

Hegel's Concept of Experience^a

"Science of the *Experience* of Consciousness" – this is the title which Hegel put at the head of *The Phenomenology of Spirit* when it was published in 1807. The word "experience" is printed in boldface midway between the two other terms. "Experience" identifies what "phenomenology" is. What is Hegel thinking by stressing the word "experience" in this way? The answer is provided by the passage which, following after the "Preface" to the *System of Science*, inaugurates the work. The text in the original edition runs:^{*}

[1] It is natural to suppose that, before philosophy enters upon the matter proper to it – namely, the real knowledge of what truly is – it is necessary to come first to an understanding concerning knowledge, which is looked upon as the instrument by which to take possession of the absolute, or as the means through which to get a sight of it. The precaution seems legitimate, partly because there are various kinds of knowledge, among which one might be better adapted than another for the attainment of our purpose, – and thus a wrong choice is possible; and partly because knowing is a faculty of a definite kind and with a determinate range, and so without the more precise determination of its nature and limits we might take hold on clouds of error instead of the heaven of truth. This apprehensiveness is sure to pass even into the conviction that the whole enterprise, which sets out to secure for consciousness by means of knowledge the in-itself, is in its very nature absurd; and that between knowledge and the absolute there lies a boundary which completely cuts off the one from the other. For if knowledge is the instrument by which to get possession of absolute essence, the suggestion immediately occurs that the application of an instrument to anything does

^{*} First edition, 1950: implicitly thought from the Events.

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Michael Rajnik



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