

**Aspects of Western Philosophy**  
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**Module - 25**  
**Lecture - 25**  
**George Wilhelm Friedrich Hegel**  
**Absolute Idealism**  
**Consciousness, Self Consciousness and Reason**

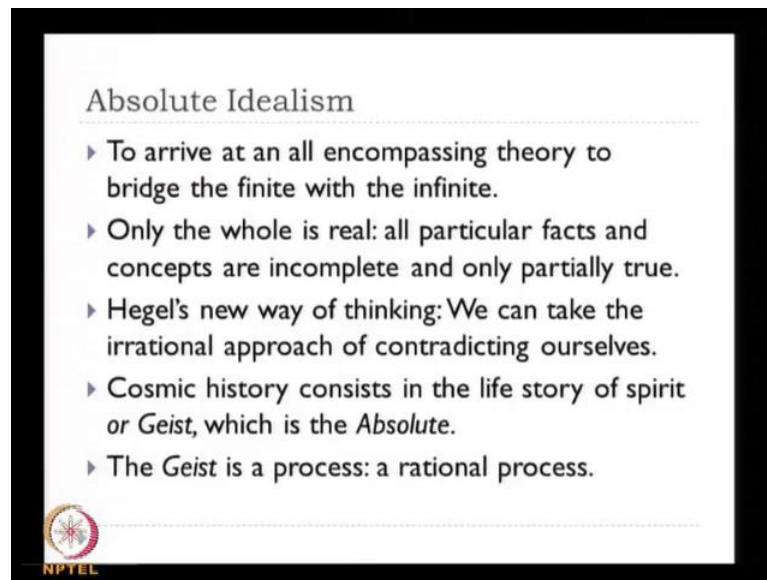
Welcome to this lecture on Aspects of Western Philosophy, module 25. So, in continuation with the topics which we have covered in the last lecture this lecture will again concentrate on the works of Hegel, particularly the two topics which we are going to address, which we are going to discuss in this lecture are the concept of absolute idealism and then the major theme of the phenomenology of spirit which is the progress from consciousness to self consciousness and from there ultimately to reason, so the three stages of evolution of spirit. So these are the topics which we are going to primarily cover in this lecture.

As I have already mentioned in the previous lecture Hegelian philosophy or Hegel as a philosopher, is a very interesting thinker because a particularly for Indians, because he is very close to India's vedantic tradition with concept of absolute or geist or universal mind, which encompasses the whole of reality. And in that sense Hegel is a very important thinker. Hegel is a very special thinker for Indians, number one. And another thing is that Hegel follows a period which is immediately after enlightenment or rather at peak of enlightenment.

Particularly, after Immanuel Kant introduced his very important influential philosophy, critical philosophy or transcendental critical philosophy in German philosophical circles. And Hegel is trying to respond to some of the concerns which Kant himself has raised, or Kant himself has responded to at the same time trying to improve upon Kant trying to resolve certain issues which Kantian transcendental philosophy or enlightenment philosophy as such could not rather resolve.


So, as I mentioned in the previous lecture Hegel is adopting a kind of totalizing approach to philosophy and he has a concept which encompasses all reality under one umbrella concept that is absolute.

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**Absolute Idealism**

- ▶ To arrive at an all encompassing theory to bridge the finite with the infinite.
- ▶ Only the whole is real: all particular facts and concepts are incomplete and only partially true.
- ▶ Hegel's new way of thinking: We can take the irrational approach of contradicting ourselves.
- ▶ Cosmic history consists in the life story of spirit or *Geist*, which is the *Absolute*.
- ▶ The *Geist* is a process: a rational process.

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So, we will start with that concept absolute idealism; and here this is as it is evident from an introduction Hegel, Hegel's primary aim is to arrive at an all encompassing theory to bridge the finite with the infinite. Again, we can see this with as a response to enlightenment philosophy. In enlightenment this is very clear for example; Kant has maintained a distinction between finite and the infinite, the phenomena and the noumena. The phenomena reality is finite that which is experienced, that which is appears in front of us, and something which does not appear something which lies behind it something which infinite.

So, this division is fundamental to enlightenment thought and also to Kantian philosophy, but Hegelian system is trying to address to this issue and trying to resolve this and or trying to bridge this gap between, finite and infinite. It is only the whole is real this is again very celebrated Hegelian slogan only the whole is real, all particular facts and concepts are incomplete are only are partially true, each concept taken in the isolation, each concept taken in abstraction is in complete and untrue the whole alone is true, that is the fundamental Hegelian absolute and what is this whole? This whole is the absolute the spirit the mind.

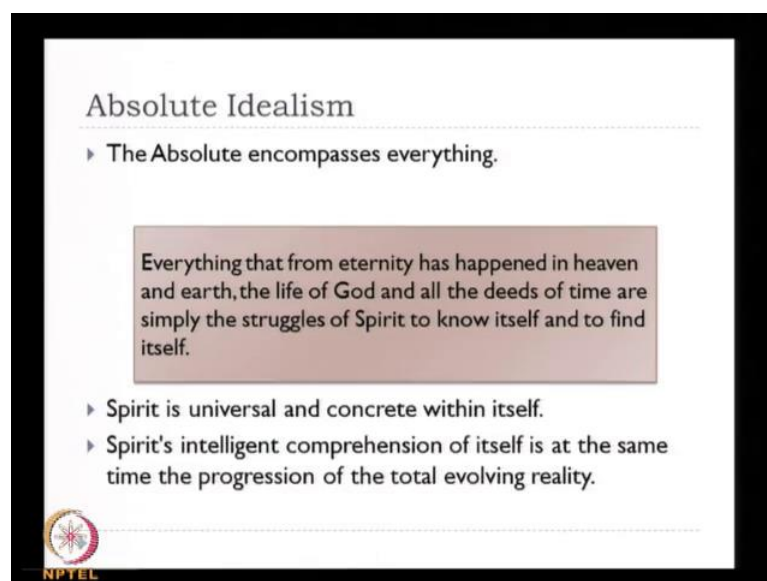
And again Hegel's new way of thinking, he can take the irrational approach to contradicting ourselves which we are already examine in the previous lecture the method of dialectics. So, to understand or comprehend reality which is rational in essence,

human reason can do that Hegel has the faith in human reason he is a has confidence in human reason that human mind can apprehend, can comprehend reality, because reality essentially shares rational structure with the human mind because human mind is always part of it.

Now how does the human mind approach reality, there should be a method and this method, is the method of dialectics were we allow a sort of he taken irrational approach, contradicting ourselves apparently irrational approach, that because you are dealing with absolute which encompasses everything all different entities are under that absolute. So, once you try to understand those reality a phenomena which include everything, it is bound to include also difference different entities, entities which are different from each other and even some times contradict each other concepts which contradict each other.

So, naturally we have to adopt an irrational approach and cosmic history consists in the life history of spirit or geist which is the absolute, and the geist is a process a rational process. We have already examine this in the previous lecture, a little bit when we talked about reality conceiving reality as a process not as static entity as Immanuel Kant conceived it, it is a process; it is a process which involves the interaction between the subject and object. So, the fundamental distinction between subject and object is blood in Hegelian philosophy because it is processes were this interaction subject and object is also part of it.

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**Absolute Idealism**

- ▶ The Absolute encompasses everything.

Everything that from eternity has happened in heaven and earth, the life of God and all the deeds of time are simply the struggles of Spirit to know itself and to find itself.

- ▶ Spirit is universal and concrete within itself.
- ▶ Spirit's intelligent comprehension of itself is at the same time the progression of the total evolving reality.

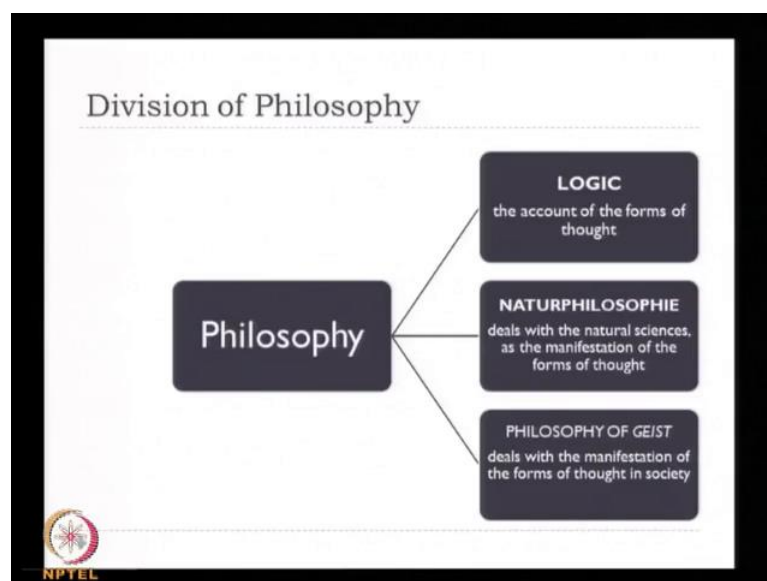
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Again the absolute encompasses everything, everything. So, all different entity contradicting aspects concepts everything is part of that everything, I just quote everything that from eternity has happened in heaven and earth the life of God and all the deeds of time are simply the struggle of spirit you know itself and to find itself.

So, Hegel presence conception of reality as an absolute, has an absolute entity which is not an entity as such, because in order to be an entity something needs to limit itself, but absolute is and unlimited indefinite substance entity, but of course, different from the concept of infinite substance advocated by Spinoza and many others here the substance involved differences the differences and contradiction are real they are not unreal in Hegel and it is a process; it is a process it is moving dynamic process according to him. And again what is this process? This process as a meaning in every stage the process characterized by a movement of realization and in each stage it realizes the higher stages from lower to higher. So, there is a teleology that being unraveled in the process and towards the end it culminates in the absolute.

So, it is a process were spirit the absolute realizes itself knows itself and to find itself, again spirit is universal and concrete within itself it is intelligence comprehension of itself, it is intelligent comprehension of itself. So, every unraveling of spirit or evolution stage of evolution nothing, but intelligent comprehension of itself, is at the same time the progression of the total evolving reality.

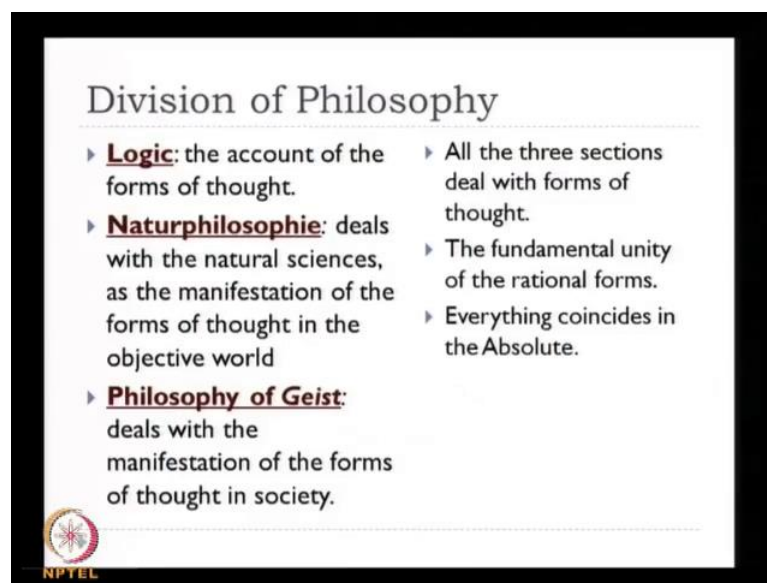
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And here we can see in this figure a summary of Hegelian project, Hegelian philosophy. Hegel divides philosophy into three, three basic headings – Logic, which deals with account of the forms of the thought where he also includes dialectic and other aspects of it which we have already discussed. The second one is nature of philosophy, where it deals with the natural sciences as the manifestation of the forms of the thought. All natural sciences are nothing, but as the manifestation of this universal thinking, and again the philosophy of Geist deals with the manifestation of forms of in society so it is a historical process.

So, in one sense Hegel wants to comprehend everything, comprehensively bring everything put everything together under this notion of philosophy which philosopher can know.

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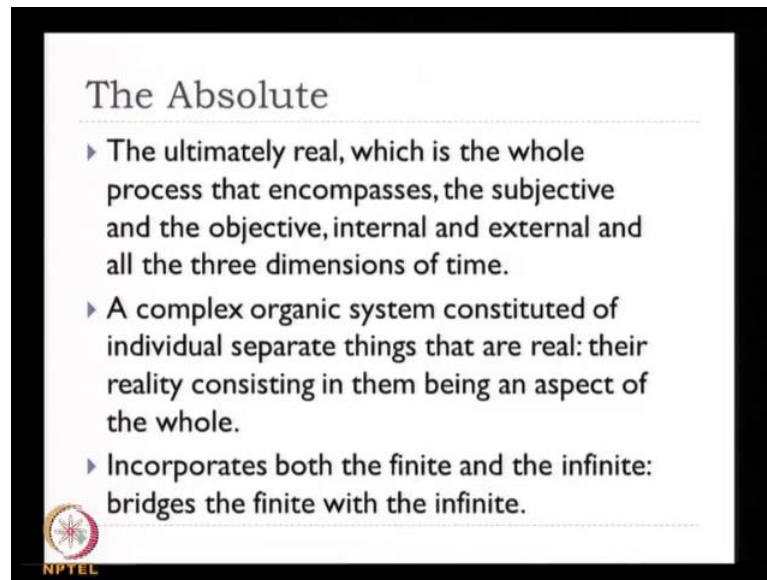


Logic, the account of the form of thought. Naturphilosophie deals with natural sciences as the manifestation of the form of thought, and philosophy of Geist deals with manifestation of the forms of thought in society. What are important theories is all the three sections deal with forms of thought and the fundamental unity of the rational forms emphasized by Hegel.

So, everything is rational so I mention in the previous lecture that Hegel and one vocation he says that proclaims one of the very important insights of Hegelian philosophy the rational is real and the real is rational. The rational forms are the real

forms rationally understanding the world consist in understanding the world deeply into the deeper levels of reality; you actually delve into the deeper level of reality through this through by applying the rational approach everything coincides in the absolute.

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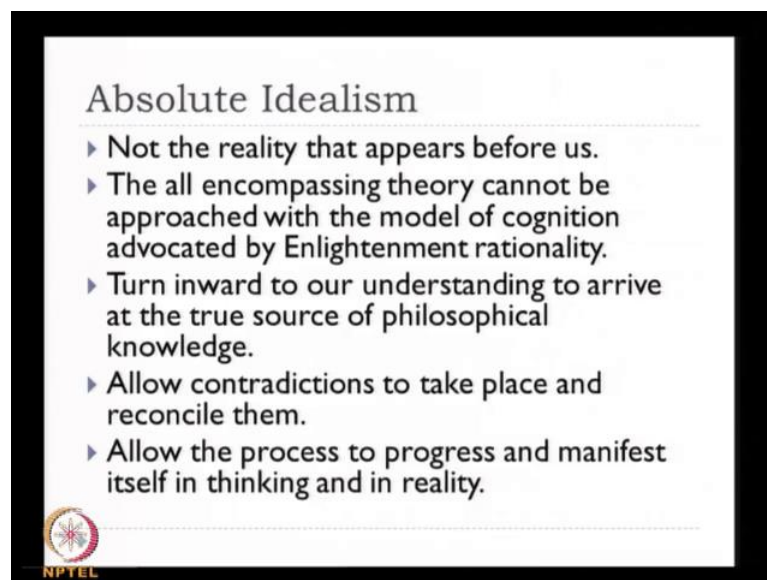
And the absolute is the ultimately real which is whole process that encompasses the subjective and the objective, it is the same rational structure are in me they my thinking, my rational thinking, my thoughts, follow the same rational structure, which is manifested in reality in world in nature, in human history in all that man engaged in doing like architecture, arts, philosophy, religion, everywhere the same reality is manifested the ultimately real, which is the whole process that encompasses the subjective the objective internal and external and all three dimensions of time, it is a complex of organic system.

So, Hegel emphasis the word organic, because the kind of unity he was trying to envisage is kind of organic unity constituted of individual separate things that are real their reality consisting in them being an aspect the whole. So, each object is real unlike Spinoza, in Spinoza's substance we have seen that you know the final analysis substance alone is real everything sought of becomes unimportant, but here the separate things are real the reality consisting in them being an aspect of the whole. There is a kind of interconnectedness without the whole the finite independent entities never exists, but without these finite independent entities the infinite also never exist there is an

interconnectedness, there is logical interconnectedness between this is what makes the infinite; infinite is the finite.

It is the relation with the finite the infinite becomes in infinite and vice versa, incorporates the both the finite and the infinite bridges the finite with the infinite so that is one of the primary purposes of Hegelian system.

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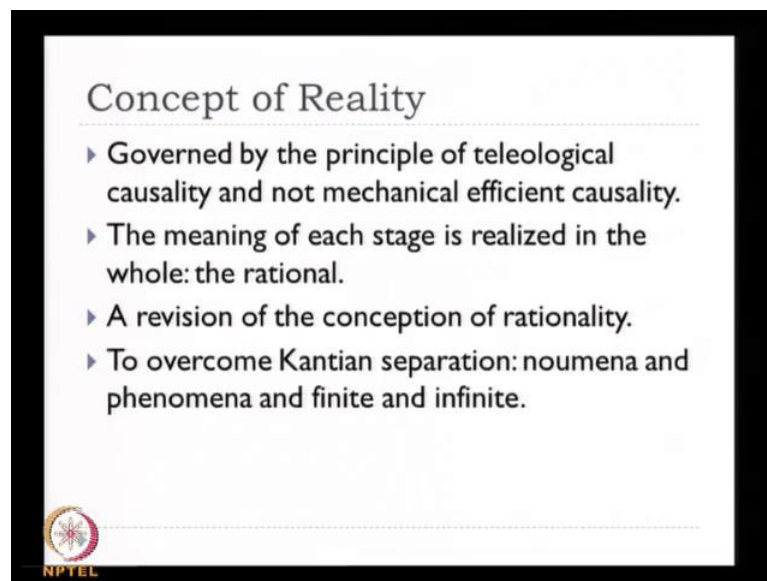


Now, again absolute idealism does not talk about the reality that appears before something which Kant would talk about, the phenomena reality which appear before us which is not thing in itself, which is not things in themselves, which is not the nominal ultimately real, the all encompassing theory of absolute idealism cannot be approached with the model of cognition advocated by enlightenment rationality. Enlightenment rationality functions on the basis of certain fundamental dichotomies between finite and infinite, between appearance and reality something which you can never see, and all such you know internal and external, mind and the world all such sort of dichotomies are fundamental for enlightenment rationality, which Hegel cannot accept. Hegelian approach is to totalize everything to bring everything together compressive approach he adopts.

Turn inward to our understanding to arrive at the true source of philosophical knowledge. So, it is a kind of in that sense you know very close to Kantian approach, Kant also does this he also turns involved trying to understand what is there I mean

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Now, the concept of reality is it is a very interesting notion he has, which is again drastically different from the enlightenment conception, because the enlightenment conception never adopts a theological approach so. But for Hegel's the notion reality he advocates is govern by the principle of technological causality, and not mechanical efficient causality of the enlightenment tradition cause effect relationship as it is explain in the enlightenment tradition, but here is the emphasis more on the interconnectedness it is on the whole.

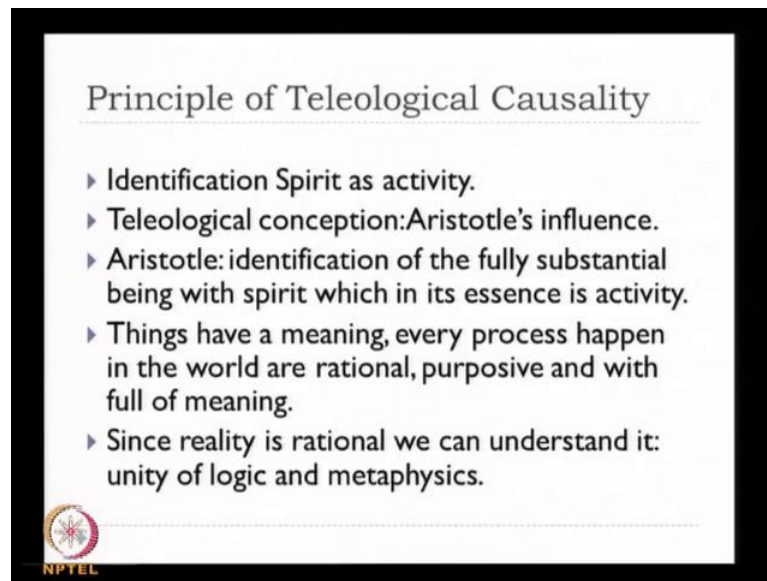
The meaning of each stage is realized in the whole, which is the rational, which is the absolute. So, there is always a notion of absolute, which is not something yet to be arrived at, but it is a process the absolute is not actually independent of these independent entities, which are in a process of realizing or actualizing their potentialities, but everything put together is what constitute absolute. So, here we can see the influence of Aristotle a revision of conception of rationality and to overcome Kantian separation



between noumena and phenomena, finite and infinite, internal and external, appearance and reality, all those which I have already mentioned.

So, Hegelian notion of reality is comprehensive concept which is envisaged to overcome all these fundamental dichotomies, which Kantian philosophy has presupposed.

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The slide is titled "Principle of Teleological Causality" and contains a list of five points. At the bottom left, there is a circular logo with a star and the text "NPTEL" below it.

- ▶ Identification Spirit as activity.
- ▶ Teleological conception: Aristotle's influence.
- ▶ Aristotle: identification of the fully substantial being with spirit which in its essence is activity.
- ▶ Things have a meaning, every process happen in the world are rational, purposive and with full of meaning.
- ▶ Since reality is rational we can understand it: unity of logic and metaphysics.

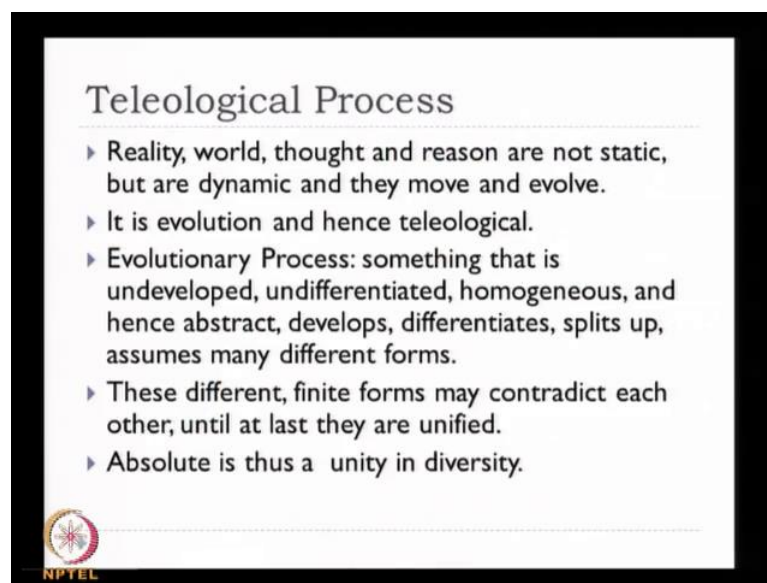
Again teleological causality the identification of the reality as essentially spiritual not material, reality is essentially spiritual and when you say reality essentially spiritual not material everything, every change every movement that takes place in nature can be conceived not merely mechanically, but containing a meaning. So, everything that happens has a meaning because nothing is mechanical nothing is purely mechanical have things are spiritual. So, the spiritual aspects are emphasized like Aristotle.

So, it is a teleological conception were Aristotle originally identified identification of fully substance being with spirit within it is essence is activity potentiality to actuality which Aristotle has explained which we have already discussed as part of this lecture series in one of the early lecture things have a meaning. So, this is again another seminal feature of teleological conception everything has a meaning, it is not a mechanical present their every process happen in the world is rational purposive and with full of meaning so every stage contains the past and also the future in it.

So, every stage is meaningful process or meaningful stage in a process that begins from somewhere and is going to culminate in somewhere else, and again since reality is rational we can understand unity of logic and metaphysics understanding try to understand reality by employing a method is a rational method, that is where logic comes into picture and the conception of reality is where your metaphysics comes into picture.


So, metaphysics and logic coincides in Hegelian philosophy, now again little bit more about theological process I think I should explain this.

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**Teleological Process**

- ▶ Reality, world, thought and reason are not static, but are dynamic and they move and evolve.
- ▶ It is evolution and hence teleological.
- ▶ Evolutionary Process: something that is undeveloped, undifferentiated, homogeneous, and hence abstract, develops, differentiates, splits up, assumes many different forms.
- ▶ These different, finite forms may contradict each other, until at last they are unified.
- ▶ Absolute is thus a unity in diversity.

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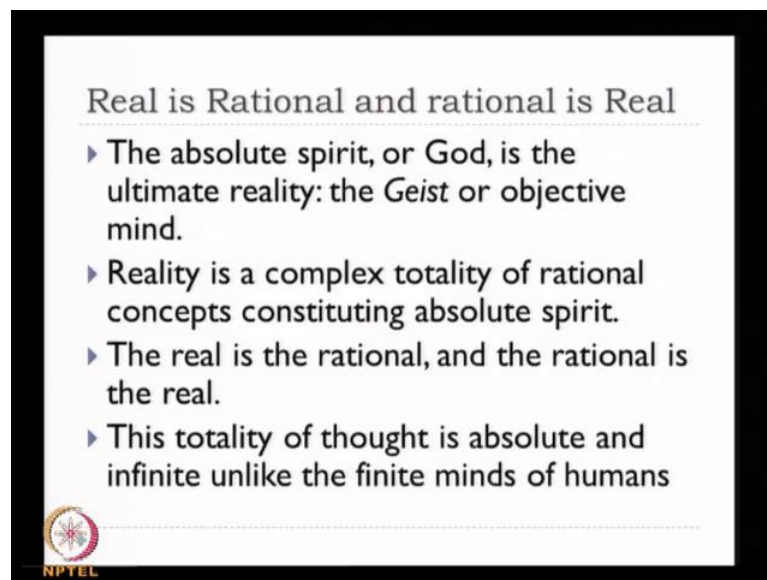
Reality world thought and reason are not static, like as it was in the case of enlightenment of many of these enlightenment philosophers it is static, but here it is not static, but are dynamic and they move and they involved it is not just blind movement, but it is a meaningful evolution that happens.

So, that is why the approach is teleological it is evolution and hence teleological evolutionary process something that is undeveloped undifferentiated homogenous and hence abstract, develops differentiates splits up assumes many different forms this is what happens when we deal with reality, reality as absolute reality as spirit as geist is a dynamic reality which is a process not a static entity. But a process which is process in which the undeveloped undifferentiated homogenous and abstract reality develops into by means of differentiating itself splitting up and assuming many different forms and

these different finite forms may contradict each other until at last they are unified in the absolute.

So, in one sense the absolute is not something which is yet to be achieved it is already there, but on the other hand each movement is a process of self realization contagious process the absolute realize itself we can put it in that way and absolute is thus a unity in diversity.

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Real is Rational and rational is Real

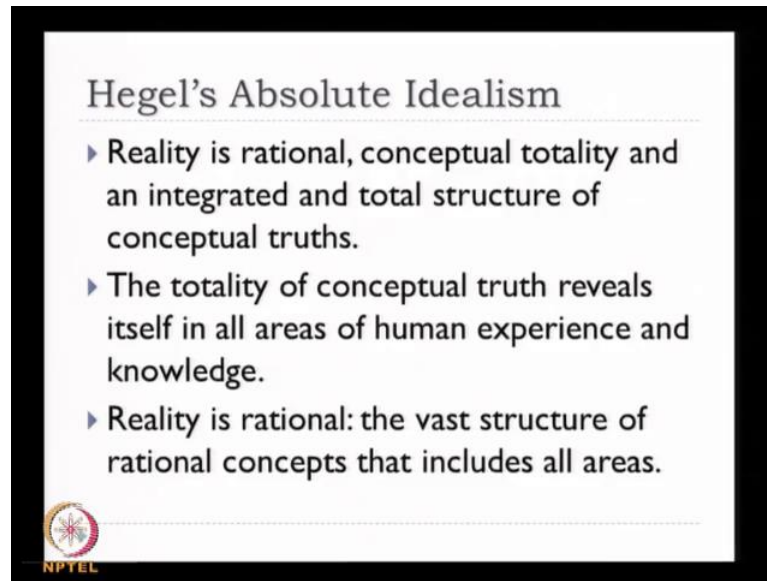
- ▶ The absolute spirit, or God, is the ultimate reality: the *Geist* or objective mind.
- ▶ Reality is a complex totality of rational concepts constituting absolute spirit.
- ▶ The real is the rational, and the rational is the real.
- ▶ This totality of thought is absolute and infinite unlike the finite minds of humans

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So, again we will just in walk this slogan, real is rational and rational is real which we have already mention in the previous lecture the absolute spirit or God is the ultimate reality the geist or objective mind reality is a complex totality of rational concepts consisting absolute spirit.


The real is the rational and the rational is real this totality of thought is absolute and infinite unlike the finite minds of humans. So, here what Hegel means by rational is that every aspect of reality or every event of reality has a structure, and this structure according to him is a rational structure it exhibits the rational structure that is what he means by reality is rational and rational is real.

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**Hegel's Absolute Idealism**

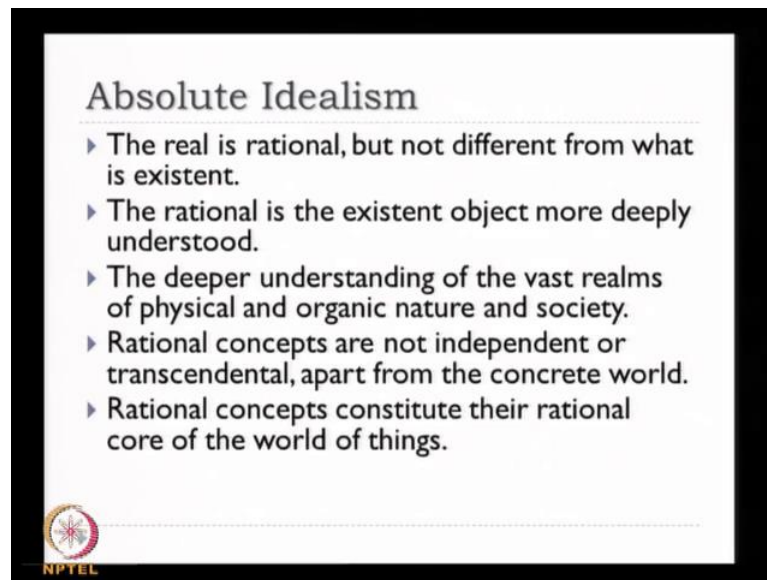
- ▶ Reality is rational, conceptual totality and an integrated and total structure of conceptual truths.
- ▶ The totality of conceptual truth reveals itself in all areas of human experience and knowledge.
- ▶ Reality is rational: the vast structure of rational concepts that includes all areas.

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Now, reality is rational conceptual totality and an integrated and total structure of conceptual truths. So, everything both the subject and object everything is moving dynamic reality, it is a conceptual totality it constitutes a conceptual totality and then integrated and total structure of conceptual truths, the totality of conceptual truth reveals itself in all areas of human experience and knowledge, whether it is history or physics or any discipline any intellectual or other interval human beings are engaged in it is this totality of conceptual truth reveals itself.


And again reality is rational the vast structure of rational concepts that includes all areas, the real is rational but not different from what existent. See again it is a very interesting contrasts between the enlightenment philosophy particularly Kantian, philosophy and Hegelian thought.

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**Absolute Idealism**

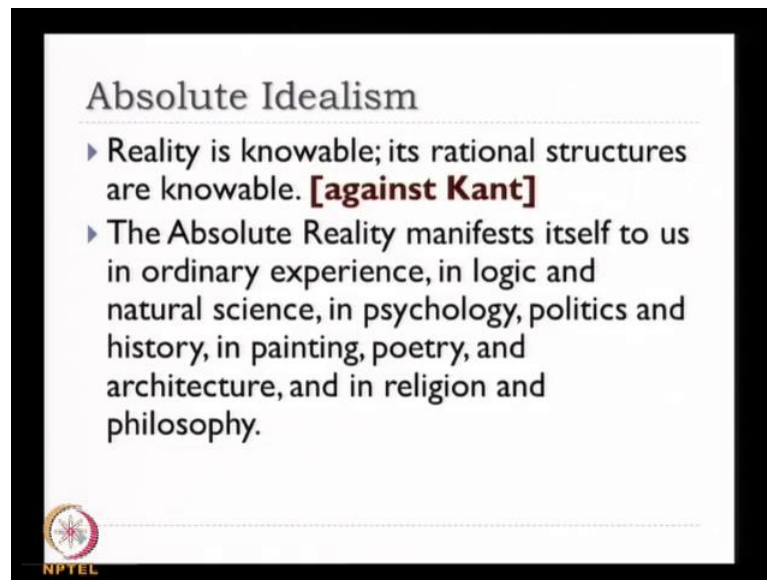
- ▶ The real is rational, but not different from what is existent.
- ▶ The rational is the existent object more deeply understood.
- ▶ The deeper understanding of the vast realms of physical and organic nature and society.
- ▶ Rational concepts are not independent or transcendental, apart from the concrete world.
- ▶ Rational concepts constitute their rational core of the world of things.

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In Kantian philosophy the real is different from what is existent, what is being perceived what is being experienced and seen in front of us or rather to put it in other words what is appearing in front of us, but here real is rational, but it is not different from what is existent rational is the existent object more deeply understood. So, Hegel refers to the depth understanding the deep understanding of all that is existent, the deeper understanding of the vast realms of physical and organic nature and the society is what this absolute reality is constitutive of, and again rational concepts are not independent or transcendental apart from the concrete world.


So, they are unlike Kantian forms which are transcendental they are not independent of it rational concepts constitute their rational core of the world of things. So, they are everything that is why Hegel approaches philosophy with the historical approach.

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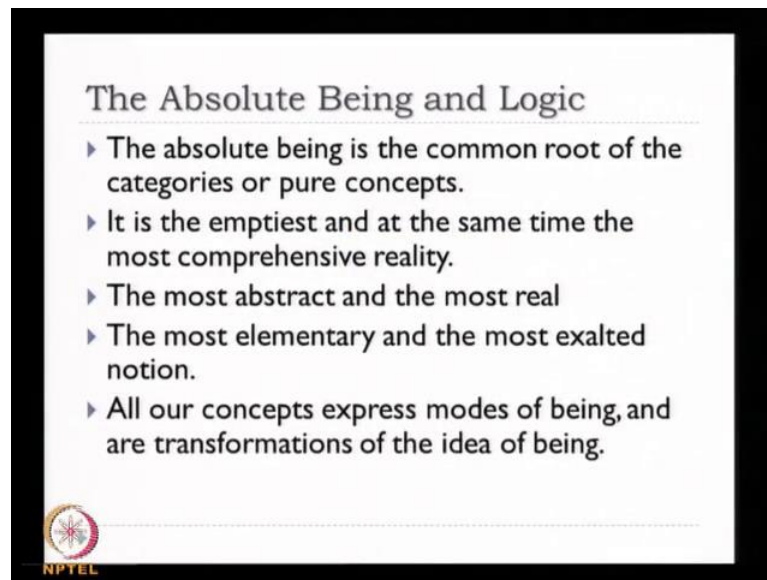
**Absolute Idealism**

- ▶ Reality is knowable; its rational structures are knowable. **[against Kant]**
- ▶ The Absolute Reality manifests itself to us in ordinary experience, in logic and natural science, in psychology, politics and history, in painting, poetry, and architecture, and in religion and philosophy.

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So, everything every human reality you would find the presence of this rational structures, reality is knowable it is rational structures are knowable this is where you know he is again significantly different from Kantian approach, where reality is not knowable Kant is an agnostic is says that real things in themselves are unknowable one cannot know it. But for an absolute idealist of Hegelian kind reality is knowable, because it is rational structures are knowable it is the same rational structures which are human thinking or human thoughts share. So, since there is a commonality between these one is only a manifestation of the other, it is knowable the absolute reality manifest itself to us in ordinary experience in logic.

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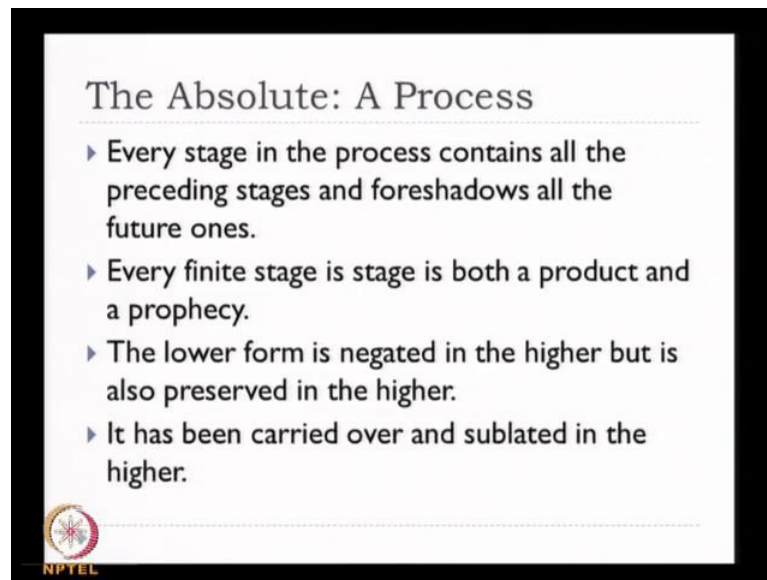


And natural science in psychology politics and history in painting, poetry, and architecture, and in religion, and in philosophy, in short in all possible human intervals the absolute being is the common root of the categories or pure concepts again it is the emptiest and at the same time the most comprehensive reality.

So, when we talk about the absolute this is a very interesting aspect that comes to our mind, that we can never miss noticing because on the one hand Hegel says it is a root of the categories of pure concept, everything it encompasses everything and in that sense, it is not something very specific we can identify what is this absolute, we cannot say that it is x or y, we cannot specify it, we cannot determine it. Because it is indeterminate it involves everything something which is everything cannot be something, something which is everything cannot be everything, because to be anything something has to be something, which means we need to determine it cannot be indeterminate.


But here, absolute is essentially indeterminate, and in that sense it is emptiest and at the same time the most comprehensive reality the most comprehensive is bound to be empty, because in order to be something it has to be determinate the most abstract and most real at the same time the most elementary and the most exalted notion all our concepts express modes of being and are transformation of the idea of being. So, the absolute being is not something specific or determinate, because all our concepts are nothing, but expressions of modes of this absolute being.

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The Absolute: A Process

- ▶ Every stage in the process contains all the preceding stages and foreshadows all the future ones.
- ▶ Every finite stage is stage is both a product and a prophecy.
- ▶ The lower form is negated in the higher but is also preserved in the higher.
- ▶ It has been carried over and sublated in the higher.

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Now, every stage in the process contains all the preceding stages and foreshadows all the future stages. So, this is what I said there is a continuity a meaningful continuity, where potentialities are actualized. So, every stage in the process contains all the preceding stages and foreshadows the future stages, every finite stage is both a product and a prophecy. The lower form is negated in the higher, but also preserved in the higher we have already discussed this when we have discussed the dialectical method in the previous lecture, where how in the process of dialectic or in dialectic method the thesis and antithesis culminates in the synthesis with a process that involves negation preservation and elevation the three important in the dialectical method.


So, I am not going to the details here so it is a same thing the lower form is negated in the higher, but is also preserved in the higher or rather even elevated in the higher, it has been carried over and sublated in the higher.



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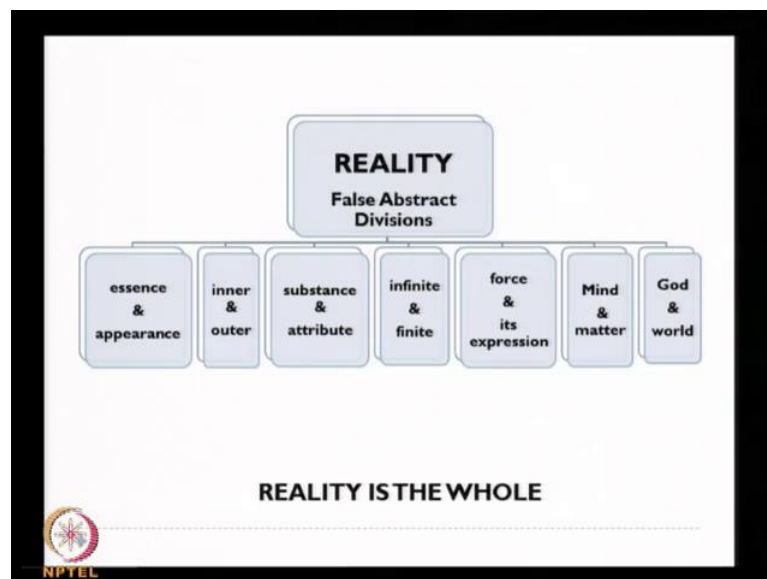
### Absolute Idealism

- ▶ In the process of evolution, ends or purposes are realized.
- ▶ The purposes of universal reason is realized in the process.
- ▶ The truth lies in the whole : the truth of the organism.



So, in the process of evolution ends our purposes of are realize this is case with all teleological process, there is something a purpose a meaning is realized a purpose is realized in that process, the purpose of universal reason is realized in the process the truth lies in the whole the truth of organism.

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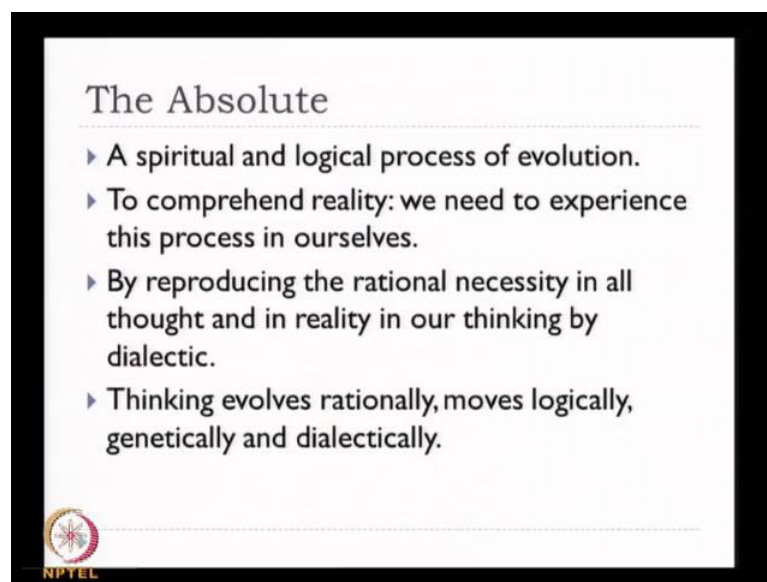


And here we can see that you know the fall a false in abstract divisions of reality which philosophers often, subscribe to this is the false abstract divisions like between essence and appearance, which is very classically done by the enlightenment philosophers inner

and outer realities substance and attributes, infinite and finite, force and its expressions, mind and matter, god and the world. So, all these are classical examples where philosophers are maintained divisions in philosophy.

According to Hegel the concept reality includes all these things. So, these divisions are not really true false and abstract divisions philosophers make, reality is the whole. Once you graduate to this conception of reality into an all encompassing all comprehending reality then these divisions apparently do not figure in as philosophically significant in your scheme of things. The absolute in that sense is a spiritual and logical process of evolution; it is to comprehend reality we need to experience this process in ourselves.

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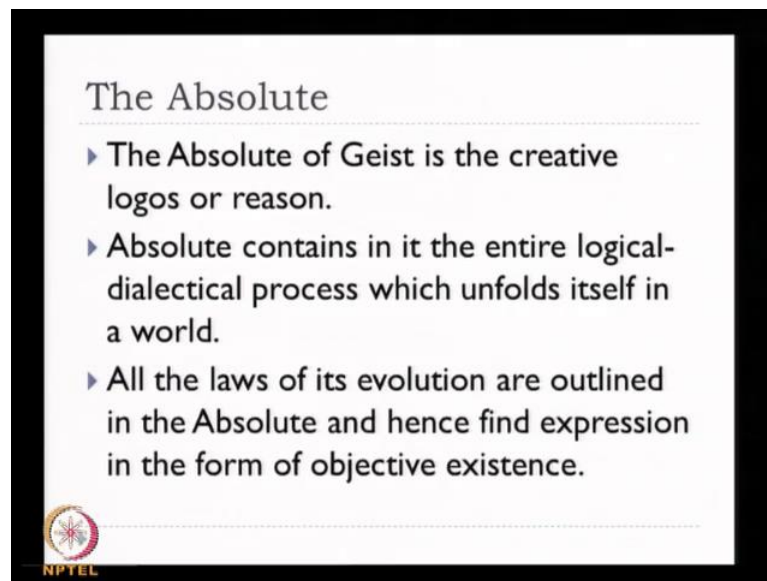


So, something which is again against the enlightenment conception which envisages that all understanding consist in the kind of subject object relationship where the subject is posited over against the object looks at it this passionately. So, this notion of subject object, epistemological distinction is again canceled in Hegel where to comprehend reality we need to experience the process the spiritual and logical process of evolution which is nothing, but reality we need to experience it in us our minds need to experience it in us and we can do that because, we also share our thoughts share the rational structure which is nothing, but the structure of reality.

By reproducing the rational necessity in all thought and in reality in our thinking by dialectic, something which we have already explored in the previous lecture the process

of dialog actually does it by inventing or by encountering the contradictions, thinking evolves rationally moves logically genetically and dialectically. So, thinking is not a static process not a mechanical process which starts from one end and reaches the other end, but it is a kind of interactive process, it moves logically and rationally, but at the same time genetically and dialectically.

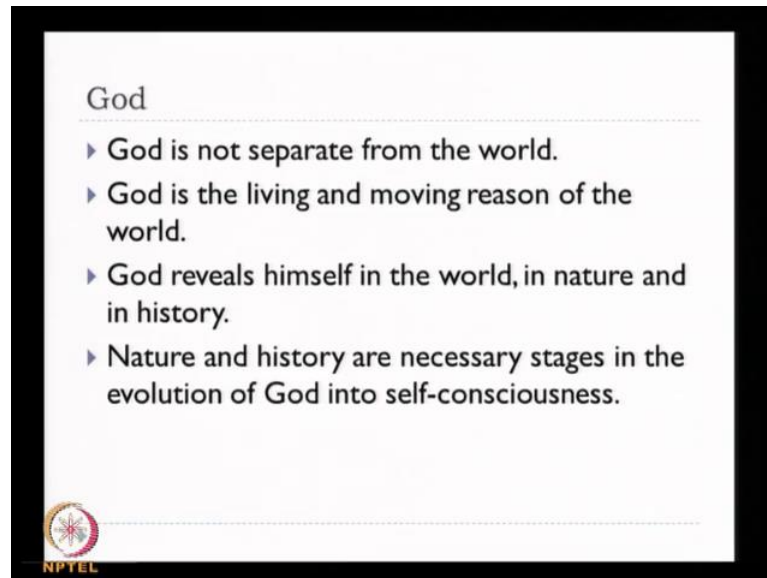
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So, in that way it is interactive, it is historical it is a process and again the absolute of geist is the creative logos or reason it contains in it the entire logical dialectical process, which unfolds itself in the world all the laws of evolution are outlined in the absolute and hence, find expression in the form of objective existence. So, the laws of it is evolution the process of evolution the process of the evolution of the absolute which is nothing, but world deeds everything that happens in this world everything that goes on in this world is nothing, but a part of this process of the evolution of the world which is nothing, but an evolution of the absolute or the process that is absolute.

So, the evolution is outline in the absolute hence find expression in the form of objective existence. So, whatever exist things or processes or events are nothing, but manifestation of this process which is absolute.

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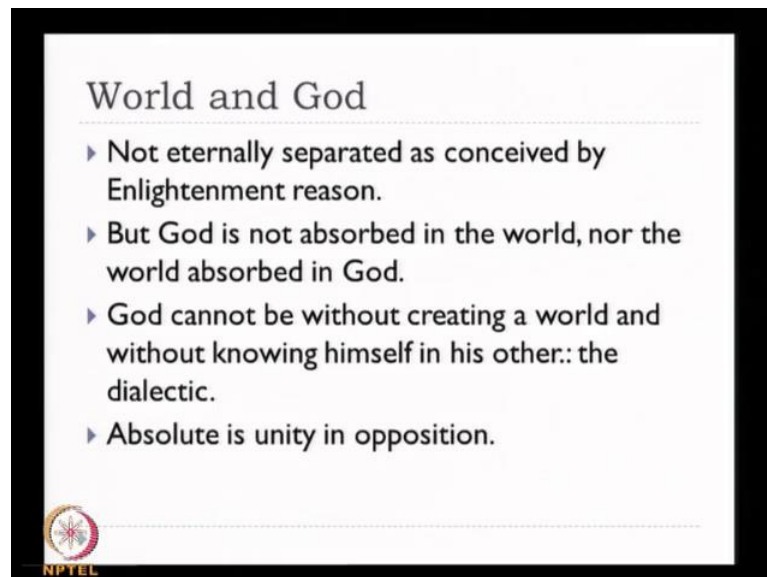
God

- ▶ God is not separate from the world.
- ▶ God is the living and moving reason of the world.
- ▶ God reveals himself in the world, in nature and in history.
- ▶ Nature and history are necessary stages in the evolution of God into self-consciousness.

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In this context very interesting to see what is God? God is not separate from the world, God is the living and moving reason of the world, God reveals himself in the world in nature and in history nature and history are necessary stages in the evolution of God into self consciousness.

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World and God

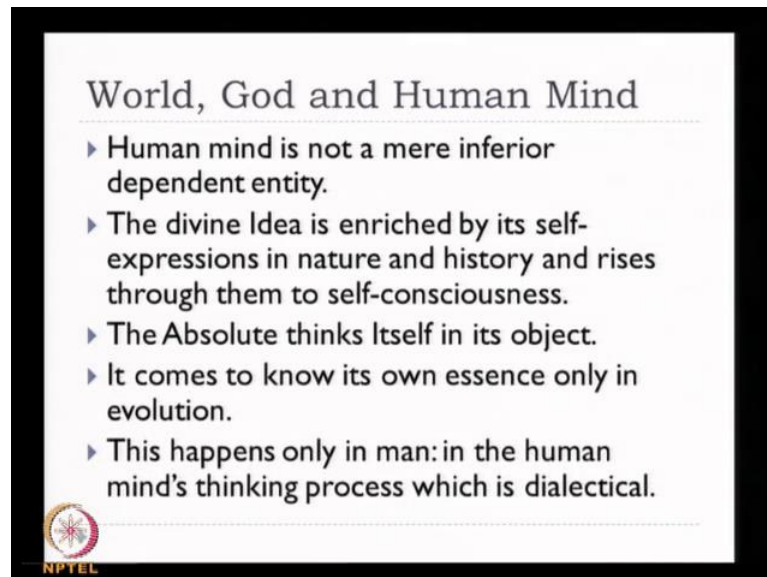
- ▶ Not eternally separated as conceived by Enlightenment reason.
- ▶ But God is not absorbed in the world, nor the world absorbed in God.
- ▶ God cannot be without creating a world and without knowing himself in his other: the dialectic.
- ▶ Absolute is unity in opposition.

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And again God and world are not eternally separated as conceived by enlightenment reason. So, the concepts of absolute even encompass this concept so in one sense we can say that this absolute is God. So, in that sense God and the world are not separate from


each other the world is also part of that process which absolute is, but God is not absorbed in the world not the world absorbed in God, God cannot be without creating a world and without knowing himself in his other the dialectic and absolute is unity of opposition.

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**World, God and Human Mind**

- ▶ Human mind is not a mere inferior dependent entity.
- ▶ The divine Idea is enriched by its self-expressions in nature and history and rises through them to self-consciousness.
- ▶ The Absolute thinks Itself in its object.
- ▶ It comes to know its own essence only in evolution.
- ▶ This happens only in man: in the human mind's thinking process which is dialectical.

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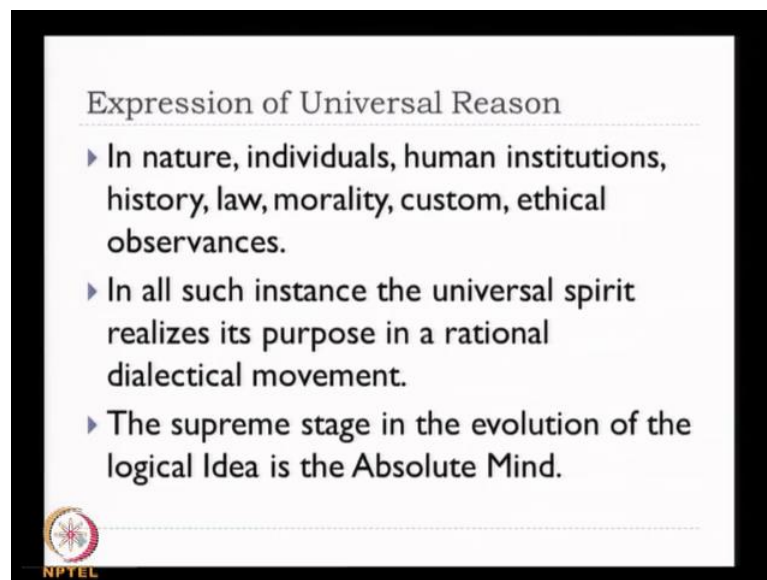
So, before we conclude our lecture on this, this is an interesting aspect which would actually take us to the next topic, the phenomenology of mind or the phenomenology of the spirit the relationship between world God and the human mind. So, again as a Hegelian totalizing philosophy emphasize they cannot be different from each other at the same time they are different. So, it is unity in difference in one since because the absolute involves everything, but at the same time different things maintain their differences the unique identities, these unique identities these differences these dichotomies and these contradictions are not final they can be resolved and move on only by resolving these differences and dichotomies the process can move on to higher stages moving to higher stages is extremely important for Hegelian philosophy, because ultimately the unity needs to be obtained.

So, human mind is mere inferior dependent entity as it is conceived in many other philosophical traditions, here the interesting aspect is that the divine idea is enriched by its self expressions in nature and history and rises through them to self consciousness and the absolute thinks itself in its object, it comes to know its own essence only in

evolution and this happen only in man. So, this is a interesting aspect of the interrelationship between God world and human mind the divine idea is enrich by it is self expression in nature and history and rises through them to self consciousness.


So, it is a process that goes on and on to higher and higher levels of self consciousness the absolute the process is where the absolute thinking itself in it is objects. So, the absolute itself is in the process of thinking by being part of process or by being the process itself it comes to know it is own essence only in evolution and this happens only in man.

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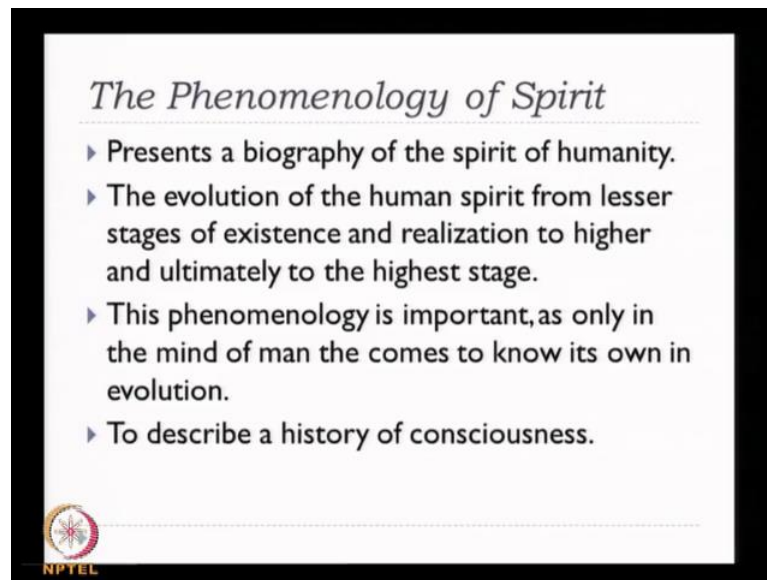
Expression of Universal Reason

- ▶ In nature, individuals, human institutions, history, law, morality, custom, ethical observances.
- ▶ In all such instance the universal spirit realizes its purpose in a rational dialectical movement.
- ▶ The supreme stage in the evolution of the logical Idea is the Absolute Mind.

 NPTEL

Now, this expression of universal reason the rational structures or rational forms which Hegel was emphasizing, it is visible in nature individuals human institutions history law morality custom ethical observance everything all over, all aspects of human life customs, conventions, believes, religious, tradition, everywhere you will find the expression of the universal reason in also such instance the universal spirit realizes, it is purpose in a rational dialectical movement and the supreme stage is the evolution of the logical idea is the absolute mind from conceiving it as the culmination of the process is the absolute mind, but the absolute mind involves everything.

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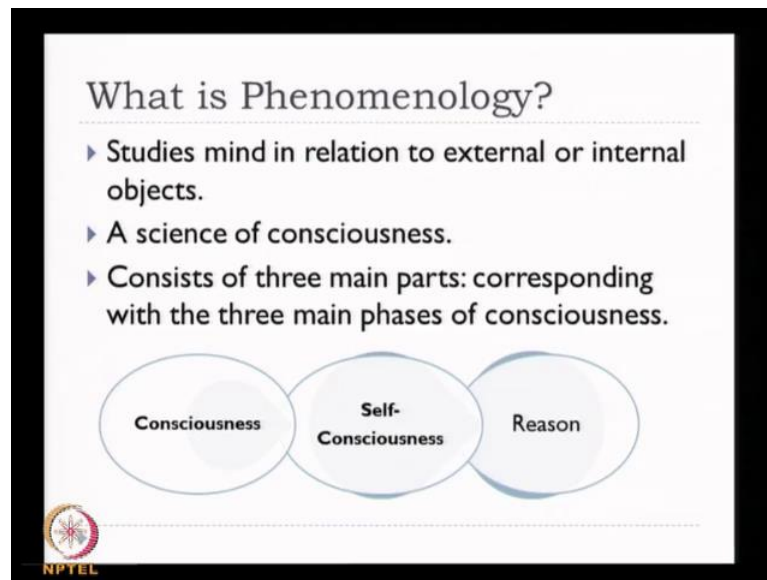


Now, with this understanding in the backdrop now will try to understand this very important aspect of Hegelian philosophy the phenomenology of spirit, which is actually an attempt to outline biography of the spirit of humanity as Hegel already mentioned or all human endeavors or all human achievements, human history itself is nothing, but a process since the process is stereological. It can be also understood as a kind of evolution from lower stages to higher and higher stages and finally, to the higher stage which is the ultimate synthesis of everything.

So, the phenomenology of spirit is in attempt present the biography of the spirit of humanity the evolution of human spirit from lesser stages of existence and realization to higher and ultimately to the higher stage. The phenomenology is important as only in the mind of man one comes to know it is own evolution, the absolute comes to know even God comes to know it is on evolution, and to described a history of consciousness.



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So, what is phenomenology see when we try to understand our mind, our mind alone when we conduct an examination of a study of mind, we call it psychology, but mind is an entity which comes into contact with the objects in the world or the entire world mind is in contact with? So, when you try to understand the mind in connection with the objects to which it is related, then it is not purely psychology then it is you are trying to approach in from a different perspective when we try to understand our own understanding of the world that is where we become conscious about ourselves. So, consciousness is being studied. So, what happens here is that phenomenology studies mind in relation to external or internal objects what happens, when the mind comes into contact with external as well as internal objects there is a consciousness about these objective.

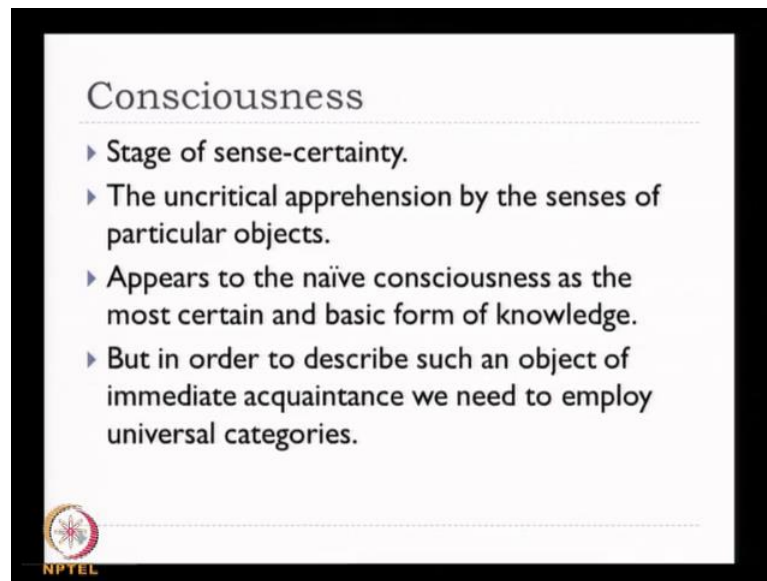
So, that consciousness is being studied so in one sense we can say that phenomenology is a science of consciousness phenomenology is actually not Hegel's invention, but Hegel significantly contributes to the development of phenomenology, which by 19th century, let into new domains and now a days is in today current contemporary philosophy phenomenology is a very significant philosophical approach. But the Hegelian sense it is consist of three main parts corresponding with the three main phases of consciousness, the three main phases of consciousness are one is consciousness, where your just conscious of something see am conscious of these chair in front of me or a camera in



front of me, or various other thing in front of me, just a kind of you know consciousness about something which is their present.

The second stage is it is called self consciousness, I am conscious of the fact that I am conscious and the third stage is reason, I will explain that in due course.

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The first one is called consciousness, where as I said it is a stage of sense certainty something is there, the chair is there in front of me, the camera is there in front of me, or the world of things are there in front of me. So, there is a kind of sense certainty preset at this stage it is an uncritical apprehension by the senses of particular objects, I am not reflecting upon, what it is, what the process is going on say when I see the camera in front me or a chair in front of me, I am not really reflecting what is happening that process and jus understanding that is camera or a chair. So, it is a kind of uncritical apprehension by the senses of a particular object and appears to the naïve consciousness as the most certain and basics form of knowledge, I never doubted there is a chair in front of me, there is a camera in front of me, I never doubt that that is a something which so certain as per as am concerned.

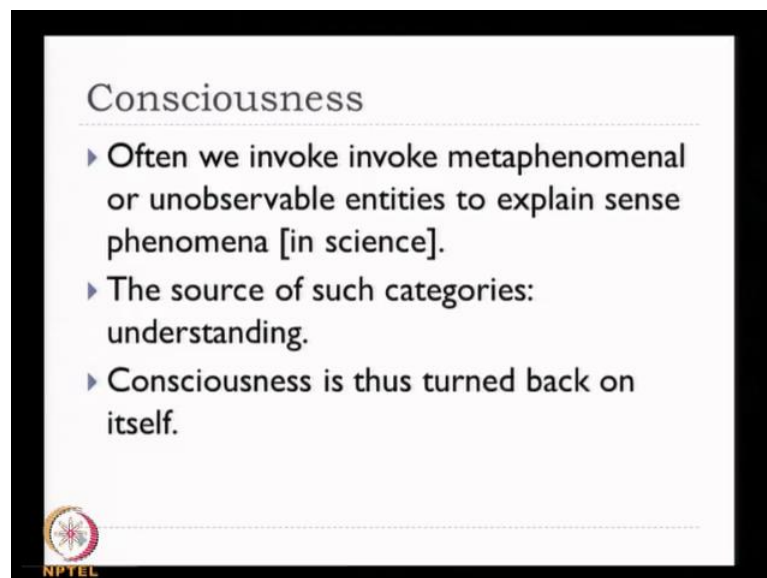
But now the movements I try to describe it when I try to describe certain objects, see there is a camera in front of me, or there are 20 chairs in front of me, there is one human being standing in front of me. So, when I the movement I try to describe these experiences which I have, these sense certainties which I have, in order to describe such

an object of immediate acquaintance we need to employ universal categories. So, when I say 20 chairs in front of me.

So, I am employing the universal category of quantity 20, 20 is a universal it is nothing very peculiar to these chairs here, it is a universal I can even say 20 human beings or 20 days 20 hours. So, all these are I mean, I am employing a universal category of quantity, which is very Kantian in that senses. So, that Hegel reminds us is that this level of static sense certainty will not take us further the movement we try to describe our sense certainty our experiences, we have to actually refer back to universal categories and these universal categories are to be found within ourselves. They are not there the chairs are there, but the 20 chairs to understand it has a chair as a blue chair with the certain feature I mean to understand an object as chair is to understand it as a certain object with certain features, which means my mind is able to categorize it as something to categorize it something this knowledge should come from within from my mind.

So, it is my contribution so, what Hegel says is that often we invoke metaphenomenal or unobservable entities to explain sense phenomena say for example, nowadays we talked about nano technology he refer to nano particles of objects.

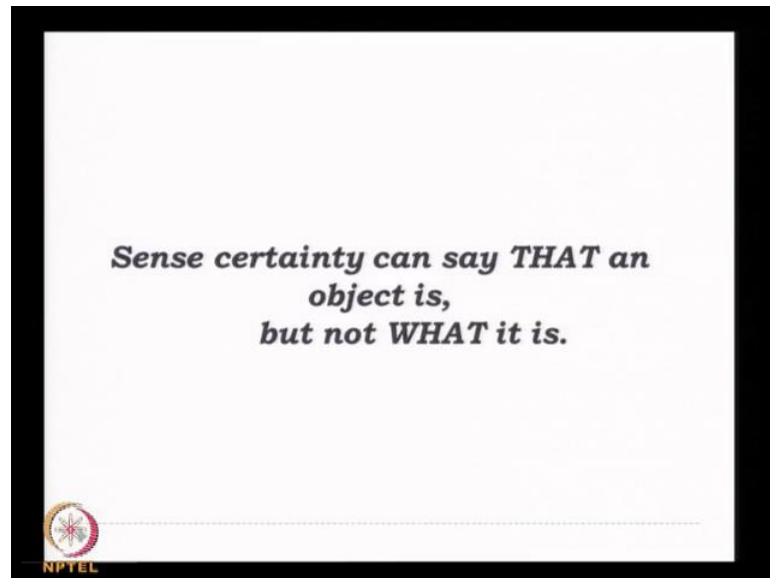
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So, an understanding of a particular of object or a understanding of particular process is possible invoking this notion of nano particles. So, when I do that what I am trying to do is that this category of you know particles category of nano particles they are all

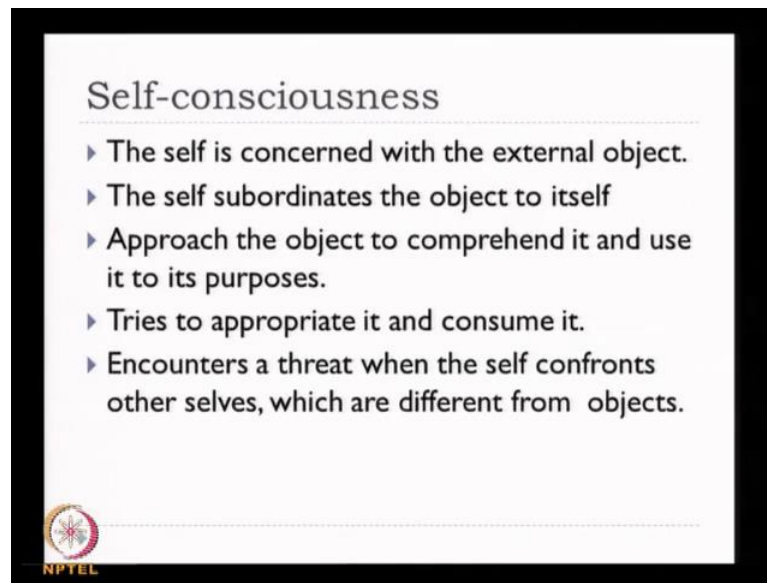
something which is their my contribution, the contribution of my consciousness the source of such categories are my own understanding they are not in the world they are in my own understanding consciousness is thus turned back to itself. So, in this way I am actually force to turn back to myself. So, which is Kantian process, it becomes self conscious or self, consciousness we can say.

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And now the summary of this discussion is sense certainty can say that an object is, but not what it is, there is an object, but what it is; it is a chair it is an apple, it is a camera, so all such categorization are done by me they are my contribution.

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**Self-consciousness**

- ▶ The self is concerned with the external object.
- ▶ The self subordinates the object to itself
- ▶ Approach the object to comprehend it and use it to its purposes.
- ▶ Tries to appropriate it and consume it.
- ▶ Encounters a threat when the self confronts other selves, which are different from objects.

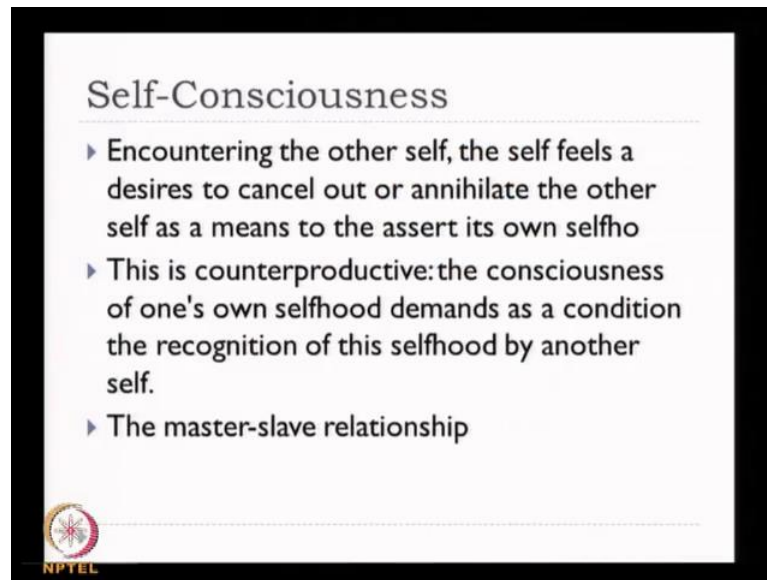
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Now, we come to self consciousness, the self is concerned with the external objects the self subordinates the object to itself and approach the object to comprehend it and use it to it is purpose see, when I see a chair, I subordinate the object to myself and it is a chair it something which I can use for serving my own purposes, I would rather use the word I objectified everything in front of me objectified I have a use with it I can appropriate it, tries to appropriate it and consume it. So, and using it for my own purposes it is an object form me, I distinguish myself from that object that object is only an object while I am a subject, I am a self.

Now, as far as chairs and tables and cameras are concerned this is all right, this approach is fundamentally all right there is absolutely no problem in it, but the moment I encounter another human being encounters a threat when the self confronts other selves which are different from objects, instead of chair I have a human being in front of me that movement there is a threat I cannot objectified that human being, because that human being is not just like a chair, but he or she is like me like a subject and he or she can also objectify me. So, if I want to assert my own self foot my own distinguished identity as a self, as a subject, and not just a mere object, then I will have to make him or her object. So, my attempt to objectify him I will definitely attempt objectify him, but the problem is that, if I try to objectify him then the possibility that he would also try to objectify me is actually posing a threat to my own existence.

So, the recognition and the realization that the world is constitutive of subjects like me and not just objects like chairs and tables that poses a threat to my own existence. So, that is way second stage encounters a kind of what you call dilemma or a kind of crises in it is existence.

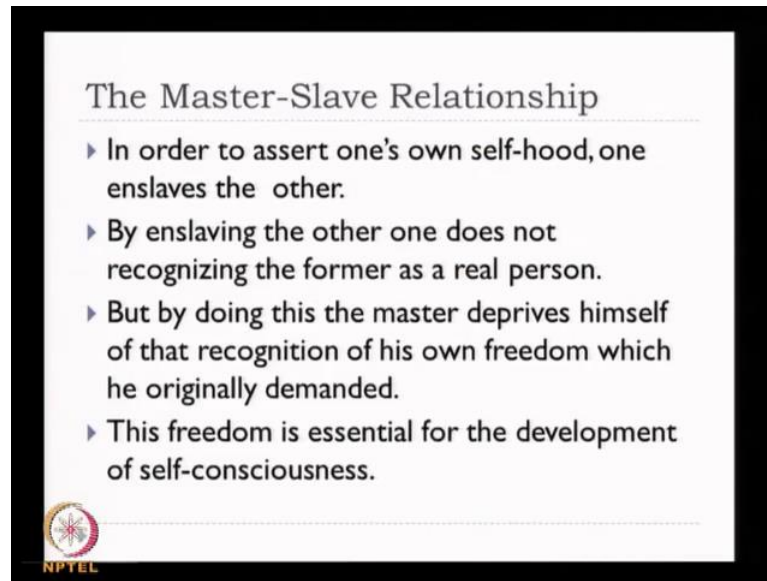
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Encountering the other self the self feels a desire to cancel out or annihilate the other self as means to the assert it is own selfhood, in order to assert my selfhood, I am trying to cancel that other self so, but this is count of predictive the consciousness of one's own selfhood demands as a condition the recognition of this selfhood by another self.


So, for me to exist as a self so that I can assert my selfhood, I need the other person who would recognize me as a self. So, all my attempts to cancel his or her selfhood assuming that his or her selfhood is a potential threat to my own selfhood is bound be count of predictive, because if I annihilate him if I make him non self then who is that to recognize me as self.

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The Master-Slave Relationship

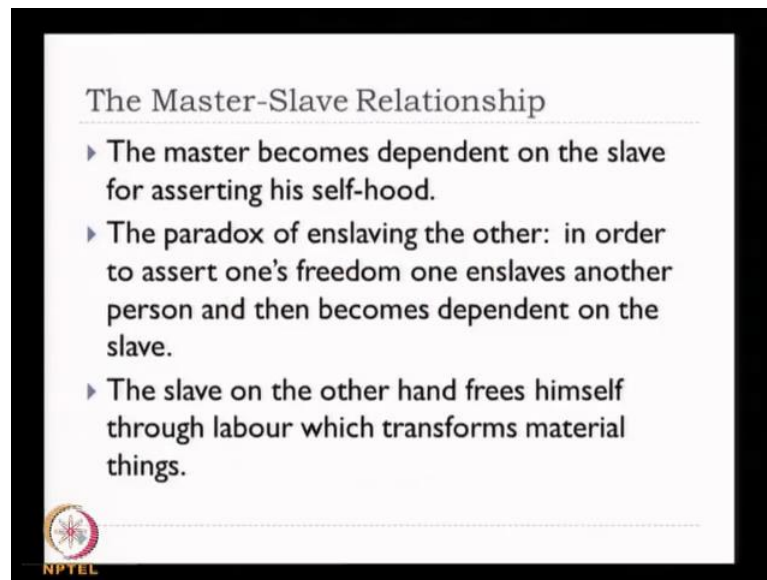
- ▶ In order to assert one's own self-hood, one enslaves the other.
- ▶ By enslaving the other one does not recognizing the former as a real person.
- ▶ But by doing this the master deprives himself of that recognition of his own freedom which he originally demanded.
- ▶ This freedom is essential for the development of self-consciousness.

 NPTEL

So, it is going to be count of predictive, the master slave relationship is invoked here in this context famously by Hegel's it says that in order to assert one's own self hood one enslave the other. So, one possibility is that I encounter along with chairs and tables and other objects in the world a human being who is also a self like me, now that possess a threat to me and I want to assert my selfhood. So, in order to assert my selfhood what I will do is that I will enslave the other person, by enslaving the other person I am just taking away or annihilating his selfhood, I am not recognizing him as human being

Now by enslaving the other one does not recognize the former as a real person. So, for me he or she ceases to be a person, and by doing this the master deprives himself of the recognition of his own freedom which he originally demanded this freedom is essential for the development of self consciousness.

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The Master-Slave Relationship

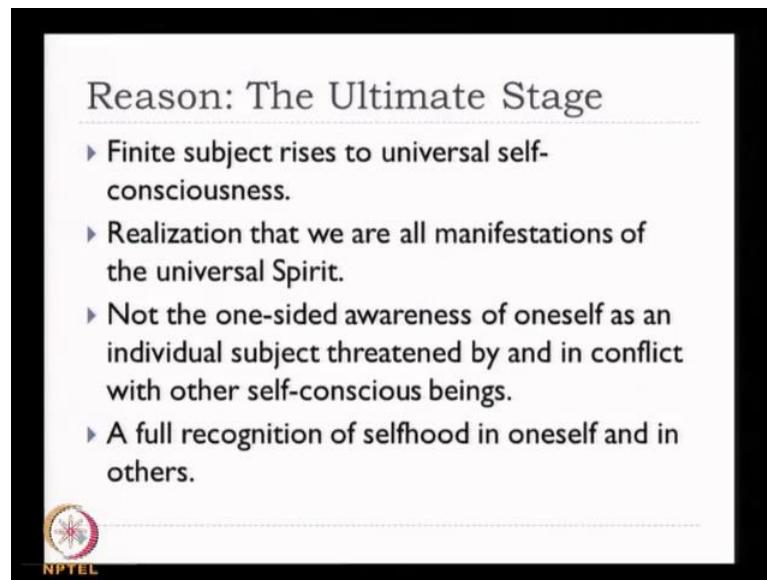
- ▶ The master becomes dependent on the slave for asserting his self-hood.
- ▶ The paradox of enslaving the other: in order to assert one's freedom one enslaves another person and then becomes dependent on the slave.
- ▶ The slave on the other hand frees himself through labour which transforms material things.

NPTEL

What happens is that here the master becomes dependent on the slave for asserting his selfhood that is quite paradoxical on the one hand you need others to recognize you as a self. So, that your assertion of selfhood is meaningful on the other hand again your master, becomes dependent on the slave for asserting his selfhood.

The paradox of enslaving the other is in order to assert freedom one enslaves another person and then becomes dependent on that slave. So, you ultimately become the slave of your slave then slave, on the other hand and free himself through labor which transforms material things. So, he does things in nature he makes it transforms nature for the sake of his master he starts doing it, but through his labor he liberates himself. So, every master slave relationship is bound to be counter predictive.

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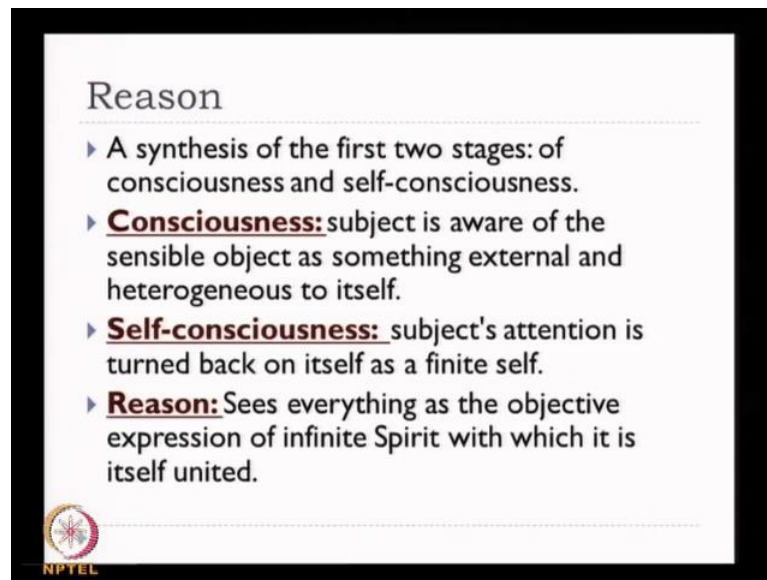
Now, in this context Hegel talks about the other stage the ultimate stage where reason, the finite subject rises to universal self consciousness realization that we are all manifestation of the universal spirit. So, here instead of being in the world where you exist as a subject, without any critical awareness of your status just having self certainty you have progress to the next stage or you have evolve to the next stage of self consciousness, where you realize that there are other selves who actually posit a threat your own selfhood.

And that insecurity of being among other selfhood who are different from you who are positing a thread to your own selfhood and your constant you know struggle to enslave them, which is ultimately proving to be counter predictive you reach a third stage or you rather rise to third stage you evolve to a third stage of reason where you realize that you as well as other are all manifestations of the universal self, universal mind, universal spirit.

So, it is not the one sided awareness of oneself as an individual subject threaten by and in conflict with other self conscious beings it is a full recognition of selfhood in one selfhood and in others.




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**Reason**

- ▶ A synthesis of the first two stages: of consciousness and self-consciousness.
- ▶ **Consciousness:** subject is aware of the sensible object as something external and heterogeneous to itself.
- ▶ **Self-consciousness:** subject's attention is turned back on itself as a finite self.
- ▶ **Reason:** Sees everything as the objective expression of infinite Spirit with which it is itself united.

 NPTEL

So, we all realize we are all manifestation of that universal mind once that realization arrives the confrontation becomes what meaningless then there is no confrontation. So, reason takes us to that domain a synthesis of the first two stages of consciousness and self consciousness, a consciousness is where subject is aware of the sensible object as something external and heterogeneous to itself, self consciousness is subjects attention is turned back on itself as a finite self and reason is where it sees everything as the objective expression of infinite spirit with which it is itself united.

We will conclude our discussion on Hegelian philosophy at this point where Hegel has we have seen there are three things very important about Hegel, one is that his conception of reality he never conceives reality as independent of the subject or the knower of reality.

So, there is no epistemological strict epistemological split between subject and object which is. So, cardinals for enlightenment philosophy, number two same rational forms that constitute reality, constitute you of the human thought as well. So, in one sense the human thought can understand you can comprehend reality, because they share the same universal rational forms, and the third important point is reality is the absolute which encompasses everything and Hegel talks about a method by means of which this reality can be comprehended the dialectical method where you have to contradict yourself allow contradictions to happen. And then resolved them and ultimately synthesis them, that is a

method he suggest and he explains the process for him it is a historical process it is an evolution in which the from the level of consciousness of bare awareness bare static certainty, sense certainty you reach the second stage of self consciousness where you encounter and confront other selves to the third stage, where you realize and experienced that unity in you and everything is part of that universal ultimate absolute reality.

So, this is in summary the Hegelian philosophy, and the Hegelian system and Hegel is the very important thinker we will examine the influence of Hegel in the next lectures well where we will be discussing the contribution to the karlmarks the division between left a Hegelian and others. So, the marks and other develop a philosophy a materialistic philosophy out of a Hegelian idealism, which is objective idealism of Hegel and then again even in contemporary philosophy. We can see the tremendous influence of Hegelian philosophy. So, we will conclude our discussion on the contribution of this most important thinker of modern period.

Thank you.