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The phil. of his est'd by the Levellers & the masses in the  
Fr. Rev. was that mankind in history, in temporal history, could  
arrive at a classless society. The abstraction that the ENLIGHTENERS  
made of this, invading socialist soc. phil. was that reason  
can guide mankind to knowledge & technique. Thruout the 19th c.  
the scientific philosophers operated upon this latter premise  
reaching its most pure expression in Pragmatism & perishing  
before our eyes in the misery of the Atomic Scientists today.

The Soc. Dem., expressing the continued dev. of science of the  
productive forces, under mon. cap., cont'd. the rationalist  
premises of the Enlightenment in a new org'd. form. Their phil.  
was, broadly speaking, the doctrine that "evil" was only a  
vestige of primitive chaos & that given time, all this irrational  
matter would be redeemed by mind (science). The moment this  
"progressivism" was undermined by WW I, Fascism & WWII

Contrast this with Hegel in the section on Condition. The  
action of the masses of the Fr. Rev had already est'd. the  
principle that limited sovereignty of the people was impossible  
& the contradictions contained therein must lead... This contrad.  
had been pursued to possible alternatives by Fichte & Schelling.  
This is the fact, condition which Hegel began & resemblance to  
our own is evident

(Fichte with his concept of the isolated indiv. & Schelling  
driven by the contradiction of the existing reality to the  
positing of a totalitarian God were the concrete phil. enemies  
Hegel faced)

The essence of H's argument is this: It is necessary to get  
rid of the concept of ground as a substratum, but when you  
get rid of this concept of something behind the immediate you  
have not by any means gotten rid of the fact that the immediate  
is the result of a MEDIATING process. It is the self-mediating  
self-repelling, self-transcending relation of Ground which  
externalizes itself in the immediate existent.

Hence the relentless phrasing & rephrasing of his thesis  
that "THE FACT EMERGES OUT OF GROUND". Forget this, become  
enamoured of all your positive science, in the end you will  
have to return to a transcendentalism or, in modern times to  
a totalitarianism.

We have seen that "in real Ground, Ground as content and Ground  
as relation are only foundation. The former is only posited  
as essential & as ground; the relation is the something of  
Grounded as the indeterminate substratum of a varied content,  
a connexion of it which is not its own reflexion but a reflexion  
external & therefore only posited." (italics added)

How to avoid this need for an External Reflection to connect  
the content of Ground & that of Grounded? Only by transcending  
the relation of Ground which implies a substratum & recognizing  
that the (2) contents presuppose one another, mutually condition  
one another, are in the relation of conditioning mediation.  
Or in other words, that the "ground-relation as Reflection  
into self-identity is equally essentially self-externalising  
reflection." (p.98)

What distinguishes the method of thinking in terms of condition  
from that of thinking in terms of Ground? The condition is  
both presupposed Being-in-itself and also a positedness. It

Handwritten notes on the left margin: "Ground as phil.", "Fichte", "Schelling", "Hegel", "Condition", "Fact", "Mediating process", "Self-repelling, self-transcending", "Externalizes itself", "Indeterminate", "Foundation", "Posited", "Reflexion", "External", "Conditioning mediation", "Self-identity", "Self-externalising reflection", "Presupposed", "Being-in-itself", "Positedness".

Handwritten notes on the left margin: "Facts", "Particular", "Ground", "Condition", "Mediating process", "Self-repelling, self-transcending", "Externalizes itself", "Indeterminate", "Foundation", "Posited", "Reflexion", "External", "Conditioning mediation", "Self-identity", "Self-externalising reflection", "Presupposed", "Being-in-itself", "Positedness".

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both determined & indeterminate. "In other words, it is in itself its Being-in-Itself & its Content." It is both Form & Content. "Accordingly there is here only one whole of Form & equally only one whole of Content." (p.101)

CONDITION = Being

~~The condition~~ Condition is His. His. both determines & indeterminate, is both Ground-relation & Content. His. is the "truly unconditioned; it is Fact in itself." (the one essential unity, equally as Content & Form." (The para. on p.102 contains Hegel's truly brilliant attack on transcendentalism of any kind. "he whose is self-movement, there is no God, substratum, substance, etc. outside of the Fact itself.") In His., Condition which is itself Ground, "the relation bet. Condition & Ground has vanished; they have been reduced to a Show... The activity of the Fact is to condition itself & to oppose itself as Ground to its Conditions: but its rel. as rel. as of Conditions & of Ground is a showing within itself, & its attitude to them is its going together with itself."

Being / Off / Ground

NB at the stage to which we have reached. To summarize briefly (1) We had the pure relation of Essence--self-mediation, self-repulsion & self-transcendence; The laws of motion of this pure Reflection (the Determinations of Reflection) in general-- Identity, Opp. Contrad., Ground.

(2) With Ground entered upon the real Reflection--the setting up of real opposites of Form & Matter & their unity in Content.

(3) Then we saw an attempt to determine the Ground & saw this on the brink of being transformed into a repudiation of self-transcendence. We found then that we could avoid this dead-end only by transforming the concept of Ground into that of Condition, with this transformation we reach the concept of a totality of movement--the Fact in-itself.

THE FACT IN ITSELF, however, is going to confront us with new contradictions. Being immediate & external, "the re-est'd. sphere of Being" (p.103) it will appear as a "manifold lacking unity", "growing rank as determinateness of Being" (104)

This is precisely what happens in the 19th c. We have an enormous multiplicity of facts, facts, facts, in which "the unity of Form is submerged" The scientist therefore begins thinking that he is dealing with positive immediates, reality directly, until the end of the 19th c., he realizes with Descartes & Einstein that all these facts are only relative

At this stage Hegel holds tight to the general conception that it was thru self-transcendence that all these facts came to be.

He reminds us "The Fact is before it exists." "when the Fact is posited, this process is an emergence." And by this means that the Fact was 1st in Essence & 2ndly as Determinate Being. "when it emerges into existence it is immediate" but immediate in such a manner that it is mediated only by the disappearance of mediation." In other words, all these facts were the result of self-mediation, self-repulsion & self-transcendence. Hence he concludes:

Facts as result of self-mediation

*Testing*  
*W. H. ...*

"The Fact emerges out of Ground. It is not grounded in or posited by Ground in such a manner that Ground remains as sublatum; the process of positing is the egress of Ground towards itself & its simple disappearance. The union is the egress of Ground towards itself & its simple disappearance. The union with the Conditions gives to Ground external immediacy in the moment of Being."

But NB:

"But Ground does not obtain these as something, external, nor by means of an external relation; but as Ground it turns itself into positedness; in positedness its simple essentiality coincides with itself, & in this self-transcendence is the disappearance of its difference from its positedness; that is, it is simple essential immediacy."

...Hence, the Fact, as it is the Unconditioned, so also is it the Groundless, & emerges from Ground only insofar as Ground has perished & is no ground; it emerges from the Groundless, that is, from its proper essential negative or pure Form. This immediacy, mediated by Ground & Condition & self-identical by the transcendence of mediation is Existence."

Ground in unity with its conditions -- that is the actual dev. of the working class in Capital.

R's additon/9/22/51

Because Aristotle's Absolutes were based on Greek society which had slavery, it had to be that of "Pure Form"--mind of man would meet mind of god & contemplate how wondrous things are.

Because Hegel's Absolutes were grounded on the rev. upheavals which put an end to ~~slavery~~ <sup>serfdom</sup> because its basis was freedom, they had to be a ~~state~~ <sup>state</sup> of man ~~as man~~ <sup>as man</sup> ~~in earth~~ <sup>in earth</sup> ~~so that~~ <sup>so that</sup> even when that Absolute is placed in heaven it has an earthly quality of theory & practice.

*hence the constant return of the struggle for freedom*