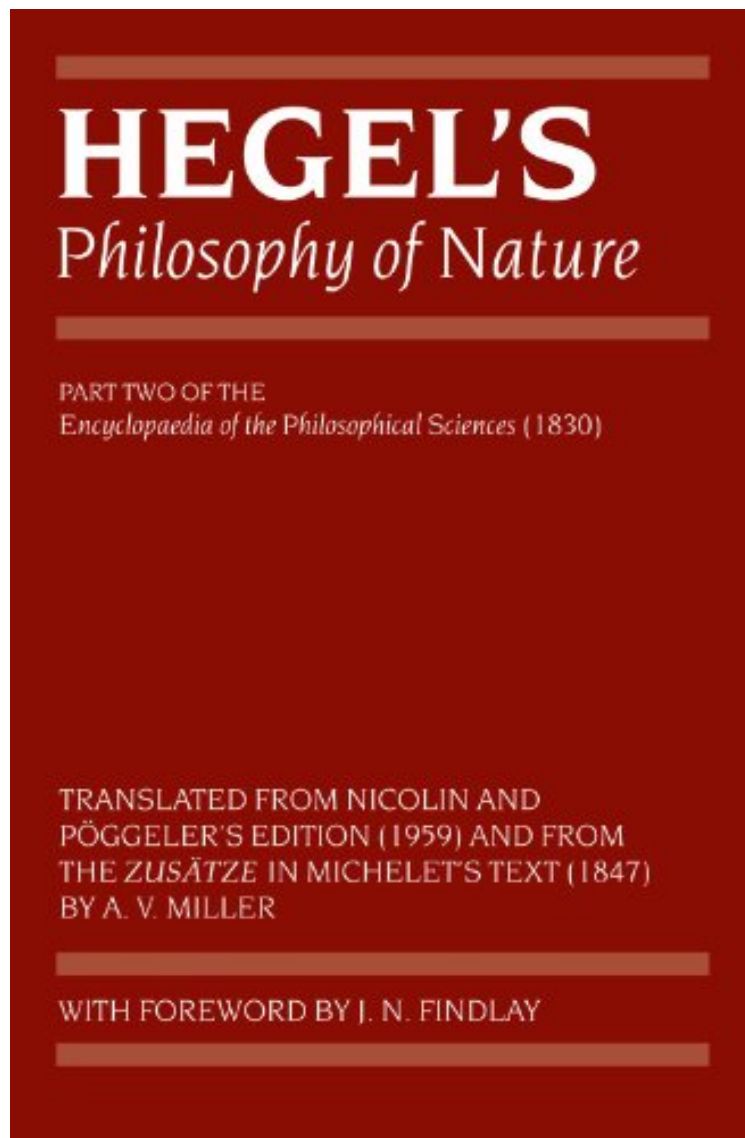


[Download free pdf] Hegel's Philosophy of Nature: Encyclopaedia of the Philosophical Sciences (1830), Part II (Hegel's Encyclopedia of the Philosophical Sciences) (Pt. 2)

Hegel's Philosophy of Nature: Encyclopaedia of the Philosophical Sciences (1830), Part II (Hegel's Encyclopedia of the Philosophical Sciences) (Pt. 2)

From Clarendon Press

**Download PDF | ePub | DOC | audiobook | ebooks*



 Download

 Read Online

#645626 in Books 2004-12-23 Original language: English PDF # 1 5.30 x 1.10 x 7.90l, 1.24 #File Name: 0199272670482 pages | File size: 70.Mb

From Clarendon Press : Hegel's Philosophy of Nature: Encyclopaedia of the Philosophical Sciences (1830), Part II (Hegel's Encyclopedia of the Philosophical Sciences) (Pt. 2) before purchasing it in order to gage whether or not it would be worth my time, and all praised Hegel's Philosophy of Nature: Encyclopaedia of the Philosophical Sciences

(1830), Part II (Hegel's Encyclopedia of the Philosophical Sciences) (Pt. 2):

16 of 17 people found the following review helpful. The importance of a philosophy of nature
By John G. Bardis
Hegel's Phenomenology and his SL have received much scholarship over the past several decades. His Philosophy of Nature, on the other hand, has been almost completely neglected in this recent Hegel renaissance. Petry, for instance, writes: "There can be very few works of this importance that have remained so completely unappreciated for so long." I know of only three works of scholarship on this subject: Houlgate, in the 2nd edition of his *An Introduction to Hegel* (2005), includes three chapters, about 75 pages, to the philosophy of nature. This is, in fact, a very nice introduction to the subject. Then there is Alison Stone's very fine work, *Petrified Intelligence* (2005). Undoubtedly the one really significant and lasting work of scholarship on this subject would have to be H. S. Harris' *Hegel's Development* vol. 2, "Night Thoughts (Jena 1801-1806)". In 600 pages this work not only presents Hegel's first attempts at a philosophy of nature, but also his first attempts at a logic and a philosophy of spirit. Naturphilosophie begins, basically, with Schelling (1775-1854). Schelling wrote three works of Naturphilosophie in his early 20s: *Ideas for a Philosophy of Nature* (1797, revised in 1803), English translation 1988. This book is quite uninteresting. Although the material added in 1803 is of interest. *On the World Soul* (1798). For some reason this work has not been translated into English. This work caught Goethe's attention and, as a result, Schelling was invited to the University of Jena and became a full professor there at the age of 23. *First Outline of a System of the Philosophy of Nature* (1799, ET 2004). This book was meant to accompany his lectures at Jena. Goethe, who controlled the University of Jena, was VERY interested in philosophy of nature. Fichte had no interest in the subject at all. So, once Goethe had Schelling, he was quite happy to see Fichte go as a result of the atheism controversy. Shortly afterwards Hegel came to Jena, essentially as Schelling's assistant. When Schelling left, a few years later, Hegel became Goethe's new protg. Hegel spent much time with Goethe during the years that he was writing the Phenomenology. At about the same time that Hegel left Jena, Schopenhauer's mother moved to Weimar--Weimar and Jena are about 15 miles apart. A few years later Schopenhauer became Goethe's protg. They worked together extensively on Goethe's theory of color. Schopenhauer then published a work where he "improved" on Goethe's theory. He thought this would make Goethe happy. But it offended Goethe instead, and relations between the two were broken off. Hegel deals with almost every one of Goethe's theories of nature and some of them, such as his theory of color and his plant morphology, at great length--and always in the most flattering way. Goethe is the only person Hegel flatters, and he flatters him at every chance. So this might account somewhat for the difference in success achieved by Schopenhauer and Hegel. Hegel had a recommendation from Goethe which opened every door. He was happy to repay his benefactor with a life-time of flattering consideration of his work (Hegel deals with Goethe a good deal also in his Aesthetics), and Hegel and Goethe remained life-long friends. Schopenhauer, on the other hand, had no recommendation, or even a bad one, and so all doors remained closed to him. This difference in their relationship to Goethe very likely explains Schopenhauer's ever growing hatred of Hegel. Hegel's close relationship with Goethe may also have contributed to Schelling's hatred for Hegel as well. So, then, three philosophies of nature have come down to us from this period. First, Schelling's work. Then, following Schelling there is this Philosophy of Nature by Hegel. And Schopenhauer, also a follower of Schelling in this respect, presents his philosophy of nature in Book 2 of his *The World as Will and Representation* (1818, ET 1958). And all three men are the successive protgs of Goethe. There are two books which, inadvertently, perhaps through the cunning of Reason, are very helpful in understanding Hegel's Philosophy of Nature. I say "inadvertently" because neither book either mentions Hegel or knows anything about him. These books are: *Bursting the Limits of Time* (2005) by Rudwick and *The Structure of Evolutionary Theory* (2002) by Stephen Jay Gould. Rudwick's book has to do with geology. It is in two parts. The first part presents the general view of geology held in 1789. And, since all the sciences were closely related at this time, it gives a good account of the situation of science in general in 1789. At this time Paris was the center of the scientific world. But because of its mining, Germany was actually in the forefront when it came to geology. And both Goethe and Hegel were very knowledgeable about geology. So, then, this first part of the book has to do with the state of science at the exact moment that Hegel was a high-school student in Stuttgart, formally studying science for the only time in his life. The second part of the book gives a chronological account of the development of geology from 1789 to 1825. So it covers almost completely Hegel's adult life. In 1789 the world was thought to be about 4,000 years old. All geological anomalies could be explained only by reference either to the receding of the waters on the 3rd day of creation or to the Flood. Over the course of Hegel's lifetime the idea of a history of nature going back for vast lengths of time was slowly forming. This view finally culminated, of course, after Hegel's time with the work of Darwin. So the whole idea of development in nature is not only a central concern of Hegel's Philosophy of Nature. It was also a grand concern of the science of his time. Gould's book is quite magnificent in many respects. In regard to the matter at hand it is very helpful for three reasons. First, it presents a detailed picture of the debate of 1830 between Curvier and Geoffroy on the question of functionalism vrs. formalism. This debate was closely followed by both Hegel and Goethe, showing that both men were very interested in the latest developments of science even up till the end of their lives. Goethe died in 1832, a year after Hegel. Second, it gives the best, clearest, fullest account of Goethe's

plant morphology that I know of. This is central to Hegel's view of plants. And, finally, it gives an extended account of Lamarck. We today only know of Lamarckian evolution as the inheritance of acquired traits. But actually for Lamarck there were two kinds of evolution. There was a lateral evolution, the inheritance of acquired traits, that accounted for the fact, for instance, that there is a undetermined number of species of parrot. But, also, according to Lamarck, there are a definite number of levels to animal life, beginning with the lowest level and going up to man as the highest level. To go from one level to the next required a different sort of evolution than that that resulted in ever new species of parrot. This other evolution is similar to what for Hegel would be the development of the concept. It was, in fact, Darwin's innovation to suppose that the lateral evolution (to which he gave a somewhat better formulation than that of Lamarck) could, in fact, account not only for the emergence of ever new species of parrot, but could also be the cause of moving to some higher level than that of parrot. So he reduced the two evolutions to one. From all this it becomes very clear that, if Hegel followed Goethe when it came to plants, he was very much a follower of Lamarck when it came to animals. And, further, if he had lived long enough, he would without question have rejected Darwin's innovation. Three further points of interest in regard to Hegel's Philosophy of Nature: First, the transition from the four elements of alchemy (earth, air, water, and fire) to the chemical elements took place during Hegel's life-time, largely through the work of Lavoisier, who lost his head in the Terror. This transition is reflected in Hegel's Philosophy of Nature, where he champions the importance of the four elements for a full comprehension of nature (along with Lamarck) in opposition to, but also in conjunction with, the newly emerging science of chemistry with its chemical elements. Second, Hegel (1770-1831) and Curvier (1769-1832) were almost like twins. Both were also born in Wurttemberg. Curvier was born in the French speaking part of Wurttemberg that was annexed by France in 1793. Curvier went to college in Stuttgart, and he was the only one of the French savants who spoke German. One wonders if the two ever met? Third, if there are different levels of animal life, with some sort of evolution causing an upward motion of life to ever higher levels, culminating in man, then why wouldn't the lower levels of life gradually disappear? Why wouldn't the time come when the only form of life was humankind? This was explained by Lamarck, and by Hegel and Schopenhauer as well, by spontaneous generation which they called *generatio aequivoca*. Perhaps I should say a few words about the Petry translation of Hegel's Philosophy of Nature that came out in the same year as this translation by Miller. Petry's translation is in three volumes, each volume being about half text and half notes. First, as one might imagine, Miller's translation is significantly the better of the two. And second, as one wouldn't expect, Petry's notes are almost completely devoid of interest. They consist, to a large extent, of untranslated quotes from books. But even what is in English is remarkably uninteresting. There is only one good thing about the Petry translation. The material added to the main text of Hegel's Philosophy of Nature in the last editions of 1827 and 1830 is printed in bold type. And in the material from the lectures presented in the additions, the Jena material is printed in small type. So this gives one a small glimpse into the development of the book over the course of more than 20 years, something completely lacking in Miller's translation. To conclude, when we say, on the one hand, the philosophy of nature basically begins with Schelling, well of course, the philosophy of nature goes back to Aristotle and beyond. And Hegel is certainly very much aware of these earlier developments. And, on the other hand, if we suppose that the philosophy of nature pretty much came to an end with the collapse of German Idealism, we should recall that there was a flourishing philosophy of nature which was very much influenced by German Idealism in the first half of the 20th century. So, then, there was: Space, Time and Deity by Alexander in 1920. The second volume of Santayana's Realms of Being, The Realm of Matter in 1938. There was Heidegger's little philosophy of nature in his lectures of 1929-30, published in 1983, translated into English in 1995, The Fundamental Concepts of Metaphysics. There was, of course, Bergson and Teilhard. Undoubtedly the greatest work of this sort published at that time was Whitehead's Process and Reality of 1929. And, as far as I know, the three final works of the philosophy of nature were: The Theory of Celestial Influence (1954) by Rodney Collin, The Dramatic Universe (1956) by John Bennett, The Reflexive Universe (1976) by Arthur Young. 7 of 10 people found the following review helpful. Great text, but ... By Wil Sinda. The Philosophy of Nature, Part II of the Encyc., is a great work of speculative thought and a must read. But: where does the publisher get off charging so much? I have gone through two copies of this text; one from my Grad School days, when I paid maybe \$15 for it; and again a few years ago, for about \$30. Now its over \$60!

This is a much-needed reissue of the standard English translation of Hegel's Philosophy of Nature, originally published in 1970. The Philosophy of Nature is the second part of Hegel's Encyclopaedia of the Philosophical Sciences, all of which is now available in English from OUP (Part I being his Logic, Part III being his Philosophy of Mind). Hegel's aim in this work is to interpret the varied phenomena of Nature from the standpoint of a dialectical logic. Those who still think of Hegel as a merely a priori philosopher will here find abundant evidence that he was keenly interested in and very well informed about empirical science. The Philosophy of Nature is integral to his philosophical system and deserves the most serious attention. Students and scholars of Hegel and the history of European philosophy will welcome the availability of this important text, which also includes a translation of Hegel's *Zusätze* or lecture notes.

About the Author G.W.F. Hegel (1770-1831) is one of the great figures in the history of Western thought, and the most

important philosopher of his time.