

Feb. 7, 1987

From Sept. to Feb. 1986-87, I had seven different Random Thoughts on Phenomenology, of which I only have 3 now, and actually want to refer to only 1, and even that simply in order to see what it is that set me off for a need to produce ~~MY~~ a new Introduction to the reproduction of my 1960 and 1968 Notes on Phenomenology in Strategies of Liberation. Clearly it was the fact that Hegel in the Phenomenology and Marx in 1844, though the two are ~~MY~~ not very comparable in comprehensiveness of topics, had in fact stated the totality of what they would be producing for the next 40 years. Put differently, the spontaneity, the fact that the authors themselves did not know the depth, the drive, the challenge to the whole age ~~MY~~ they were living in makes the subjective so objective as to become a unity of subjective/objective.

In the case of what I had called the second Random Thought, 9/24/86, I evidently felt that I had to situate it into the new studies of Hegel in the '70s beginning with Steinkraus' New Studies of Hegel's Philosophy where I single out, not Dove's phenomenological Marxism but ^{(Gustav ~~Emile~~!} Mueller, who writes not directly on the Phenomenology, but on "the interdependency of the Phenomenology, the Logic, and the Encyclopedia." I remember being sort of mad

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why he took the first version which which was very much changed by the 1827-1830 editions, and concentrated on the 1817 edition. And yet I was impressed with the profundity as well as the originality of the statement that the "I/Thou" becomes the "We"; "in Hegel's Encyclopedia of 1817. Only these two first movements of 'Subjective Mind' are retained under the title Phenomenology. This implies a self-criticism" (p. 20); he suggested that Hegel "deviated" at that point to take up the latest literature, at which point he dares a lot more than I would by writing; "the relation of State and Church is one misery; and so is the corresponding battle between superstitious Faith and iconoclastic Reason. Religion ~~XXXXX~~ camouflages injustice and makes membership in the Church an unjust condition of citizenship." (p.21)

Logic actually seemed to be played down so that what is played up is far from being the stupid triangular aspect of Thesis, Antithesis and Synthesis; "the 4th and last part, entitled "Idea" or 'Absolute Spirit' ~~IX~~ is the awareness that all movements are also present in the ~~XXXXXXXXXX~~ non-logical form of Art and Religion. The Logic mirrors its own 'speculative Concept' and the non-logical media of Art and Religion" (p. 30 CHECK QUOTATION)

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The point is that whether it is Phenomenology, and thus the Absolute Knowledge that ~~he~~ shows as the "ultimate"-- the Golgotha is really the ultimate. Or whether it is Absolute Idea as in Science of Logic, he still carries with him that unity of history and theory i.e. meaningful interpretation of history, as if the latter was only contingency, subjectivity, and not God, is the ultimate. Where-

~~Handwritten scribbles~~ (5)

Oct. 6, 1986

I'm still talking to myself and no doubt this will continue for quite a few months. This time it's on organization ~~whixkxixx~~ in relation to of all things, church or school or theological and philosophic confrences. The point is, as I think I've said somewhere when I first read Hegel's Philosophy of Religion, that Hegel's attack on the Catholic Church in the period when it sold indulgences that such corruption is beyond any reform and must be abolished. (Footnote in M&F; ~~§~~ for that matter, some day when we have a chance to correct that awful Saul Blackman index, we will also have something that is very relevant to the new book, and that is the "Organizational Interlude.") The point is that everything in Hegel, from when he was just a student, was grounded in his opposition to theologians and how the clergy can still dominate the schools, and that philosophy must free itself from this oligarchy.

see this!
* P&R, fnote #90, p. 299

The letters speak very passionately of that, especially at the time he is working on the Larger Logic, and his friends invite him to become a professor of philosophy ad theology. Hegel responds

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When on Oct. 6, 1986 I was talking to myself I was bringing in the question of Organization in the sense in which Hegel was considering the corruption of the Catholic Church when I first read the Philosophy of Religion, so that dialectics was referring to dialectics of organization whereas, soon thereafter the concentration was dialectics in philosophy itself.

*I have a note inside that Oct. 6, 1986 development which criticizes the way the Organizational Interlude was indexed, or to put it more precisely, was failed to be indexed by Saul Blackman in M&F. The whole question revolves the point that I originally did not wish to have anything to do with the Second International, that is, I insisted that its betrayal didn't give it a place in history. Marcuse correctly persisted with his objection that I cannot leave out the years 1889 to 1915, simply because I hate the results, and I said I would do so if I could call it Organizational Interlude and thus show that it's only organizationally, not theoretically that it was "Marxist". The result was the section on the Organizational Interlude.

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