

I'm still talking to myself and no doubt this will continue for quite a few months. This time it's on organisation ~~xxxxxxxx~~ in relation to of all things, church or school or theological and philosophic conferences. The point is, as I think I've said somewhere when I first read Hegel's Philosophy of Religion, that Hegel's attack on the Catholic Church in the period when it sold indulgences that such corruption is beyond any reform and must be abolished. (Footnote in R&F; R for that matter, some day when we have a chance to correct that awful Saul Blackman index, we will also have something that is very relevant to the new book, and that is the "Organizational Interlude.") The point is that everything in Hegel, from when he was just a student, was grounded in his opposition to theologians and how the clergy can still dominate the schools, and that philosophy must free itself from this oligarchy.

The letters speak very passionately of that, especially at the time he is working on the Larger Logic, and his friends invite him to become a professor of philosophy ~~and~~ theology. Hegel responds that it's like asking someone to be a white-washer and chimney-sweep all at once.

The point is that whether it is Phenomenology, and thus the Absolute Knowledge that he shows as the "ultimate"-- the Golgotha is really the ultimate. Or whether it is Absolute Idea as in Science of Logic, he still carries with him that unity of history and theory i.e. meaningful interpretation of history, as if the latter was only contingency, subjectivity, and not God, is the ultimate. Where-

10788

upon, the ~~is~~ ORGANIZATION of thought is every bit as important as organization. And certainly a great deal more important than either school or church or even academia that he asks the ordinary reader: "to let the dead bury the dead", and himself go forward to uncharted roads.

And of course when it comes to Mind, the Absolute is first the self-development, the self-liberation, the self-bringing forth of liberty, which even when he wants to rest a minute in eternity, I insist that Marx ~~had~~ was not "subverting" Hegel when he said that "revolution in permanence", since what ^{to} both philosophers ~~was~~ ~~being~~ was at stake was the continuous revolution of self before and after revolution, whether to infinity or otherwise, it nevertheless was not to finish at any one epoch, but for the future, to ~~experience~~ experience new developments.

What I'm driving at, is that unless we work out the dialectic in philosophy itself, the dialectic of organization, whether it be ~~that~~ from the vanguard party or that born from spontaneity, would be just different forms of organization, instead of an organization that is so inseparable from its philosophic ground that form and content are one.

10789