



G. W. F. Hegel

**The
Phenomenology
of Mind**

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Phenomenology Of Mind

Hegel, G W F



Phenomenology Of Mind:

The Phenomenology of Mind Georg Wilhelm Friedrich Hegel, 2020-09-28 In the case of a philosophical work it seems not only superfluous but in view of the nature of philosophy even inappropriate and misleading to begin as writers usually do in a preface by explaining the end the author had in mind the circumstances which gave rise to the work and the relation in which the writer takes it to stand to other treatises on the same subject written by his predecessors or his contemporaries For whatever it might be suitable to state about philosophy in a preface say an historical sketch of the main drift and point of view the general content and results a string of desultory assertions and assurances about the truth this cannot be accepted as the form and manner in which to expound philosophical truth Moreover because philosophy has its being essentially in the element of that universality which encloses the particular within it the end or final result seems in the case of philosophy more than in that of other sciences to have absolutely expressed the complete fact itself in its very nature contrasted with that the mere process of bringing it to light would seem properly speaking to have no essential significance On the other hand in the general idea of e g anatomy the knowledge of the parts of the body regarded as lifeless we are quite sure we do not possess the objective concrete fact the actual content of the science but must over and above be concerned with particulars Further in the case of such a collection of items of knowledge which has no real right to the name of science any talk about purpose and suchlike generalities is not commonly very different from the descriptive and superficial way in which the contents of the science these nerves and muscles etc are themselves spoken of In philosophy on the other hand it would at once be felt incongruous were such a method made use of and yet shown by philosophy itself to be incapable of grasping the truth In the same way too by determining the relation which a philosophical work professes to have to other treatises on the same subject an extraneous interest is introduced and obscurity is thrown over the point at issue in the knowledge of the truth The more the ordinary mind takes the opposition between true and false to be fixed the more is it accustomed to expect either agreement or contradiction with a given philosophical system and only to see reason for the one or the other in any explanatory statement concerning such a system It does not conceive the diversity of philosophical systems as the progressive evolution of truth rather it sees only contradiction in that variety The bud disappears when the blossom breaks through and we might say that the former is refuted by the latter in the same way when the fruit comes the blossom may be explained to be a false form of the plant s existence for the fruit appears as its true nature in place of the blossom These stages are not merely differentiated they supplant one another as being incompatible with one another But the ceaseless activity of their own inherent nature makes them at the same time moments of an organic unity where they not merely do not contradict one another but where one is as necessary as the other and this equal necessity of all moments constitutes alone and thereby the life of the whole But contradiction as between philosophical systems is not wont to be conceived in this way on the other hand the mind perceiving the contradiction does not commonly know how to relieve it or keep it free from its

onesidedness and to recognize in what seems conflicting and inherently antagonistic the presence of mutually necessary moments

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.

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

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