

HEGEL - COLLECTED WORKS 1

GEORG WILHELM FRIEDRICH HEGEL

COLLECTED WORKS

IN ASSOCIATION WITH THE

GERMAN RESEARCH FOUNDATION

EDITED BY THE

RHENISH-WESTPHALIAN ACADEMY

OF SCIENCES

VOLUME 1

FELIX MEINER VERLAG HAMBURG

GEORG WILHELM FRIEDRICH HEGEL

EARLY WRITINGS I

EDITED BY

FRIEDHELM NICOLIN

AND

GISELA SCHÜLER

FELIX MEINER VERLAG HAMBURG

In association with the Hegel Commission
of the Rhenish-Westphalian Academy of Sciences
and the Hegel Archive of Ruhr University Bochum

Printed with the support of the
German Research Foundation

CIP title record of the German Library

Hegel, Georg Wilhelm Friedrich

Collected Works / Georg Wilhelm Friedrich Hegel.

In association with the German Research Foundation
edited by the Rhenish-Westphalian Academy of Sciences [in association with
the Hegel Commission of the Rhenish-Westphalian Academy of Sciences and the Hegel Archive
of Ruhr University Bochum]. - Hamburg: Meiner.

NE: Hegel, Georg Wilhelm Friedrich: [Collection]

Vol. 1. Early Writings I

edited by Friedhelm Nicolin and Gisela Schüler. - 1989.

ISBN 3-7873-0267-0

ISBN eBook: 978-3-7873-3381-3

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Düsseldorf 1989

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Typeface: Bembo.

Production: Fränkische Gesellschaftsdruckerei, Echter Verlag GmbH, Würzburg
Printed in Germany

FOREWORD

The task of presenting Hegel's life-work in a complete and, at the same time, historically critical form, according to a unified plan, has stood before our age since that memorable event in which Wilhelm Dilthey gained access to the manuscripts of the young Hegel, manuscripts that after more than a century were still lying silent. From his study of them he first sketched an intellectual and philosophical history of the thinker's youth and gave the impulse for the first publication of the documents.

Already guiding this undertaking was the conviction that, for the comprehension of a great philosopher in all his expressions, and also for the comprehension of a system that appears as a closed whole, immersion in the origin and germ of the conceptions is of quite essential importance. A new path of developmental-historical understanding had opened. What Hegel had once taught in a pathbreaking way concerning the formation of spirit in the history of humanity, with such immense and far-reaching effect, now continued in the reconstructive and testing act of thinking through the works of creative personalities. The great enterprise of the Academy edition of Kant's collected writings, which grew out of Dilthey's planning, also stood under the same sign; in its foreword the initiator impressively formulated the new perspective, together with its tasks, as a principle.

When Dilthey, in the year 1900 - in a review of Kuno Fischer's then authoritative presentation of Hegel - raised the demand that Hegel's developmental history should be written 'from the papers,' he himself could not yet survey the extent of what he was demanding. His own interpretation of the early period (1905) and the edition of the texts by his pupil Herman Nohl (1907) stood at the beginning of a work that, during the following decades, reached ever farther and brought to light, or mediated in a new form, the entire corpus of Hegel's writings.

Earlier and more generously than was probably the case with any other philosopher, Hegel's works had once been joined together into a great edition immediately after the death of their author, 'by an association of friends of the departed'; this was an achievement and a deed by which the circle of pupils proved itself worthy of the master. This collective undertaking was, and became, especially valuable because the drafts and masses of thought from the lecture series, which had not matured into printed works and which contained Hegel's philosophy of history, his aesthetics and philosophy of religion, as well as the history of philosophy, were formed into component parts of the collected work from the original lecture notebooks, with recourse to students' transcripts.

To be sure, that work on the literary remains was often carried out without the editorial experience and philological training that were necessary for it and that today must be presupposed as self-evident. What had been undertaken so meritoriously and quickly was also produced too quickly and in many cases as a secondary occupation. The two substantial volumes of the philosophy of religion, for example, appeared already in 1832, barely a year after Hegel's death, prepared from lecture notes by Marheineke, who at that very time was not only an academic teacher and preacher but also rector of the University of Berlin. In the entire undertaking there could be no question of philological fidelity and distinction. For the pupils, who were intent on dissemination and application, the issue was not the 'letter' but solely the systematic whole, together with its confirmations in the different fields: in this sense, the 'spirit' of Hegel's philosophy. They believed themselves so initiated into this spirit and so rooted in it that they also took for themselves the right to deal freely with Hegel's words. They thought that they were only improving the matter when, in editorial fashion, they even altered the texts published in print by the master himself.

What succeeded on a grand scale at that time was the placement of Hegel's work before the age in a form capable of exerting influence. The edition fulfilled its mission. The nineteenth century - including Kierkegaard and Marx - read Hegel in this edition and in no other; from it the philosopher's worldwide effect proceeded. Yet in fact only a partial body of material was given, and this under a very determinate perspective: the pupils wanted to bring the completed work to validity as something closed within itself and, in its main dimensions, conclusive. They took and gave a systematic work as a secure foundation for further execution and application, as well as for the struggles over truth against other systems and tendencies of the age.

In accordance with this position and aim, all those documents that today lead us so insistently to the origins and developmental paths of Hegelian thoughts remained closed in their own proper meaning; they were therefore not included at all. Hegel himself had died in the midst of his work; how, in the Berlin years, he stood in relation to the early notes of his Frankfurt and Jena periods, we do not know. He never expressed himself on the matter, although he carefully preserved those papers, carried them with him to all the places where he worked, and thereby kept them for posterity. In most cases, later times are the first to recognize the weight of origins and transformations. Today no one will any longer measure the formulations that Hegel worked out in the various phases of his struggle of thought solely by the standard of the late systematic presentation, as the Hegelians did. The individual stages of the path of

thinking, and the tensions through which Hegel had passed despite all continuity of progression, could mean nothing of their own to the pupils' conviction of the whole truth - very differently from how they appear to us today.

At that time, then, what was actually admitted into the edition of the works was arranged, and even cut down, in such a way that it fitted into the compartmental framework of finished systematicity. Systematicity itself was perhaps first truly consolidated by this collective work of the earliest adherents. This early collected edition is not only incomplete and, by present standards of accuracy, inadequate; rather, as an editorial selection and ordering that proceeded freely from a determinate standpoint, it made Hegel's thinking widely visible while at the same time concealing its own proper course. As Johannes Hoffmeister formulated the matter in our own day while working on the new edition of the lectures, the old edition bears 'partial blame for the fact that Hegelian philosophy became the offense as which it again and again appeared to living minds: the offense of what is closed off and fixed, rigidified, what no longer enters into the movement of life; the offense of the icy firms of a mountain massif into which many a person climbed and from which many a person returned only powerless and full of hatred for the great. It contributed to the fact that [in Hölderlin's words] "the bonds of love were corrupted into ropes."' (Foreword to the edition of the History of Philosophy, 1940.)

We know the fate of the Hegelian system in the later nineteenth century: the misrecognition and wholesale rejection that arose so soon, the late reception in wider regions of the continent and beyond it, and also the productive opposition of new impulses of thought, which in our century then again brought with them new accesses to understanding through confrontation. As regards a new form and printing of the complete work, that period in which the great definitive Kant edition was begun was not yet ripe for Hegel. For the newly awakened study of Hegel it was at first already a real help that the old edition, which had become difficult to obtain, was made accessible again through reprints. Thus, around the turn of the century, G. J. P. J. Bolland in the Netherlands issued a series of individual volumes. The entire edition of the pupils and friends was then renewed by Hermann Glockner (1927 to 1930), as a 'jubilee edition' on the hundredth return of Hegel's day of death, at a time when the new interest in Hegel everywhere pressed toward the texts and the connections among texts.

In the meantime, however, since the bringing forward of the youthful writings and their first reception, a movement had been set in motion that has not yet come to an end: through the intensive interaction of

philosophical disclosure and philological text-production, entirely new sides of Hegel's work became accessible, and with them new impulses for the shaping of editions. After the period of youth, the independence of the Jena and Nuremberg periods also came into view, and with the Encyclopedia, alongside the last-hand version, the first Heidelberg edition was again brought into consideration. Not least, the desire also grew to present, with greater differentiation and accuracy, the work of thought and its formulations that had entered into the lecture series.

There were editorial beginnings that at once remained stuck, such as the Hegel edition of Otto Weiss, for which Dilthey had still intended to write the preface. With great force and tenacity, a single individual then pursued the undertaking of a new edition, with significant success: Georg Lasson. At the time of his effort in the first decade of our century, the main task still seemed to be to create resonance for Hegelian thought at all. Thus the concern was with central works: the Encyclopedia in 1905; the Phenomenology of Spirit in 1907, in commemoration of the hundredth anniversary of its first appearance. From this there then grew, through the fortunate cooperation of editor and publisher Felix Meiner, the critical collected edition of the Philosophical Library. Extensive introductions were placed before the individual works and were meant to help readers find the path of study toward Hegel. Georg Lasson still accomplished important work for a new disclosure of the great lectures. Yet he himself, in the afterword to the Philosophy of Religion (1925), said that a later Academy edition of Hegel's works could and must accomplish something different from what had been possible for him within the framework of study texts.

Lasson's Hegel edition was continued by Johannes Hoffmeister. A scholar trained philosophically, intellectually-historically, and philologically, he was directed by Richard Kroner to the task of first editing Hegel's Jena notes on Realphilosophie. From there his activity stood entirely within the tendency of presenting Hegel's work in the 'tension between becoming and maturity.' What labor Hoffmeister performed over decades, finally under the most difficult circumstances of the times, is something that probably only those themselves engaged in editing can fully appreciate. As with the edition of the correspondence, so too he placed the editing of the lecture series on a new foundation: when, in his new version of the Lectures on the History of Philosophy, new source material repeatedly came to light, the editor resolutely moved to arranging the texts according to years.

That a single individual cannot carry out the entire definitive edition of the complete work has become manifest once again since the death of J.

Hoffmeister (1955). Yet his tireless collecting work, his advance along new paths, and the fidelity he maintained for more than twenty-five years to the task once assumed contributed decisively to the fact that the edition can now at last be carried out within the larger framework that he himself had long demanded and according to a firm plan.

Interest in Hegel - the substantive-systematic interest as much as that of intellectual history and the history of philosophical problems - is today extended throughout the world. Name and work stand in the midst of the conflicts of our time: politically, in matters of worldview, and scientifically. The renewed relation to metaphysics, the question of historicity that is breaking open everywhere, and not least the urgent problems of modern society were, and are, the leading motives here. In wide areas of philosophy the fruits of a new encounter with Hegel are evident, together with growing efforts at critical appropriation. The most diverse branches of the humanities and social sciences bring before themselves the influence that they have experienced from Hegel and test the capacity of this thinking to bear weight in view of their new tasks. To all these multilayered and far-reaching efforts the historical-critical edition of Hegel's Collected Works seeks to make available the complete and reliable textual foundation.

The edition no longer grows out of the initiative of an individual editor and publisher. It is brought out by commission of the German Research Foundation, which has already promoted many of the earlier Hegel editions through financial support. Felix Meiner, long deserving of credit for the dissemination of Hegelian thought, has assumed responsibility for publication. In order to secure for so far-reaching an undertaking the broad scholarly basis it requires, a commission for the edition of Hegel's works was appointed in October 1957 by resolution of the Senate of the Research Foundation. The mandate went to H. G. Gadamer, L. Landgrebe, Th. Litt, and J. Ritter, as well as to the undersigned, who assumed the chair. J. Derbolav succeeded Th. Litt, who died in 1962. In 1958 the Ministry of Culture of the state of North Rhine-Westphalia established a dedicated research office for the undertaking in Bonn: the Hegel Archive.

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Only the most important points concerning the design and structure of the new collected edition need be stated here. Further details will be set out by the editors in the editorial reports to the individual volumes.

1. For the content, the principle of completeness applies. The edition is to contain everything that Hegel himself published and everything transmitted in his handwriting - together with the various versions and editions wherever these exist. Added to this, as an essential part of the complete work, are all the lectures; these are edited on the basis of the numerous surviving transcripts.

2. The arrangement of the volumes is determined in the broad sense by the developmental-historical standpoint. The smaller printed writings and handwritten drafts are thereby grouped according to the different stations of Hegel's activity: the youthful writings are followed - at the appropriate chronological place in each case - by volumes with Jena, Nuremberg, Heidelberg, and Berlin writings. The great group of lectures, roughly the whole second half of the edition, fits naturally into the chronological structure insofar as the source material for them derives almost exclusively from the last period of Hegel's creative work, his Berlin years. Within the individual lecture series, Hegel's reshaping of the presentation through the different years is made visible as far as possible. The correspondence, supplemented by biographical documents, is placed at the end of the complete work. An external division of the edition into departments has been avoided; the volumes are numbered consecutively.

3. In the shaping of the text, the concern was to preserve as faithfully as possible the distinctive character of Hegel's language. For that reason, the often irregular, indeed contradictory, spelling and punctuation in Hegel's notes and in the printed works have not been standardized. Spelling and punctuation follow the respective originals - naturally excepting the lectures, whose text is obtained only from transcripts.

4. The critical apparatus seeks to fulfill the demand for the greatest possible accuracy without creating an overload. For handwritten sources it records preliminary stages, deletions, later insertions, and other important findings of the manuscript; for the new edition of printed writings it records every deviation from the original. Otherwise, conjectures and variant readings of earlier editors are communicated for all texts insofar as they are relevant. By contrast, the editorial interventions in the Hegelian wording, which have occurred not infrequently, as well as obvious reading errors and mere typographical mistakes, are not separately noted. For easier use, this apparatus is not relegated to an appendix but placed immediately beneath the text.

5. In addition to variants, the edition provides notes that materially disclose the text: references for quotations, bibliographical information on the works and authors cited by Hegel, and the like. Commentary is avoided, as not belonging to the immediate sphere of tasks of an edition. In

order to keep the text itself as free as possible from additions and to guarantee a clear printed image, the notes are placed at the end of the volume.

6. In a philological editorial report to each volume, precise account is given of the establishment of the text, with everything necessary communicated concerning the genesis, transmission, and any earlier editions of a work or textual piece.

7. An index of names is added to the individual volumes. Individual subject indexes, however, are omitted; what would have to be achieved there is reserved for a comprehensive index to the edition.

HEINZ HEIMSOETH

Addendum 1986

This foreword to the collected edition was written by Heinz Heimsoeth (d. 1975) as chairman of the Hegel Commission of the German Research Foundation, before the production of individual volumes had begun.

In 1968 - in the course of an equal provision for the universities of the state of North Rhine-Westphalia - the Hegel Archive was incorporated into Ruhr University Bochum. After the Rhenish-Westphalian Academy of Sciences emerged in 1970 from the Research Association of the state of North Rhine-Westphalia, the Academy took over the Hegel edition and now supervises it within the framework of the Academy Program as a joint task of the Federation and the Länder. For the supervision of the edition the Academy appointed a commission, whose chair in the first years was held by Joachim Ritter; after his death (1974), Hermann Lübke assumed the chair, and since 1977 it has been held by the undersigned.

The Hegel Archive and the edition were directed from 1958 to 1968 by Friedhelm Nicolin; since the move to Bochum, the direction has lain in the hands of Otto Pöggeler.

From 1968 onward a number of volumes could be presented. According to the present state of affairs, the first twenty-two volumes have partly appeared, are partly in preparation, or at least have been planned through. The second phase will be devoted to the edition of the lectures. Finally, the correspondence and documents are to be taken up.

WOLFGANG KLUXEN

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