

FROM SUBSTANCE TO SUBJECT

FROM SUBSTANCE TO SUBJECT

Studies in Hegel

by

NATHAN ROTENSTREICH



MARTINUS NIJHOFF / THE HAGUE / 1974

© 1974 by *Martinus Nijhoff, The Hague, Netherlands*
Softcover reprint of the hardcover 1st Edition 1974
All rights reserved, including the right to translate or to
reproduce this book or parts thereof in any form

ISBN-13: 978-90-247-1655-5

e-ISBN-13: 978-94-010-2077-0

DOI: 10.1007/978-94-010-2077-0

“Kant is quoted with admiration, that he taught *philosophizing* not *philosophy*; as if somebody taught carpentry, but not to make a table, chair, door, cupboard etc.”

From: Hegels Aphorismen aus Jenenser Zeit, in: Karl Rosenkranz: *Georg Wilhelm Friedrich Hegels Leben*, Darmstadt 1963, p. 552.

For Paul Weiss

“For length of days and years of life
and peace, shall they add to thee”.

“Aboth”, (“Fathers”), VI, 7.

TABLE OF CONTENTS

<i>Author's Note</i>	IX
<i>A note on References</i>	XI
Chapter One / CORRELATION AND TOTALITY	I
Chapter Two / THE BEGINNING AND THE RESULT	17
Chapter Three / POTENTIALITY AND ACTUALITY	29
Chapter Four / NECESSITY AND FREEDOM	38
Chapter Five / THE PROCESS AND THE SYSTEM	56
Chapter Six / THE FIRST AND THE SECOND SYNTHESIS	78
Chapter Seven / ABSTRACTION AND CONCRETENESS	106
<i>Index</i>	129

AUTHOR'S NOTE

The present book is concerned with an analysis of Hegel's own rendering of the thrust of his system: The *fundamental principle*, he says in one of his Aphorisms, of a system of philosophy is its *result*. The book analyses the various renderings of the shift from the category of substance to totality of subject. These shifts are to exemplify the status of the result as the first principle. To be sure, the analytic interpretation of the texts is accompanied by a critical evaluation of the attempt and its alleged success.

The analysis, interpretation and critique presented here are based mainly on Hegel's own texts. To the extent secondary literature is introduced and consulted, the author wishes to express his preference for Hegel's contemporaries and immediate disciples, mainly Johann Eduard Erdmann (1805–1892) and Karl Rosenkranz (1805–1870), and between the two Rosenkranz is given priority. The reason for this preference is not related to the real or alleged fact that the two philosophers were middle-of-the-road Hegelians (and one may doubt whether this applies to Rosenkranz at all) and that the middle-of-the-road position is necessarily sound and level-headed. The reason lies rather in the fact that the two philosophers had a very clear empathy with Hegel's system and attempted to recapitulate Hegel's own reasoning more than overload it with interpretations. They really drank from the same spring. The present-day secondary literature is consulted in so far as it focuses on critical issues like concept and time, though this concentration in turn reflects in some measure issues which are in the forefront of present-day philosophical controversies. This literature is inclined to look at Hegel in retrospect.

The author is indebted to Mrs. Rita Saphir-Braun who in her habitual way helped him in the preparation of the manuscript.

Miss Judith Feinstein gave the manuscript its final shape and thanks are due to her.

Jerusalem, 1972.

A NOTE ON REFERENCES

Hegel's *Wissenschaft der Logik* is referred to as *Logik* and quoted from Georg Lasson's edition, Leipzig 1923. I – refers to Erster Teil; II – refers to Zweiter Teil. In brackets (I or II) references are given to: *Hegel's Science of Logic*, translated by W. H. Johnston and L. G. Stuthers, with an Introductory Preface by Viscount Haldane of Cloan, London 1961.

Phänomenologie des Geistes is quoted from the Georg Lasson's edition, Leipzig 1921, as *Phänomenologie*.

Encyklopädie der Philosophischen Wissenschaften im Grundrisse, is referred to as: *Encykl.* and quoted by paragraphs: §. Wherever the reference is to the *Zusätze* it is said: *Zusatz*, with the number of the respective paragraph.

All other quotations from Hegel are from: *Sämtliche Werke* edited by Hermann Glockner. The references are to S. W. and the respective volume (I, II, etc.). Kant's *Kritik der reinen Vernunft* is quoted as *Kr.d.r.V.*, B. In brackets (Kemp Smith) refers to: *Critique of Pure Reason*, translated by Norman Kemp Smith, New York and Toronto, 1965.