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Lenin on Hegel's Absolute Idea (Philosophic Notebooks)

just before we get to Idea, in last part of Section on Objectivity Lenin relates the categories of logical and human practise that at end of teleology

Lenin writes "When Hegel endeavours--sometimes even huffs and puffs-- to bring man's purposive activity under the categories of logic, saying that this activity is the 'syllogism' that the subject (man) plays the role of a 'member' in the logical 'figure' of the 'syllogism' and so on, THEN THAT IS NOT MERELY STRETCHING A POINT, A MERE GAME, THIS HAS A VERY PROFOUND, PURELY MATERIALISTIC CONTENT. It has to be inverted: the practical activity of man had to lead to his consciousness to the repetition of the various logical figures thousands of millions of times in order that these figures could obtain the significance of axioms. This nota bene."

And again in ending the section VII writes: "Remarkable: Hegel come to the 'Idea' as the coincidence of the Notion and the object, as truth, through THE PRACTICAL, PURPOSIVE ACTIVITY OF MAN. A very close approach to the view that man by his practice proves the objective correctness of his ideas concepts, knowledge, science." "From the subjective Notion & Subj. End to objective Truth."

VII treats Idea as objective truth/and throughout translates it materialistically, so that when he comes to Practical Idea, he concludes: "Theoretical cognition ought to give the object in its necessity, in its all-sided relations, in its contradictory movement, an-und fur sich. But the HUMAN notion 'definitely catches this obj. truth of cognition, seizes & masters it, only when the notion becomes 'being-for-itself in the sense of practice. That is, the PRACTICE OF MAN AND OF MANKIND IS THE TEST, THE CRITERION OF THE OBJ-ITY OF COGNITION. Is that Hegel's idea" It is necessary to return to this." It is also where he writes "Man's consciousness not only reflects the obj. world, but creates it."

D: 218: "The activity of man, who has constructed an obj. picture of the world for himself, changes external actuality, abolishes its determinateness (=alters some sides or other, qualities, of it) & thus removes from it the features of Semblance, externality & nullity, & makes it as being in and for itself (=objectively true)."

ABSOLUTE IDEA p. 215 "The unity of the theoretical idea (of knowledge) and of practice --this NE and this unity precisely in the theory of knowledge, for the resulting sum is the "absolute idea" (and the idea = das objective Wahre") (obj'y true) 16 definitions of dialectic follows. Traces through history of dialectic from Plato to Kant. (pp. 223-225ff)

And at the 2nd negation writes "the kernel of dialectics", & the criterion of truth (the unity of the concept & reality) (p. 229) Important here is: (1) the characterization of dialectics: self-movement, the source of activity, the movement of life (spirit; the coincidence of the concepts of the subject (man) with reality; (2) objectivist to the highest degree 'der objektivste Moment' // & further (p. 233) "This NE: the RICHEST IS THE MOST CONCRETE AND MOST SUBJECTIVE."

13/49

(Rev)

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"NB always that the logic is "without concretion of sense." It is nothing particular. It expresses everything. For ex., Being I can see as the purely eco. lysis of society. Essence, the sociological, leaps out of it. Both obj. logic & j. logic. Notion deals with, expresses man's subj. determination, need, necessity to or nature, society, himself. The 'real history of humanity' is being worked out in ION *****unity of theoretical, practical, methodological, we have reached AI, social man there begins the dev. of human power for its own sake. The Logic is "without ~~concretion~~ of sense. It expresses the Absolute or an Absolute in many absolutes. The his. of society is an Absolute, but one can make a special abs. of a special society, for, ex., cap. as we see it in Marx's cap. ="

G, 6/18/49 on S&R

July 1, 1949 on NB: "Development is ABSOLUTE MEDIATION OF U P I."

Isn't this the Logic of: S-D when growing internationalization
Destruction of state machine when bourgeois reached highest stage of org.

Incl. dev. of commodity prod. in Draft program when state-monopoly cap. reached Brest Litovsk
NEP when prol. state owns mp?

July 5 is also on NB

"VII is sensing (re-PN on simplest generalization) 7/9/49 certain plunge to freedom that a generalization gives you the objectivity which is inherent in it & on the other hand, the 1st act of rev. EVERY GREAT STEP FORWARD IN PHILOSOPHIC COGNITION WAS MADE ONLY WHEN A NEW CATEGORY, A NEW WAY OF MAKING THE PLUNGE INTO FREEDOM BECAME POSSIBLE. It is at this point when the subj. is creating freely a new category, a new unity of opposites, the opposites of thought & being that the COUNTER-REV. imposes a new duality upon it REDUCING it to indifferent particulars, or modes of the Absolute or Monads, to be ordered or org'd. NOT THAT THERE IS ANYTHING ABOUT THIS COUNTER-REV. It is inevitable so long as the subj. is not the concrete universal, containing within itself that TOTALITY.

To get to the stage of freedom, the subject has already had to go through....

"All these stages of self, unable to be concretely universal, & hence analyzed as immediate being & then mediated, reflected, understood as essence--these which were preparations for universal self--are now behind. ALL THAT OBJ-ITY IS NOW IN THE SELF & WE COME TO FREE CREATIVE POWER.

R. Contradiction in L bet. practicing rev. dialectician & thinking Kautskyan is the contradictions of Russian society...

G on July 29 49 quoting 1st p. of AI: "Is it too much to think that we and VII would have substituted the word, REV., permanent rev., every time Hegel used the word, AI?"

8/16/49 (9) Also 9/4/49 Being U
Egar P - 1st w/fin
Hobn St 2nd w/fin
12576
nd shock
so/recognize Hegel
reappears all on's on

6: 5/24/49:

"the negation of the negation, the developing subj., to take it from its abstract emergence, around 500BC--in the Logic Being-for-Self--to its present concrete embodiment--the AI as we have seen it in the emergence of all CONDITIONS FOR UNIVERSALITY in the mod. prol.....

"In the Realm of Being the subj. does not yet exist as such, as self-developing, as human. From the categories in the Realm of Being incl. the infinite, it is possible to conclude that any determining being, e.g. cap., is finite and limited, abstract negation) and will be negated by another society (2nd negation) that sounds dialectical and profound to the Stalinists but for the reality of cap. ~~is not dialectical~~ since the Levellers, or even since the reformation, is completely abstract. The Stalinists never get beyond Part I of cap. beyond Ek. I of Logic."

"The leap is where the quantity reveals that it is just quality superseded & absorbed. ~~It is~~ Abstract labor does not destroy the subj., with the Reformation the subj. emerges again. We enter into a Realm of Essence."

3 movements in Realm of Essence (1) truth is concrete; reality of ~~is~~; (2) the antagonism bet. the absolute & appearance will ~~not~~ become more explicit every stage;

(3) the self which does the transcending of the opposites moves in the abstract principle of so doing (Gross-Liebniz) to the absolute substance ~~which is~~ the absolute activity of form & the power of necessity! (H)

"Or bearing in mind the movement from Leibniz to Hegel we see the principle ~~of~~ move from the indiv. monad to society or the social indiv. THIS MOVEMENT--THE REVOLUTIONS OF THE 17th, 18th, 19th & 20th centuries & hence

mediations which emerge from the self-developing subj. at each stage all the way up to Stalinism, at each stage becoming more antagonistic, more posited."

7/49 Discussion bet. J&G in which letter from R is also considered

WATCHES HUMANITY & THE INHUMAN WAY IN WHICH HUMAN ESSENCE MATERIALIZES ITSELF.

There is a sequence of dial. dev. which appears in every rev. per. There is a quest, a leap forward, stated 1st of all abstractly but in opp. to previous. This which is an advance of the subj. becomes rationalized--turning into, on one hand idealism and on the other hand positivism--the essence of both being that is over here, nature is over there & the gap to be bridged somehow. This is always totalitarian. Finally a new synthesis is established."

we have the same sequence in Kant who establishes the primacy of the human intellect a process of cognition. Fichte occupies himself with this process in the activity where a Kant had postulated the reconciliation (infinite progress). Hegel resolved the contradiction in the same way that Hobbes had, by a totalitarian order. Hegel then reaffirms the principle of self-acting intellect, insisting on the process of mediation & the ultimate unity as a premise. As he insists continually we could only do this as contrasted with Fichte because he didn't begin with the isolated individual but with society & this."

They here say 2nd was in Realm of Being & that in Ntbks VII got to essence & we must get to Notion, but in actuality VII was very much in Notion but only generally)

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