A being bent and to stick B being straight are *not* incompatible. It is only if it is the *same* stick to which one is attributing those incompatible properties that the resulting judgeable contents are incompatible with one another.

15. The first stage of the process that is the experience of error is *acknowledgment* of the material incompatibility of some commitments the subject has made.

The second, *rectification*, stage of the experience of error consists in doing what at the first stage one acknowledged one’s practical obligation to do: repair the acknowledged incompatibility by revising or rejecting some of the offending commitments. In relinquishing the bent-stick belief and retaining the straight-stick belief, the subject is treating the first as presenting a mere *appearance*, and the second as presenting the corresponding *reality*.

16. The triangulation point ensures that the rejected bent-stick judgment is practically construed not just as an appearance, but as an appearance *of* the reality presented by the retained commitment: One and the same represented thing, that appeared (was represented) as bent (the stick) has been revealed as really straight.

Part III:

17. Something is *to it the in-itself*, but the knowledge or the being of the object for consciousness is *to it* still another moment. It is upon this differentiation, which exists and is present at hand, that the examination [Prüfung] is grounded. And if, in this comparison, the two moments do not correspond, then it seems that consciousness will have to alter its knowledge in order to bring it into accord with the object. [PG §85]

18. In the alteration of the knowledge, however, the object itself becomes to consciousness something which has in fact been altered as well. For the knowledge which existed was essentially a knowledge of the object: with change in the knowledge, the object also becomes an other, since it was an essential part of this knowledge. Hence it comes to pass for consciousness that what had been to it the *in-itself* is not in itself, or, what was *in itself* was so only *for consciousness*. When therefore consciousness finds its knowledge not corresponding with its object, the object itself will also give way. In other words, the standard [Maßstab] of the examination is changed if that whose standard it was supposed to be fails to endure the course of the examination. Thus the examination is not only an examination of knowledge, but also of the standard used in the examination itself. [PG §85]

19. This *dialectical* movement, which consciousness exercises on its self—on its knowledge as well as its object—is, *in so far as the new, true object emerges to consciousness* as the result of it, precisely that which is called *experience*. [PG §86]

20. Consciousness knows *something*, and this object is the essence or the *in-itself*. But this object is also the *in-itself* for consciousness; and hence the ambiguity of this truth comes into play. We see that consciousness now has two objects; one is the first *in-itself* and the second is the *being-for-consciousness of this in-itself*. The latter seems at first to be merely the reflection of consciousness into its self, a representation, not of an object, but only of its knowledge of the first object. But, as already indicated, the first object comes to be altered for consciousness in this very process; it ceases to be the *in-itself* and becomes *to consciousness* an object which is the *in-itself only for it*. And therefore it follows that this, the *being-for-consciousness of this in-itself*, is the true, which is to say that this true is the *essence* or consciousness' new *object*. This new object contains the annihilation of the first; it is the experience constituted through that first object. [PG §86]

21. Hence it comes to pass for consciousness that what had been to it the *in-itself* is not in itself, or, what was *in itself* was so only *for consciousness*. [PG §85]

22. What the subject discovers is that what it had taken to express the way things really are (the stick is bent), actually only expresses an appearance. The role the bent-stick representation plays for consciousness, what it is to consciousness, has changed. It “becomes to consciousness an object which is the *in-itself only for it*.” The “new, true object” is the bent-stick representation revealed as erroneous, as a *misrepresentation* of what is now *to the subject* the way things really are: a straight stick. This representing is “true” not in the sense of representing

how things really are, but in the sense that what is now to consciousness is what *it* really is: a mere appearance, a misrepresenting. That is why “This new object contains the annihilation of the first; it is the experience constituted through that first object.”

23. In this presentation of the course of experience, there is a moment in virtue of which it does not seem to be in agreement with the ordinary use of the term “experience.” This moment is the transition from the first object and the knowledge of that object to the other object. Although it is said that the experience is made in *this other object*, here the transition has been presented in such a way that the knowledge of the first object, or the being-for-consciousness of the first in-itself, is seen to become the second object itself. By contrast, it usually seems that we somehow discover another object in a manner quite accidental and extraneous, and that we experience *in it* the untruth of our first Concept. What would fall to us, on this ordinary view of experience, is therefore simply the pure *apprehension* of what exists in and for itself. From the viewpoint of the present investigation, however, the new object shows itself as having come into being through an *inversion of consciousness* itself. [PG §87]

24. This way of observing the subject matter is our contribution; it does not exist for the consciousness which we observe. But when viewed in this way the sequence of experiences constituted by consciousness is raised to the level of a scientific progression. [PG §87]

25. As a matter of fact, the circumstance which guides this way of observing is the same as the one previously discussed with regard to the relationship between the present inquiry and skepticism: In every case the result which emerges from an untrue mode of knowledge must not be allowed to dissolve into an empty nothingness but must of necessity be grasped as the nothingness of *that whose result it is*, a result which contains what is true in the previous knowledge. Within the present context, this circumstance manifests itself as follows: When that which at first appeared as the object sinks to the level of being to consciousness a knowledge of the object, and when the *in-itself becomes a being-for-consciousness of the in-itself*, then this *is* the new object. [PG §87]