

**Corrections and Revisions made to the A. V. Miller
Translation of Hegel's *Phenomenology of Spirit*
H. S. Harris**

G.W.F. Hegel, *Phenomenology of Spirit*, translated by A. V. Miller, Clarendon Press, Oxford, 1977. [This item has had a limited distribution among students and a copy was sent to Arnold Miller. It was prepared about 1978. Readers of *Hegel's Ladder* know that Harris made many revisions to the translation in his commentary. In Miller's forward he thanks Harris who saw parts of the translation in manuscript for helpful criticism and suggestions. Harris published two reviews of the translation: *International Journal for Philosophy of Religion* (1979, v.10, 268-71) and *Philosophy and Phenomenological Research* (1979, v. 39, 443-4). It was suggested to Harris while he was working on *Hegel's Ladder* that he should recommend to the Clarendon Press that someone be retained to revise it as C.D.C. Reeve revised the translation of Plato's *Republic* by G.M.A. Grube. He responded that he believed it to be a worthy task but he did not believe an academic would undertake such self-effacing work and with the death of J. M. Stewart he knew no other person. Before his health declined Harris received requests from two individuals to collaborate with them in separate new translations of Hegel's *Phenomenology*.]

[Proposed changes are located by the paragraph numbers of the Arnold Miller translation. Notes made by Harris are in brackets.]

Preface

27.

[In the original text of 1807 the first sentence read: ... the *Phenomenology of Spirit* as the first part of the system of Science. Hegel deleted this clause in the revision of 1831.]

28.

(line 7) For: The single individual ... Read: The particular individual ...

(line 18) For: The single individual ... Read: Every single individual

30.

(First sentence [revised 1831]): read: From the standpoint at which we here take up this movement, what is spared with respect to the whole is the sublation of existence; etc. [Originally the text (1807)

read simply: What is spared for the individual in this movement is the sublating, etc.]

42.

(lines 21 ff.): read: _In philosophical cognition, too, the coming to be of the *existence*, qua existence is distinct from the coming to be of the of the *essence* or of the inward nature of the Thing. But, to begin with, philosophical cognition contains [processes of becoming] etc.

45.

(lines 3-4): read: Poverty of its purpose and the defectiveness of its material [referring to the first sentence of 44].

56.

(line 5): read: it alone is the *speculative* [element in experience].

60.

(page 36 last line) read: the self is a represented *Subject* etc.

(page 37 line 5): read: the object's own

66.

(page 40, line 2 from bottom of page): read: affirmed of that [named] subject ...

(page 41, line 1) read: of a subject at rest.

Introduction

76.

(page 48 line 10 from bottom): read: Hence one can with equal validity say to oneself (*sich vorstellen*) that Science is the

appearance because ... alongside another knowledge --- or call that other etc.

83.

(end): read: would not necessarily have to recognize it. [“the validity of such a standard” is an interpretation, and probably a wrong one. Perhaps Hegel is only saying that we do not even have to see that the standard is there.]

89.

(second sentence): for : For this reason , ... read: [But it does so] in such a way that ...

Chapter I: Sense-Certainty

100.

(line 5 from end): read: as *my* object, or in [my] meaning [it]: it is because *I* know of it.

103.

(last sentence): read: as a whole which holds fast to it [the essence] as immediacy etc.

107.

(line 3): read: it is asserted as what is true.

Chapter II: Perception

123.

(third sentence): read: ... but it is also *for an other*; and indeed it is an *other* for itself, [in] *just* the same way *as it* is for [the] other.

123.

(fourth sentence): read : ... a being that is *doubly* differentiated: but it is *also One*; the oneness , however, contradicts its differentiation, so consciousness would have to take this positing within oneness upon itself again, and keep it away from the Thing.

Chapter III: Understanding**132.**

(p.79 line 10 from bottom): read : ...is still just as *object* of consciousness; it has still not grasped its own concept [*Begriff*] as concept[*Begriff*].

136.

(line 11): read : And thereby at the same time their pure porosity or their sublatedness is posited too. This sublatedness in its turn etc.

140.

(line 8): delete : [merely]. (The insertion is inappropriate since what holds good “for us” is what is ultimately valid, and the contrast is between the real distinction and the apparent independence.)

143.

(p.87 line 8): read : as a reflection of the play into itself.

144.

(first words): read : In [the guise of] the *inner* etc.

151.

(line 15): read : indifferent essentialities having been in themselves. [The point is that subsistence as “indifferent

essentialities having being in themselves” is more than the moments ought to have from the standpoint of truth as pure law.]

157.

(line 5): read : that each of them is really [The following context shows that *beydes* refers to *das Gesetz* and *seine Unterschiede*.]

158.

(line 8): read : (viz. in the earth) [These words are in Hegel’s text not added by the translator.]

163.

(lines 5-6): read : but only in the inner world did it first emerge free [of disguise].

(line 7): for “stands forth” read : emerges [consistency of rendering]

Chapter IV. The Truth of Self-Certainty

177.

(line 10): read: this absolute substance which in the perfect freedom and independence of their antithesis, namely that of distinct self-consciousnesses subsisting on their own account, is the unity of the same: ‘I’ that is etc.

178.

(line 3): read: The Concept [*Begriff*] of this its unity within its doubling, of infinity realizing itself in self-consciousness, is a many-sided and plurisignificant webbing such that its moments must ... or always in their opposite significance. The double

meaning of the distinct [moments] lies in the essence of self-consciousness, [viz.,] that it is infinite etc.

181.

(lines 4 -5): read : secondly it gives the other self-consciousness back again to it likewise, since it was for itself in the other, it sublates this being of its own in the other, and thus etc.

186.

(lines 4 -5): read : in this immediacy, or in this being of its being-for-itself, it is singular

(lines 9-10): read : *independent* shapes, consciousness submerged in the being of life –_for the object-in- being has now defined itself as Life.

188.

(first words): read: This confirmation by death

(line 7): read: Through death, indeed, the certainty has come into [objective} being that each ... but not for them, who underwent this struggle

189.

(line 3): read: the simple I is the absolute object, which for us or in itself, however, is absolute mediation etc. [Clearly a line fell out of first printing!]

190.

(lines 14 -15): read: to the bondsman through independent being ...

(line 19): read: the lord is the power over this being ...

(line 20): read: since he is the power over it, and this being is the power over the other, therefore in this syllogism he has this other under him.

194.

(line 11): read: with dread; for it has felt the fear of death, the absolute lord. In that etc.

(last clause): read: In his service he supersedes his dependence upon natural existence in all singular moments; he works off natural existence.

195.

(last sentence): read: which now, in labour, emerges out of being-for-itself into the element of permanence; so the labouring consciousness comes by this means to the intuition of independent being as its own being.

196.

(p. 119 line 1): read: by himself, there comes to be a sense of his own, precisely in the labour wherein there seemed to be only someone else's alien sense.

(line 9 from end): read: Since all the fulfilments of its natural consciousness have not been made to waver, it still belongs *in principle* to [some] determinate [mode of]being; its own sense [of the meaning of things] is its own way [*Eigensinn*], a freedom which remains at a standstill within servitude.

200.

(p. 122, line 11): read: But since individuality in its practical agency etc. ["activity" is naturally taken to refer to thinking here;

Hegel speaks of *Handelin*. One can work out that the or is an either/or, but it is not obvious.]

207.

(line 7): read: display the Concept [*Begriff*] of the spirit that has come to be alive and has entered into existence; for already this is implicit in it, that as one undivided consciousness it is a doubled consciousness.

Chapter V. Reason

241.

(lines 9 –10) : read: profounder essence, for the pure “I” etc.

247.

(at beginning): read: In systems of this [vegetable or chemical] kind which remain universally self-identical, the significance of this therefore is that the universal is to remain identical in cognition just as it does in the things themselves. [Hegel’s point is that we must not *invent a specific fixity* that is not really found. There is no “fixity” at the generic level, so Miller’s use of “fixed” is a disaster.]

(line 15): read: The observation that was keeping them apart by strict rule ...

(line 20): read: separated; so that this holding fast to the resting, identity-preserving being [of the understanding] must see itself made game of precisely here in its most general etc.

249.

(line 1): read: the *truth of the law* is in experience just in the way that sensuous being is there for it; it is not etc.

258.

(line 14): for: shattered read: split in two.

(last line): for: intelligence read: understanding.

259.

(line 1): read: Upon closer examination, this determinate character of being an end in itself lies just as much in the Concept [*Begriff*] of the thing [as it does in that of the Understanding]. In other words, the thing preserves *itself*, etc.

(p. 158 lines 7- 8): read: In like manner Reason has to see necessity, its own Begriff [Concept] as following outside itself, and hence as a Thing. [The Miller-Baillie reading is possible, and is supported by Hegel's careless punctuation, here preserved – but this reading is what the context logically requires.]

(p. 158 lines 11 – 12): read: As instinct Reason remains within the sphere of this [simple] *being*, or of *indifference*, too, etc.

(last sentence) : read: That there is no distinction, consciousness does not observe, rather [it observes] an activity that appears to be contingent and neutral *vis à vis* what comes to pass through it; and the unity which links the two together all the same – the activity and the end achieved – falls asunder etc.

275.

(line 2): read: [outer] existence [The text just says Daseyn.]

276.

(line 9): for merely read: precisely.

(line 10): read: and of its motion, so too, on the other hand, the organism is a structures shape is not handled in just these three systems, the way anatomy lays them out. [Hegel's point is that anatomy is *not* content with *three*.]

277.

(line 1): read: We have thus reached the following results: first that the moments ... are not capable of being aspects of a law of being, since in any such law they can be referred to an [outer] existent, and can be so distinguished from one another that they should not each in like manner be named in place of the other. Secondly, that when they are placed on one side they do not have their realization on the other side in a fixed etc.

279.

(page 168, line 1 ff): Where “*inert*” is italicized in this paragraph read: *existent* (italicized); where it is not italicized (**279**. line 3 from end) read: passive.

280.

(throughout): for: inert read: existent

285.

(page 171 middle): what kind of mills it drives [typo]

290.

(line 5): read: and which itself shelters under this one [cohesion] like specific gravity. [Miller's interpretation makes no sense; Baillie's is the only plausible reading I can find.]

(line 8): read: In cohesion, however,

292.

(p. 176 line 6 from bottom): read: parts of the existing shape [*seinden* probably means embodied].

(p. 177 line 2): read: in it [the genus] (– then the reason for uncertainty about “from it [the determinacy?]” is clear).

(p. 177 line 3): read: starts from it [i.e. the determinacy?] [Hegel has just used *ihr* to refer to the *Gattung* (line 2) but the sentence makes better sense if we assume that the following *ihr* refers to *Bestimmtheit der Art*.

(p. 177 line 5): read: i.e. (quite generally) not thought.

(p. 177 line 9 – 11): read: with the two aspects of necessity, a simple determinacy on one side, and determinacy as developed shape brought forth into multiplicity on the other [i.e. it appears to display the Gattung completely in all possible forms – the “chain of being” if we can only get every species in its right place.]

(p. 177 line 14): for: non-essential read: essenceless

(p. 177 last lines): read: could not fall outside of consciousness if it were to be consciousness.

(p. 177 line 16): read: itself to be free from this difference.

294.

(line 8 from end): read: as the universal negativity, makes the differences ... valid against the systemization etc.

295.

(line 6): read: syllogism of organic shaping

297.

(lines 2-3): read: without a genuine, independent, mediation etc.

304.

(top of p.183) [The paragraph number (304) and first line missing.]: add: In telling the tale of these distinct faculties, observation is etc. [This was corrected in paper edition.]

311.

(line 25): read: Unity of the natural [ungebildet] and the cultured [gebildet] being

315.

(p.189, line 2): delete :: [unexplicated]. [That our fate is “in our own hands” is the only “explication” possible till we have made it and it exists *für uns*.]

320.

(p.192 line 3 from bottom): read: inadequate as those portrayals of the [facial] shape [by Lavater] which go further etc. {Miller’s insertion is an error -- the point is that you might as well stop at “long nose”, etc. because you cannot verbally supply what the “science” requires.]

322.

(p. 194 line 9 from bottom): read: passes away. Objectivity does not change the deed itself, but rather just shows what it is, that is to say, whether it *is*, or whether it *is nothing*. The analysis etc.

328.

(p. 197 line 2 from bottom): read: Spirit has been shown ‘constructively’ as well as many etc. [“Construction” was the philosophical method of “Schelling’s school”. Hence the side-swipe at them should be made visible.]

340.

(p. 206 line 17): read: that it is, and has been, the most outcast: what it should be in and for itself, this self-essentiality it is not [for] itself,

342.

(line 11): read: conscious. The new object is only implicitly the necessity of this relation. Observation therefore draws nearer to it upon the body, and compares etc. ...

(line 4 from end): read: individual, which he has implicit in himself etc.

343.

(p. 208, line12): read: that the Spirit, which is represented by a skull, gets expressed as a Thing;

347.

(first line): read: self-consciousness found the Thing as itself, and itself as Thing; etc.

352.

(line 2): read: It is present living Spirit in which the individual not only finds his *determinate vocation*, i.e., his universal and singular essence, expressed and available as thinghood ... and has also fulfilled his vocation. [The absence of the “particular “ mediation between “universal” and “singular” is of crucial importance.]

353.

(line 1): read: state of having fulfilled its vocation ... *immediately* and *according to concept* ...

354.

(line 3): read: of the ethical order. In other words it is what *simply is* [*eine seyende*] ...

(line 4 from end): read: but not immediately in its *simple being*. In this simple being it is on the one hand a limited ethical substance, and on the other hand the absolute limitation is just etc.

357.

(line 12): read: bound up with the consciousness of their goal, as the true vocation and etc.

(line 15): read: subjects are the individuals who have to fulfil their universal nature through their own efforts and take care for their vocation out of their own resources.

(p. 216, line 2): read: and solve for self-consciousness the problem of what its vocation is.

(p. 216, line 6): read: which posits its vocational definition in those etc.

359.

(line 8): read: And its initial End is its etc. [“primitive would do, “primary” will not.]

(p. 217 line 5): for: tht [typo] read: that

360.

(beginning): read: The self-consciousness which is quite generally *reality* [for] itself, has its own object implicit in it, but as an object

which it only has *for itself* to begin with, and which is not yet in being. Being stands over against it as an actuality other than its own is; and its concern is to behold itself as another independent essence by the following through of the being it has for itself [i.e., the doing of what pleases it]. This *initial goal* is to become conscious of itself as singular essence in the other, etc.

(end): read: And must go to ground [i.e., perish]. [The proper reference is *Faust, ein Fragment*, 1790, ll.330-346.]

365.

(p.220 line 3 from bottom): read: presented first as content and essence of consciousness, and then again as object or [outwardly] *beheld* essence of its own self.

372.

(line 12 from end): read: Set himself *free* from himself; he grows up as universality for himself, and purges etc.

374.

(line 7): read: instead of this *being of its own*, it thus attains in its being [only] the alienation of its won self.

375.

(line 7): read: self-consciousness is in this way, (characteristic of a double and opposite essentiality) implicitly self-contradictory and distraught etc.

377.

(p. 226 line 11 from bottom): read: *own* actuality, the heart itself as singularity of consciousness is for it the essence; but its purpose is to establish its own actuality in simple being; so the essence for it is immediately rather its “self” as non-singular, or the purpose as

law, and precisely therein as a universality, which it should be for its own consciousness.

386.

(p. 232 line 4): read: what the ‘way of the world’ offers it etc.

388.

(line 7): read: But when the potentially good is for its enemy [i.e. When it is virtuous consciousness], then ...; and in so far as it is not for the enemy but only potential, it is ...; represented as existence [i.e. as a form of actual consciousness] it would be etc.

390.

(line 2): read: triumphs over virtue for which essenceless abstraction is the essence ...

(p. 334 line 2): read: it triumphs over this pompous talk etc.

404.

(line 8 from end): read: merely the semblance of antithesis; a showing of the form [of antithesis] which ... is no more than semblance. [*Schein* is only ‘illusory’ if it conceals something else or leads one to believe something real is there.)

405.

(line 6): read: individual is explicitly for consciousness

(p. 243 line 1): read: the indefinite space of being

(p. 243 line 5): read: beyond itself as it is in the work, and is itself the indefinite space

(p. 243 line 15ff.): read: thus cast out into an enduring [world] in which the determinacy_... encroaches upon them as they do upon it, and gets ...

407.

(line 1): read: in the work- [*Werke* is not *Arbeit*.]

(line 10f.): read: accidental whether ... or whether Both ways, concept and ...

408.

(line 4): read: antithesis which in principle contains the contingency of its action within it,

(line 6): read: latter aspect overarches [*Übergreifen* is total, overlapping generally partial.]

410.

(last line): read: from sense-certainty to ... [*sinnlichen* is in the text.]

412.

(line 1): read: called *honourable* [or *worthy*]

414.

(line 1): read: The *honourability* [or honourableness or *worthiness*]

415.

(line 1): read: The truth of this honourability [or honourableness or worthiness] is that it is not so honourable [or worthy] as it looks. [*aussieht* is neither *scheint* nor *erscheint*]

(next to last sentence): read: But in the same way, so far as he is concerned ... he is not in earnest about it; yet there is *a thing* for him to be concerned about, and to be concerned about as *his own*.

[last sentence]: read: And finally where he seems to will only *his own* affair and *his own* action, what is at issue is once more *the general affair*, or the actuality that ...

428:

(first words): read: The ethical essence, therefore [Cf. **419** for why “nature” must not be used]

(last words): downgraded to a Reason which merely *tests* them.

433.

(line 3): read: of the honourable consciousness

434.

(line 1): read: without this sense of honour

(line 3): read: *within* the essence. {Hegel *cannot* mean to suggest that the testing is not “within consciousness”.}

435.

(line 2): read: real spiritual essence

(last sentence): read: real spiritual essence three times

436.

(line 1): read: real spiritual essence

437.

(line 1): read: The distinction between ...

(last sentence): read: In virtue of the fact that the right is (for me) *in and for itself*, I am
etc.

Chapter VI: Spirit

440.

(line 2): read: are abstractions from it. [Most of the *Gestalten* are not in any obvious way “forms” of it and Hegel does not say they are. *Particularly* the most recent ones.]

(lines 11 – 12): read: or their reflection into themselves [*derselben* cannot be *der Geist* so De Negri’s is the only interpretation possible.]

441.

(line 1): read: *ethical life* of a people {Athens is not a “nation” but it is certainly the model of a *Volk*.}

442.

(line 3): read: ethical life perishes in the

443.

(lines 3 – 4): read: into the simple self-subsisting self of spirit ...

445.

(line 6): read: into an [internally] distinguished ethical essence [not two substances!]

(lines 8 – 9): read: assigns itself ... to one of these powers [all the difference between *Sittlichkeit* and *Moralität* is here!]

446.

(line 4): read: certainty of real ethical being; [Cf. 90 and the following transition here.]

447.

(line 1): read: singularity [*Einzelheit* must be distinguished from *Individuen*.]

448.

(last two lines): read: which enters for immediate certainty in the form of the existence which is let go freely.

451.

(last words): read: ineffective, pithless shade.

452.

(lines 10 –11): read: the semblance of such a doing which Nature has usurped for itself, shall fall away and the truth shall be established. [It does *not* seem that Nature has acted *consciously*, but that it has acted to give *self-conscious* essence “rest and universality”. This it *cannot* do for self-consciousness, as it does for the animal organism simply.]

455.

(line 1): read: The *community*, the law that is valid openly and above in the sunlight has its actual living force ... in which it is an individual. [All government has “individual form”, but Hegel is speaking here of a *monarchy*.]

(line 5): read: does, of course allow the essence [i.e. the community] to spread out into its articulate form, and give to each part [citizen] permanence [a rightful heir] and its own being - for - self [a family]

456.

(line 7): read: immediately cognizes itself ... and in which there is cognition of ... Because this self-cognition is the natural not the ethical.

457.

(line 10): read: has the supreme presentiment [*Ahnung* is not *Anschauung* which involves vision; one cannot “see” *what is in the darkness of death*.]

461.

(line 1): read: The universal ethical essences ... [*essence is truth* not being] ... *qua* singular consciousness.

462.

(line 8): read: nor the actuality (unworthy of that essence) of a mutual malice, betrayal, ingratitude, etc. which would execute judgement in the mode of thoughtless hazard, as an uncomprehended chain of events and an unconscious course of action and omission ...

(line 15): read: independence of estates ...

464.

(line 3): read: as a singular individuality.

(last line): read: purely singular self-consciousness

465.

(p. 280, line 2): read: is already resolved on whether it belongs ...
 . This immediacy of its resolution is a being in itself, and therefore

466.

(line 1): read: explicitly, in the way in which they are only implicit in the ethical order.

467.

(p, 281, line 16-17): read: all proper essentiality and all independent significance of ["its own" seems to refer to "ethical consciousness"; *eigne* refers to "objective actuality".]

468.

(p. 282, line 13 from bottom): read: does not sublata [or supersede or transcend but **not** “do away with”.]

(pp. 282[last words] – 283): read: for the single individual, are specifically those of his station

(p. 283, line 5): read: only as far as particularity, not... which posits in its acting an exclusive self, an actuality that is negative of itself.

472.

(p. 285, line 8): read: each other is their selfless being; in the *deed* they exist as self-essence, but one [essence] that is distinguished, which contradicts ... their being without right [**not** “unrighteous”]

473.

(lines 5-6): read: and a contingency present because of it

475.

(line 6): read: principle of singularity [the reference is to *the logical moment*]

(p. 288 lines 3 – 4): read: its element, the universal ground activating singular consciousness,

(p. 289 line 2): read: the ethical *self-essence*

477.

(line 2): read: the spiritless community

(line 4ff.): read: in which each one now counts as a self-essence and a substance in its singular independence. The universal being

thus splintered into an absolute multiplicity of individual atoms
this departed spirit etc.

478.

(line 1): read: henceforth as the essence existing in and for itself.
This recognized status

479.

(p. 290 last two lines): read: what was for Stoicism the in-itself, but
only in abstraction, is now ...

481.

(p. 292 line 3 from bottom): read: Their powerless self-
consciousness is the impotent mantle and the field of their tumult.
[The *Umschliessung* is the Imperial Purple?]

(p. 293 line 1): read: is the monstrous self-consciousness that
knows itself as the actual God.

482.

(line 11): read: content of their formalism

(line 12): read: the content that is alien to them, and the essence
that is hostile, which supersedes the very thing that counts for them
as their essence, — the being-for-self that has no content — instead
[of securing it]

483.

(line 6): read: the truth of its status with respect to its own being in
and for itself. This consists in the fact that this universal validity of
self-consciousness ... This validity is the universal actuality

484.

(p. 294 line 12 from bottom): read: of legal right contains within itself [i.e. he is sovereign over it]

486.

(p. 296 line 6): read: divine and human law, and their shapes [i.e. City and Family]

488.

(line 2): read: which knows itself as *this* [self] existing on its own account [and] immediately present, and the essence etc.

(lines 7 and 10): for “take(s) possession” read: “make(s) itself master” or “take(s) control”.

(line 8): read: is itself the producing

(line 11): read: self-consciousness only is *something*, it only has *reality* in so far etc.

(lines 17 – 18): read: it is valid through the estranging mediation of having made itself in conformity with them universal.

489.

(line 3): read: is the spirit of estrangement from his *natural* etc.

(line 19): read: strives to express itself in the work [sich ins Weke zu setzen – cf. **405**]

490.

(line 6 ff.): read: The motion of the self-moulding individuality is thus directly one with its coming to be as the universal objective essence, i.e. with the coming to be of the actual world.

493.

(last two lines): read: as the singular, and their abiding coming-to-be their own account.

501.

(line 2): for ignoble read: base (De Negri's *spregevole* ('contemptuous') is the right sense; but I cannot validate it in the dictionary. There is **no** etymological relation in the German.)

502.

(line 5): read: judgement is on the one hand just *for us* a positing of both determinations together and hence an equal supersession of both On the other hand, they simply *are*, to begin with, *essences*, they have not become this and they are not in themselves self-consciousness.

503.

(lines 4-5): read: conscious of the substance as its *essence*, as its end and absolute content.

(last line): read: acts and is effective on behalf of the power that is present [to it].

504.

(line 1): for united read: interlocked (also line 3 from end).

515.

(line 5 from end): read: becomes the *being in and for itself*.

517.

(line 2): read: and hence in any tie involving one of them

(p. 314 lines 1-2): read: In the condition of right [*or*: In the legal status]

(p. 314 line 8): read: gratitude is thus the feeling of being utterly repudiated but equally of utter rebellion

518.

(line 4 from end): read: rejects this repudiated status

519.

(p. 315 line 8): read: shares the repudiated status of the client

520.

(line 7): for base read: ignoble [This time it really is *unedel*]

(p. 316 lines 7-8): read: self-consciousness to which the rebellion that repudiates its own repudiated status pertains

521.

(p. 317 line 3 and 5): for ignoble read: base

(lines 19ff.): read: disruptive judgement in which all those moments that are supposed to count as essences ... are dissolved, and which is just this self-dissolving game with itself.

(last line): read: language is therefore full of high spirits.

522.

(p. 318 line 14): for dejection read: repudiation

523.

(line 4): for: eloquence of the educated mind read: eloquence of the spirit of culture ...

(line 8): for: by the educated mind read: by the spirit of culture

525.

(p. 320 lines 1-2): read: once into *this self* of consciousness as *this* one, and again into

(p. 320 lines 6-7): read: its gaze is turned, on the one hand into itself, and is negative to the actual world, and on the other hand, away from the world towards heaven etc.

527.

(p. 322 lines 9ff.): read: Similarly the intrinsically right and good of lawgiving Reason, and the universal [standard] of law-testing Reason do not have the characteristic of actuality. Hence if pure thought itself fell within the world of culture as one side of the estrangement, viz. as the standard of abstract Good and Bad in judgement, then having passed etc.

535.

(line 3): read: is the proper relationship in which Faith emerges here.

537.

(p. 327 line 22): read: The distinctions do not, of course, have their place in this world as honourable *espèces*;

539.

(line 2): read: to this self-dissolving and self-regenerating whirlwind [**521**]

540.

(line 3): read: and the determinate *Begriffe* [Concepts]

(line 5 from end) read: and the singular insight is

543.

(line 5): read: The aspect of singularity,

549.

(p. 334 line 8 from bottom): read: its particularity singularity

554.

(line 9 from end): read: the *singular* consciousness

555.

(line 6): read: *independent* singular consciousness

559.

(line 2): read: if the singular *being* [*Wesen*]

560.

(line 11): read: as a singular [individual] he is absolute;

(line 21): read: his singular individuality

570.

(line 7): read: the singular consciousness;

(last line): read: nor through single abstentions.

573.

(line 3 from end): read: will sublimate this blemish ...

(last line: read: already sublated.

574.

(first words): read: The dull weaving of the Spirit

(p. 350 line 18): read: that dull unconscious weaving of the Spirit within itself;

(line 25): read: weaving of Spirit

577.

(line 4): read: pure *matter* as the dull weaving and moving within itself

578.

(turn of pp. 351-352): read: the unconscious weaving within itself would lack

579.

(line 9): read: motion must decompose itself because

(line 11): read: leaves the unmoved [universal object] behind

581.

(line 13 from end): read: self as this singular individual

(line 10-9 from end): read: the *singular certainty* of its self

584.

(p. 357 line 4): read: of all *singular* individuals

585.

(3 times): for: individual consciousness read: singular consciousness

(lines 6-5 from end): read: all ‘estates’ which are the spiritual essences

(line 3 from end): read: any such [social] member {“Sphere” translates *Masse* elsewhere.]

586.

(2 times): for: individual read: singular

587.

(line 6 and 8): read: is a singular will ... this singular consciousness

(last lines): read: it is not engaged in any singular activity, but making the laws and executive decisions of the state.

588.

(line 15): read: culture, and in that the content of the universal activity would be more closely attended to, they would

(line 21): read: free from singular individuality [Note: Hegel uses *einzelne Individualität* here. Therefore where “singular individuality” is used for *einzelne* elsewhere (as it often is) “individual” ought to be in square brackets.]

(line 4 from end): not a singular work

589.

(lines 5 and 6): read: singularity ...singular self-consciousness

(line 8): read: all other single [individuals]

590.

(line 4): for: individuality read: singularity

(p. 360 line 2) read: free singular self

593.

(p. 362 line 4): read: not as this particular [consciousness]

594.

(line 6 from end): read: as a singular self

595.

(first sentence): read: Thus absolute freedom has equilibrated the antithesis of the universal and singular will.

596.

(line 2): read: *the singular self*

598.

(next to last line): read: just this knowledge of its freedom is

602.

(line 3): read: *pure duty*, has this essentially in it; to contain this singular self-consciousness.

(line 6): read: the *singular* consciousness

(line 16): read: *Nature*, the side of *singularity*

(line 7 from end): read: *pure* and the *singular*

603.

(line 10): read: *singular* purposes

(line 15): read: *in themselves one consciousness*

(p. 368 line 2): read: unity of both — not that *original* unity (the fact that both are in *one* individual), but one that emerges from the *known*

(p. 369 line 2): *for*: done away with *read*: superseded [*or* sublated] or not. Precisely what the situation is in this regard can no longer

...

607.

(line 2): read: as just this self, as something completely singular

610.

(line 8): read: it posits pure duty, on the one hand as something *imagined* [in the other Being] and on the other hand as something such that it is not valid.

613.

(line 5): read: no *morally perfect, actual*

(line 9): read: ‘There is nothing morally actual.’

614.

(line 1): read: It is *one* self

615.

(line 2) read: the self-conscious actuality, like duty, is posited

(line 4): read: neither is singularly [i.e. separately]. Rather each of them, though it is part of their definition to be *free from one another*

(line 8): read: as such, [one] object, [in which] each of them *counts for the other*

616.

(line 6): read: objective Being [*Wesen*]

.618.

(p. 375 line 10): read: acting, that placement [of morality and actuality] is displaced

619.

(line 4-5): read: deed of the *singular* ... something singular ...

(p. 376 lines 1 – 2): read: ... this single deed ..

622.

(line 3): for: *suppression* read: *supersession* (and): delete: the merely *implicit* element

(line 13): for: elimination read: *supersession*

(line 15): read: supposed to have been superseded

(line 20): read: in earnest about the superseding of

[Note: Due to an oversight in Miller there are two paragraphs under his number 622. This could be remedied by making the first 622-1 and the second 622-2.]

623.

(line 1): read: Thus what is valid for consciousness is rather just this intermediate

(line 6): read: nothingness or supersession of morality and of consciousness itself that was referred to earlier

625.

(line 3): read: is also superseded

629.

(line 3ff.): read: flounders about, and the opposite ‘also’ which it lets follow ... together, are brought so much closer together that consciousness must at this point give up its moral view ...

630.

(lines 10 – 11): delete: the being of

632.

(next to last line): for: individuality read: singularity

633.

(line 17): for: individuality read: singularity

634.

(lines 3 – 2 from end): read: *a self-actualizing moral Being* [i.e. *Wesen* (essence)]

635.

(line 8): read: self has been superseded

637.

(line 3 from end): read: immediate *singleness*

638.

(line 8): read: this *singular* consciousness

639.

(line 2): read: the strictly universal [*schlechthin* – omission of the article may be justified here]

640.

(throughout): for: real and reality read: actual and actuality

(line 2): for: or unexplicated read: [or unexplicated] — (inserted by translator)

(line 16): read: its *singular* content

641.

(line 5): for: *honest* read: *honourable*

643.

(next to last line): read: of the single individual

645.

(line 9): read: by the supersession in it

(line 12): read: antithesis of singularity

(line 19): read: the single individual's

(line 23): read: of the single individual

((line 27): read: to the single individual

(line 30): read: the single individual

(p. 393 line 1): read: His singular enjoyment

(p. 393 line 4): read: to single individuals

646.

(lines 9 – 10): read: Something that counts only as sublated, only as a moment

(lines 17 – 18): read: as something sublated ... the sublated emptiness

653.

(throughout): for: real, reality read: actual, actuality

654.

(line 6 and 10): read: the singular self

658.

(line 2): read: the *implicitly* existing *substance* [or: the *substance* that exists *in itself*]

659.

(lines 10, 12): for: individual, individuality read: singular, singularity

(line 16): read: singular individuality

(line 4 from end): read: this specific singular [agent]

660.

(line 4, 5, 13): for: individual, individuality read: singular, singularity

662.

(line 4): read: If the former gives the lie to the consciousness etc.

(lines 9 – 10): read: Alternatively, where the one-sided

(line 12): for: abolish read: sublated

664.

(line 7): read: antithesis of singularity

665.

(line 5 from end): read: with the singular aspect of his needs and fancies

(line 2 from end): read: the singular aspect of

666.

(line 8): for: *reality* read: *actuality*

669.

(throughout): for: individual, individuality read: singular, singularity

670.

(line 5): read: into the *superseded this*, thereby

(p. 408 line 1 – 2): read: its *unactualized* essence ... which was *actual* agency, and

(p. 408 line 7: read: the existing Spirit

(p. 408 lines 9 – 10): read: *qua* absolutely self-contained *singularity*

671.

(lines 3, 5 – 6): read: is the abstract *essence*, absolute Spirit is this knowing duty in its absolute antithesis to the knowledge that knows itself to be the essence *qua* absolute *singularity* of the self.

(throughout): for: individual, individuality read: singular, singularity

Chapter VII. Religion

673.

(line 9): for individual read: singular

674.

(throughout): for: individual, individuality read: singular, singularity

678.

(line 15): read: the shape and the garment of

(line 17): read: not merely a garment

679.

(throughout): for individual, individuality read: singular, singularity

680.

(throughout): for: individual read: single

681.

(line 10): for: individual read: single

(line 17): read: belongs to each one singly

682.

(last line): read: its singular aspects

684.

(line 6): for: antithesis read: opposition

(line 23): read: of a unique religion, and

685.

(last word): read: all actuality

687.

(line 3): read: without descending into itself

688.

(last line): read: the singular may

690.

(line 6): read: Hence the spirit that labours gets the upper hand;

(line 12): read: degraded through the antithesis into a determinateness.

(line 13): read: an actuality which

692.

(line 6): read: these are the labours

693.

(line 1): read: the labouring spirit

(line 5): read: must aim at sublating

(line 8): read: character of imagined Spirit and of its surrounding husk

(line 10): read: of singularity and

(line 13): read: close to the labouring self-consciousness, and

694.

(line 9): read: the labourer [i.e. labouring maker] of the

695.

(line 3): read: of singularity

(line 6): read: The labourer

696.

Delete: the [sentence in brackets] at the end.

699.

(last word): read: labourer

700.

(line 4): read: all singular individuals

(line 7): read: known by them

(line 3 from end): delete: hallowed

(last line): read: every singular one knows

701.

(throughout): for: individual, individuality read: singular, singularity except p. 425 line 5 from bottom

(lines 5 – 6): read: self-consciousness, its religion enters for the first time in its perfection only at the point of *divorce* from the people's stable [life].

(line 7 from end): read: nation busted

702.

(line 6): read: for the labouring self

703.

(lines 4 – 5): read: the singular [individual]

(last line: for: immediate existence read: way of being

704.

(last three words): for: set before us read: and imaged

705.

(lines 1 – 2): read: and singular

706.

(line 5): read: of the singular [individual]ity

(lines 7 – 8): read: this last [i.e., the habitation]

707.

(line 7); read: mere sign

(line 10): read: disposition of organic life

(line 10): for: an *individual* shape read: a *singular* shape

(line 16): for: individual read: singular

708.

(line 2): read: endless singularization

(line 8): read: simple shape

(p. 429 lines 9 – 10): read: Hence the work by itself is not what actuality has a soul

(line 15): read: to say that the work of art absolutely has its own soul in itself

709.

(lines 4ff.): read: But their endowing the work with a soul, since it restores his self-consciousness to him only ... a confession which

their ensouling effort makes to the artist that it is not the equal of its own.

710.

(p. 430 line 2): read: he tumbles down

(p. 430 line 6): read: the *singular* self-consciousness

(p. 430 line 13): read: work of art that has in itself a soul

(p. 430 lines 20, 21) for [3 times]: individuality read: singularity

(last line): read: of the single [individuals] in one unity

711.

(turn of pp. 430 – 431): read: a *singular* self.

(p. 431 line 1): read: its own speech as a singular [voice]

712.

(lines 11 – 12): read: has taken consciousness and hence singularity [upon itself] in principle

(line 16): read: claimed by *thought knowingly* for

(p. 432 lines 1 and 6): read: single [individual]

715.

(p. 433 line 5): delete: outer in brackets before shape. [The Cult is “abstract” because God comes inwardly. If a supplement is required read: [imagined].]

716.

(last line): read: singular [individual]ity ... with actuality

717.

(line 7): read: singularity

718.

(turn of pp. 434 – 435): read: which supersedes [or: sublates] both the ... and the ...

719.

(line 7 and 14): read: the singular

(line 17): read: favour is not only shed upon the labourer in imagination

720.

(line 6): read: the singular [individuals]

721.

(p. 437 line 6): read: silently forceful

722.

(line 1): read: is betrayed what [Cf. **703**]

724.

(line 1): for: disclosed read: betrayed

726.

(line 10 from end): read: singular embodiment [Note that Gods have *Individualität*; men are *Einzelne*]

727.

(p. 439 last line): read: one nation [*Nation*]. {Everywhere else except **726** (line 22) ‘nation’ and ‘national’ translate *Volk*. The Greek *Nation* contains many *Volker*.}

(p. 440 line 7 and line 2 from end): read: the singular [individuals]

730.

(line 15): read: And the connection of the two has already defined itself above as the *synthetic* combining of the universal and the singular, i.e., as picturing.

(line 3 from end): read: effaces the momentary focus of the agent and his schemes.

731.

(p. 443 line 6): read: *singular self*

732.

(line 3): read: of the single moments

(throughout): for: individual, individuality read: single, singularity

734.

(beginning): read: The *common* [literally: universal] *soil* upon which the motion of these shapes begotten of the Concept takes place, is the consciousness of that first imaginative speech [the Epic], and of its content that was left all disjointed without a self [Achilles does not meet his fate in Homer.]

(line 13): read: each singular moment

(line 17): read: on the soil where

735.

(beginning): read: For this spectator-consciousness [the Chorus], as the indifferent soil of the presentation, the spirit comes on stage in its undispersed multiplicity

(end): read: their own image, able to speak for itself

737.

(line 2): read: As consciousness the *acting* spirit confronts the object upon which

738.

(end): read: equal status with the manifest right and the God who knows [it].

739.

(line 2): read: The One [i.e. the Unity] is the substance

741.

(line 15) for : [of knower and known] read: [of known and unknown]

744.

(lines 3 – 4): read: not a self and are not actual

(line 11): read: are betrayed in

745.

(line 3): read: more deliberate and bitter [perhaps: “more reckless” – Cf. *Hyppolite* and *De Negri*]

(lines 15 – 16): read: and the family-singularity

(throughout): for: individuality read: singularity

747.

(line 4): read: *singular self*

(line 7): delete: individual

(lines 11 – 12): read: singular

748.

(line 12): read: singularity

749.

(p. 454 line 2ff.): read: In the first proposition – that of substantiality – the subject only vanishes; while in the second the substance is only a predicate. Thus both sides are present in each of them with the opposite inequality of values. But here the result ... abiding with itself

750.

(lines 5 – 6): read: singularity

(line 13): read: singular

755.

(line 5): read: and makes itself into thinghood or into universal self [“Thinghood” is not “a thing” but the most general *category* of objectivity.]

758.

(p. 459 line 2): read: become *simple* positive self [no article]

(next to last line): read: an actual singular man

760.

(line 12): read: pure singularity of the self

(last line): read: consummation the essence is *there* just as immediately as it is essence

761.

(line 4): read: but also of the essence in pure thought, or the absolute essence [Being is usually *Sein* in this paragraph. Elsewhere Miller usually uses it for *Wesen*.]

(line 22): read: *this* self and

(lines 6 and 5 from end): for: Being read: essence

(lines 3 and 2 from end): read: only when the essence is

762.

(line 7): read: *this singular* self consciousness in opposition to the universal ...

(p. 462 line 1): read: or spirit as universal does not yet exist as All-self, in the same way that it does as singular self. [Literally: or spirit, in the way in which it is *singular* self, does not yet exist equally as universal, as All-self.]

763.

(lines 1 – 2):read: This single man ... in himself as singular

(line 13): read: knows this objective single [being], but not

766.

(last line): read: of a single sensibly meant shape and its lone gone context

767.

(line 4): read: into existence [i.e. into singularity]

768.

(line 4): read: brought forth out of consciousness [The sense is clearly “projected” as the rest of the sentence shows.]

771.

(p. 466 line 4): delete: [empirically]

775.

(lines 5 and 6): read: the singular self

776.

(p. 468 line 7 from bottom): read: at once begotten [The reference is to Jesus in Boehme’s *Aurora*.]

777.

(line 2): read: [of spirit as immediately existent]

(line 6): read: synthetic field [*Boden* is literally soil.]

780.

(line 3): read: single self

781.

(line 9): read: and singular self-consciousness

784.

(line 3 from bottom): read: this singular [individual]

785.

(line 2): read: Spirit *qua* singular

787.

(p. 478): read: the *singular* divine

VIII. Absolute Knowing**788.**

(p. 480 line 1): read: when every single one of its determinations

789.

(lines 8 – 9): for (3 times) : individuality read: singularity

791.

(line 8): read: begotten the Thing

793.

(line 8 from bottom): for: individual read: singular

(line 2 from bottom): for: individual read singular

794.

((line 9): for: individual read: singular

796.

(line 9): for: it *is there* [in the real world], or its acts read: it *exists*,
or acts