himself, the bondsman realizes that it is precisely in his work wherein he seemed to have only an alienated existence that he acquires a mind of his own. For this reflection, the two moments of fear and service as such, as also that of formative activity, are necessary, both being at the same time in a universal mode. Without the discipline of service and obedience, fear remains at the formal stage, and does not extend to the known real world of existence. Without the formative activity, fear remains inward and mute, and consciousness does not become explicitly *for itself*. If consciousness fashions the thing without that initial absolute fear, it is only an empty self-centred attitude; for its form or negativity is not negativity *per se*, and therefore its formative activity cannot give it a consciousness of itself as essential being. If it has not experienced absolute fear but only some lesser dread, the negative being has remained for it something external, its substance has not been infected by it through and through. Since the entire contents of its natural consciousness have not been jeopardized, determinate being still *in principle* attaches to it; having a 'mind of one's own' is self-will, a freedom which is still enmeshed in servitude. Just as little as the pure form can become essential being for it, just as little is that form, regarded as extended to the particular, a universal formative activity, an absolute Notion; rather it is a skill which is master over some things, but not over the universal power and the whole of objective being.

FREEDOM OF SELF-CONSCIOUSNESS:

B. STOICISM, SCEPTICISM, AND THE UNHAPPY CONSCIOUSNESS

197. For the independent self-consciousness, it is only the pure abstraction of the 'I' that is its essential nature, and, when it does develop its own differences, this differentiation does not become a nature that is objective and intrinsic to it. Thus this self-consciousness does not become an 'I' that in its simplicity is genuinely self-differentiating, or that in this absolute differentiation remains identical with itself. On the other hand, the consciousness that is forced back into itself becomes, in its

formative activity, its own object in the form of the thing it has fashioned, and at the same time sees in the lord a consciousness that exists as a being-for-self. But for the subservient consciousness as such, these two moments—*itself* as an independent object, and this object as a mode of consciousness, and hence its own essential nature—fall apart. Since, however, the form and the being-for-self are *for us*, or *in themselves*, the same, and since in the Notion of independent consciousness the *intrinsic* being is consciousness, the moment of intrinsic being or thinghood which received its form in being fashioned is no other substance than consciousness. We are in the presence of self-consciousness in a new shape, a consciousness which, as the infinitude of consciousness or as its own pure movement, is aware of itself as essential being, a being which *thinks* or is a free self-consciousness. For *to think* does not mean to be an *abstract* 'I', but an 'I' which has at the same time the significance of *intrinsic* being, of having itself for object, or of relating itself to objective being in such a way that its significance is the *being-for-self* of the consciousness for which it is [an object]. For in *thinking*, the object does not present itself in picture-thoughts but in *Notions*, i.e. in a distinct *being-in-itself* or intrinsic being, consciousness being immediately aware that this is not anything distinct from itself. What is pictured or figuratively conceived, what *immediately is*, has, as such, the form of being something other than consciousness; but a Notion is also something that *immediately is*, and this distinction, in so far as it is present in consciousness itself, is its determinate content; but since this content is at the same time a content grasped *in thought*, consciousness remains *immediately* aware of its unity with this determinate and distinct being, not, as in the case of a picture-thought, where consciousness still has specially to bear in mind that this is *its* picture-thought; on the contrary, the Notion is for me straightway *my* Notion. In thinking, I *am free*, because I am not in an *other*, but remain simply and solely in communion with myself, and the object, which is for me the *essential* being, is in undivided unity my being-for-myself; and my activity in conceptual thinking is a movement within myself. It is essential, however, in thus characterizing this shape of self-consciousness to bear firmly in mind that it is *thinking* consciousness *in general*, that its object is an *immediate* unity of *being-in-itself* and *being-for-itself*.

The selfsame consciousness that repels itself from itself becomes aware of itself as the element of *being-in-itself*; but at first it knows itself to be this element only as a universal mode of being in general, not as it exists objectively in the development and process of its manifold being.

198. This freedom of self-consciousness when it appeared as a conscious manifestation in the history of Spirit has, as we know, been called Stoicism. Its principle is that consciousness is a being that *thinks*, and that consciousness holds something to be essentially important, or true and good only in so far as it *thinks* it to be such.

199. The manifold self-differentiating expanse of life, with all its detail and complexity, is the object on which desire and work operate. This manifold activity has now contracted into the simple positing of differences in the pure movement of thinking. Essential importance no longer attaches to the difference as a specific *thing*, or as consciousness of a specific *natural existence*, as a feeling, or as desire and its object, whether this is posited by myself or by an alien consciousness. What alone has importance is the difference posited by *thought*, or the difference which from the very first is not distinct from myself. This consciousness accordingly has a negative attitude towards the lord and bondsman relationship. As lord, it does not have its truth in the bondsman, nor as bondsman is its truth in the lord's will and in his service; on the contrary, whether on the throne or in chains, in the utter dependence of its individual existence, its aim is to be free, and to maintain that lifeless indifference which steadfastly withdraws from the bustle of existence, alike from being active as passive, into the simple essentiality of thought. Self-will is the freedom which entrenches itself in some particularity and is still in bondage, while Stoicism is the freedom which always comes directly out of bondage and returns into the pure universality of thought. As a universal form of the World-Spirit, Stoicism could only appear on the scene in a time of universal fear and bondage, but also a time of universal culture which had raised itself to the level of thought.

200. Now, it is true that for this self-consciousness the essence is neither an other than itself, nor the pure abstraction of the 'I', but an 'I' which has the otherness within itself, though in

the form of *thought*, so that in its otherness it has directly returned into itself. Yet at the same time this its essence is only an *abstract* essence. The freedom of self-consciousness is *indifferent* to natural existence and has therefore *let this equally go free*: the *reflection* is a *twofold one*. Freedom in thought has only *pure thought* as its truth, a truth lacking the fullness of life. Hence freedom in thought, too, is only the Notion of freedom, not the living reality of freedom itself. For the essence of that freedom is at first only thinking in general, the form as such [of thought], which has turned away from the independence of things and returned into itself. But since individuality in its activity should show itself to be alive, or in its thinking should grasp the living world as a system of thought, there would have to be present in *thought itself* a *content* for that individuality, in the one case a content of what is good, and in the other of what is true, in order that what is an object for consciousness should contain no other ingredient whatever except the Notion which is the essence. But here the Notion as an abstraction cuts itself off from the multiplicity of things, and thus has no content *in its own self* but one that is *given* to it. Consciousness does indeed destroy the content as an alien *immediacy* [*Sein*] when it *thinks* it; but the Notion is a *determinate* Notion, and this determinateness of the Notion is the alien element which it has within it. Stoicism, therefore, was perplexed when it was asked for what was called a 'criterion of truth as such', i.e. strictly speaking, for a *content* of thought itself. To the question, *What* is good and true, it again gave for answer the *contentless* thought: The True and the Good shall consist in reasonableness. But this self-identity of thought is again only the pure form in which nothing is determined. The True and the Good, wisdom and virtue, the general terms beyond which Stoicism cannot get, are therefore in a general way no doubt uplifting, but since they cannot in fact produce any expansion of the content, they soon become tedious.

201. This thinking consciousness as determined in the form of abstract freedom is thus only the incomplete negation of otherness. *Withdrawn* from existence only into itself, it has not there achieved its consummation as absolute negation of that existence. The content, it is true, only counts as thought, but also as thought that is determinate and at the same time determinateness as such.