

Part I

Foundations

1

Independence and Dependence of Self-Consciousness

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Master and Servant

Self-consciousness exists in itself and for itself, in that, and by the fact that it exists for another self-consciousness; that is to say, it *is* only by being acknowledged or “recognized.” The conception of this its unity in its duplication, of infinitude realizing itself in self-consciousness, has many sides to it and encloses within it elements of varied significance. Thus its moments must on the one hand be strictly kept apart in detailed distinctiveness, and, on the other, in this distinction must, at the same time, also be taken as not distinguished, or must always be accepted and understood in their opposite sense. This double meaning of what is distinguished lies in the nature of self-consciousness: of its being infinite, or directly the opposite of the determinateness in which it is fixed. The detailed exposition of the notion of this spiritual unity in its duplication will bring before us the process of Recognition.

1. The Double Self-consciousness

Self-consciousness has before it another self-consciousness; it has come outside itself. This has a double significance. First, it has lost its own self, since it finds itself as an *other* being; secondly, it has thereby sublimated that other, for it does not regard the other as essentially real, but sees its own self in the other.

It must suspend this its other self. To do so is to suspend and preserve that first double meaning, and is therefore a second double meaning. First, it must set itself to suspend the other independent

being, in order thereby to become certain of itself as true being; secondly, it thereupon proceeds to suspend its own self, for this other is itself.

This suspension in a double sense of its otherness in a double sense is at the same time a return in a double sense into itself. For, firstly, through suspension, it gets back itself, because it becomes one with itself again through the canceling of *its* otherness; but secondly, it likewise gives otherness back again to the other self-consciousness, for it was aware of being in the other, it cancels this its own being in the other and thus lets the other again go free.

This process of self-consciousness in relation to another self-consciousness has in this manner been represented as the action of one alone. But this action on the part of the one has itself the double significance of being at once its own action and the action of that other as well. For the other is likewise independent, shut up within itself, and there is nothing in it which is not there through itself. The first does not have the object before it in the way that object primarily exists for desire, but as an object existing independently for itself, over which therefore it has no power to do anything for its own behoof, if that object does not *per se* do what the first does to it. The process then is absolutely the double process of both self-consciousness. Each sees the other do the same as itself; each itself does what it demands on the part of the other, and for that reason does what it does, only so far as the other does the same. Action from one side only would be useless, because what is to happen can only be brought about by means of both.

The action has then a *double meaning* not only in the sense that it is an act done to itself as well as to

the other, but also inasmuch as it is in its undivided entirety the act of the one as well as of the other.

In this movement we see the process repeated which came before us as the play of forces; in the present case, however, it is found in consciousness. What in the former had effect only for us (contemplating experience), holds here for the terms themselves. The middle term is self-consciousness which breaks itself up into the extremes; and each extreme is this interchange of its own determinateness, and complete transition into the opposite. While *qua* consciousness, it no doubt comes outside itself, still, in being outside itself it is at the same time restrained within itself, it exists for itself, and its self-externalization is for consciousness. *Consciousness* finds that it immediately is and is not another consciousness, as also that this other is for itself only when it cancels itself as existing for itself, and has self-existence only in the self-existence of the other. Each is the mediating term to the other, through which each mediates and unites itself with itself; and each is to itself and to the other an immediate self-existing reality, which, at the same time, exists thus for itself only through this mediation. They recognize themselves as mutually recognizing one another.

This pure conception of recognition, of duplication of self-consciousness within its unity, we must now consider in the way its process appears for self-consciousness. It will, in the first place, present the aspect of the disparity of the two, or the break-up of the middle term into the extremes, which *qua* extremes, are opposed to one another, and of which one is merely recognized, while the other only recognizes.

2. The Conflict of the Opposed Self-consciousnesses

Self-consciousness is primarily simple being-by-itself, self-identity by exclusion of every other from itself. It takes its essential nature and absolute object to be Ego; and in this immediacy, in this bare fact of its self-existence, it is individual. That which for it is the other stands as unessential object, as object with the impress and character of negation. But the other is also a self-consciousness; an individual makes its appearance in antithesis to an individual. Appearing thus in their immediacy, they are for each other in the manner of ordinary

objects. They are independent individual forms, modes of consciousness that have not risen above the bare level of life (for the existent object here has been determined as life). They are, moreover, forms of consciousness which have not yet accomplished for one another the process of absolute abstraction, of uprooting all immediate existence, and of being merely the bare, negative fact of self-identical consciousness; or, in other words, have not yet revealed themselves to each other as existing purely for themselves, i.e., as self-consciousness. Each is indeed certain of its own self, but not of the other, and hence its own certainty of itself is still without truth. For its truth would be merely that its own individual existence for itself would be shown to it to be an independent object, or, which is the same thing, that the object would be exhibited as this pure certainty of itself. By the notion of recognition, however, this is not possible, except in the form that as the other is for it, so it is for the other; each in its self through its own action and again through the action of the other achieves this pure abstraction of existence for self.

The presentation of itself, however, as pure abstraction of self-consciousness consists in showing itself as a pure negation of its objective form, or in showing that it is fettered to no determinate existence, that it is not bound at all by the particularity everywhere characteristic of existence as such, and is *not* tied up with life. The process of bringing all this out involves a twofold action – action on the part of the other, and action on the part of itself. In so far as it is the other's action, each aims at the destruction and death of the other. But in this there is implicated also the second kind of action, self-activity; for each implies that it risks its own life. The relation of both self-consciousnesses is in this way so constituted that they prove themselves and each other through a life-and-death struggle. They must enter into this struggle, for they must bring their certainty of themselves, the certainty of being for themselves, to the level of objective truth, and make this a fact both in the case of the other and in their own case as well. And it is solely by risking life, that freedom is obtained; only thus is it tried and proved that the essential nature of self-consciousness is not bare existence, is not the merely immediate form in which it at first makes its appearance, is not its mere absorption in the expanse of life. Rather it is thereby guaranteed that there is nothing present but what might be taken as a vanishing moment – that self-consciousness is

merely pure self-existence, being-for-self. The individual, who has not staked his life, may, no doubt, be recognized as a person; but he has not attained the truth of this recognition as an independent self-consciousness. In the same way each must aim at the death of the other, as it risks its own life thereby; for that other is to it of no more worth than itself; the other's reality is presented to the former as an external other, as outside itself; it must cancel that externality. The other is a purely existent consciousness and entangled in manifold ways; it must regard its otherness as pure existence for itself or as absolute negation.

This trying and testing, however, by a struggle to the death cancels both the truth which was to result from it, and therewith the certainty of self altogether. For just as life is the natural "position" of consciousness, independence without absolute negativity, so death is the natural "negation" of consciousness, negation without independence, which thus remains without the requisite significance of actual recognition. Through death, doubtless, there has arisen the certainty that both did stake their life, and held it lightly both in their own case and in the case of the other; but that is not for those who underwent this struggle. They cancel their consciousness which had its place in this alien element of natural existence; in other words, they cancel themselves and are sublated, as terms or extremes seeking to have existence on their own account. But along with this there vanishes from the play of change, the essential moment, viz., that of breaking up into extremes with opposite characteristics; and the middle term collapses into a lifeless unity which is broken up into lifeless extremes, merely existent and not opposed. And the two do not mutually give and receive one another back from each other through consciousness; they let one another go quite indifferently, like things. Their act is abstract negation, not the negation characteristic of consciousness, which cancels in such a way that it preserves and maintains what is sublated, and thereby survives its being sublated.

In this experience self-consciousness becomes aware that *life* is as essential to it as pure self-consciousness. In immediate self-consciousness the simple ego is absolute object, which, however, is for us or in itself absolute mediation, and has as its essential moment substantial and solid independence. The dissolution of that simple unity is the result of the first experience; through this there is posited a pure self-consciousness, and a conscious-

ness which is not purely for itself, but for another, i.e., as an existent consciousness, consciousness in the form and shape of thinghood. Both moments are essential, since, in the first instance, they are unlike and opposed, and their reflection into unity has not yet come to light, they stand as two opposed forms or modes of consciousness. The one is independent whose essential nature is to be for itself, the other is dependent whose essence is life or existence for another. The former is the Master, or Lord, the latter the Bondsman.

3. Master and Servant

Rule of the master

The master is the consciousness that exists *for itself*; but no longer merely the general notion of existence for the self. Rather, it is consciousness which, while existing on its own account, is mediated with itself through another consciousness, viz., bound up with an independent being or with thinghood in general. The master brings himself into relation to both these moments, to a thing as such, the object of desire, and to the consciousness whose essential character is thinghood, and since the master, *qua* notion of self-consciousness, is (a) an immediate relation of self-existence, but is now moreover at the same time (b) mediation, or a being-for-self which is for itself only through an other – he (the master) stands in relation (a) immediately to both, (b) mediately to each through the other. The master relates himself to the servant mediately through independent existence, for that is precisely what keeps the servant in bond; it is his chain, from which he could not, in the struggle, get away, and for that reason he proves himself dependent, shows that his independence consists in his being a thing. The master, however, is the power controlling this state of existence, for he has shown in the struggle that he holds existence to be merely something negative. Since he is the power dominating the negative nature of existence, while this existence again is the power controlling the other (the servant), the master holds, as a consequence, this other in subordination. In the same way the master relates himself to the thing mediately through the servant. The servant being a self-consciousness in the broad sense, also takes up a negative attitude to things and cancels them; but the thing is, at the same time, independent for him, and, in

consequence, he cannot, with all his negating, get so far as to annihilate it outright and be done with it; that is to say, he merely works on it. To the master, on the other hand, by means of this mediating process, belongs the immediate relation, in the sense of the pure negation of it; in other words he gets the enjoyment. What mere desire did not attain, he now succeeds in attaining, viz., to have done with the thing, and find satisfaction in enjoyment. Desire alone did not get the length of this, because of the independence of the thing. The master, however, who has interposed the servant between it and himself, thereby relates himself merely to the dependence of the thing, and enjoys it without qualification and without reserve. The aspect of its independence he leaves to the servant, who labors upon it.

In these two moments, the master gets his recognition through another consciousness, for in them the latter affirms itself as unessential, both by working upon the thing, and, on the other hand, by the fact of being dependent on a determinate existence; in neither case can this other get the mastery over existence, and succeed in absolutely negating it. We have thus here this moment of recognition, viz., that the other consciousness cancels itself as self-existent, and *ipso facto*, itself does what the first does to it. In the same way we have the other moment, that this action on the part of the second is the action proper of the first; for what is done by the servant is properly an action on the part of the master. The latter exists only for himself, that is his essential nature; he is the negative power without qualification, a power to which the thing is nothing, and his is thus the absolutely essential action in this situation, while the servant's is not so, his is an unessential activity. But for recognition proper there is needed the moment that what the master does to the other he should also do to himself, and what the servant does to himself, he should do to the other also. On that account a form of recognition has arisen that is one-sided and unequal.

In all this, the unessential consciousness is, for the master, the object which embodies the truth of his certainty of himself. But it is evident that this object does not correspond to its notion; for, just where the master has effectively achieved rule, he really finds that something has come about quite different from an independent consciousness. It is not an independent, but rather a dependent consciousness that he has achieved. He is thus not

assured of self-existence as his truth; he finds that his truth is rather the unessential consciousness, and the fortuitous unessential action of that consciousness.

The truth of the independent consciousness is accordingly the consciousness of the servant. This doubtless appears in the first instance outside it, and not as the truth of self-consciousness. But just as the position of master showed its essential nature to be the reverse of what it wants to be, so, too, the position of servant will, when completed, pass into the opposite of what it immediately is: being a consciousness repressed within itself, it will enter into itself, and change around into real and true independence.

Anxiety

We have seen what the position of servant is only in relation to that of the master. But it is a self-consciousness, and we have now to consider what it is, in this regard, in and for itself. In the first instance, the master is taken to be the essential reality for the state of the servant; hence, for it, the truth is the independent consciousness existing for itself, although this truth is not yet taken as inherent in the servant's position itself. Still, it does in fact contain within itself this truth of pure negativity and self-existence, because it has experienced this reality within it. For this self-consciousness was not in peril and fear for this element or that, nor for this or that moment of time, it was afraid for its entire being; it felt the fear of death, it was in mortal terror of its sovereign master. It has been through that experience melted to its inmost soul, has trembled throughout its every fiber, the stable foundations of its whole being have quaked within it. This complete perturbation of its entire substance, this absolute dissolution of all its stability into fluent continuity, is, however, the simple, ultimate nature of self-consciousness, absolute negativity, pure self-referent existence, which consequently is involved in this type of consciousness. This moment of pure self-existence is moreover a fact for it; for in the master this moment is consciously his object. Further, this servant's consciousness is not only this total dissolution in a general way; in serving and toiling, the servant actually carries this out. By serving he cancels in every particular moment his dependence on and attachment to natural existence, and by his work removes this existence.

Shaping and fashioning

The feeling of absolute power, however, realized both in general and in the particular form of service, is only dissolution implicitly, and albeit the fear of his master is the beginning of wisdom, consciousness is not therein aware of being self-existent. Through work and labor, however, this consciousness of the servant comes to itself. In the moment which corresponds to desire in the case of the master's consciousness, the aspect of the non-essential relation to the thing seemed to fall to the lot of the servant, since the thing there retained its independence. Desire has reserved to itself the pure negating of the object and thereby unalloyed feeling of self. This satisfaction, however, just for that reason is itself only a state of evanescence, for it lacks objectivity or subsistence. Labor, on the other hand, is desire restrained and checked, evanescence delayed and postponed; in other words, labor shapes and fashions the thing. The negative relation to the object passes into the *form* of the object, into something that is permanent and remains; because it is just for the laborer that the object has independence. This negative mediating agency, this activity giving shape and form, is at the same time the individual existence, the pure self-existence of that consciousness, which now in the work it does is externalized and passes into the condition of permanence. The consciousness that toils and serves accordingly comes by this means to view that independent being as its self.

But again, shaping or forming the object has not only the positive significance that the servant becomes thereby aware of himself as factually and objectively self-existent; this type of consciousness has also a negative import, in contrast with its first aspect, the element of fear. For in shaping the thing it only becomes aware of its own proper negativity, its existence on its own account, as an object, through the fact that it cancels the actual form confronting it. But this objective negative element is precisely the alien, external reality, before which it trembled. Now, however, it destroys this extraneous alien negative, affirms and sets itself up as a negative in the element of permanence, and thereby becomes aware of being objectively for itself. In the master, this self-existence is felt to be an other, is only external; in fear, the self-existence is present implicitly; in fashioning the thing, self-existence comes to be felt explicitly as its own proper being, and it attains the consciousness that itself exists in

its own right and on its own account (*an und fuer sich*). By the fact that the form is objectified, it does not become something other than the consciousness molding the thing through work; for just that form is his pure self-existence, which therein becomes truly realized. Thus precisely in labor where there seemed to be merely some outsider's mind and ideas involved, the servant becomes aware, through this rediscovery of himself by himself, of having and being a "mind of his own."

For this reflection of self into self the two moments, fear and service in general, as also that of formative activity, are necessary: and at the same time both must exist in a universal manner. Without the discipline of service and obedience, fear remains formal and does not spread over the whole known reality of existence. Without the formative activity shaping the thing, fear remains inward and mute, and consciousness does not become objective for itself. Should consciousness shape and form the thing without the initial state of absolute fear, then it has merely a vain and futile "mind of its own"; for its form or negativity is not negativity *per se*, and hence its formative activity cannot furnish the consciousness of itself as essentially real. If it has endured not absolute fear, but merely some slight anxiety, the negative reality has remained external to it, its substance has not been through and through infected thereby. Since the entire content of its natural consciousness has not tottered and been shaken, it is still inherently a determinate mode of being; having a "mind of its own" (*der eigene sinn*) is simply stubbornness (*Eigensinn*), a type of freedom which does not get beyond the attitude of the servant. The less the pure form can become its essential nature, the less is that form, as overspreading and controlling particulars, a universal formative activity, an absolute conception; it is rather a piece of cleverness which has power within a certain range, but does not wield universal power and dominate the entire objective reality.

The Spirit

Reason is spirit, when its certainty of being all reality has been raised to the level of truth, and reason is consciously aware of itself as its own world, and of the world as itself. The development of spirit was indicated in the immediately preceding movement of mind, where the object of consciousness, the category pure and simple, rose to be the

notion of reason. When reason “observes” this pure unity of ego and existence, the unity of subjectivity and objectivity, of for-itself-ness and in-itself-ness this unity is immanent, has the character of implicitness or of being; and consciousness of reason finds itself. But the true nature of “observation” is rather the transcendence of this instinct of finding its object lying directly at hand, and passing beyond this unconscious state of existence. The directly perceived (*angeschaut*) category, the thing simply “found,” enters consciousness as the self-existence of the ego – an ego which now knows itself in the objective reality, and knows itself there as the self. But this feature of the category, viz., of being for-itself as opposed to being immanent within itself, is equally one-sided, and a moment that cancels itself. The category therefore gets for consciousness the character which it possesses in its universal truth – it is self-contained essential reality (*an und fuersich seiendes Wesen*). This character, still abstract, which constitutes the nature of absolute fact, of “fact itself,” is to begin with “spiritual reality” (*das geistige Wesen*); and its mode of consciousness is here a formal knowledge of that reality, a knowledge which is occupied with the varied and manifold content thereof. This consciousness is still, in point of fact, a particular individual distinct from the general substance, and either prescribes arbitrary laws or pretends to possess within its own knowledge as such the laws as they absolutely are (*an und fuer sich*), and takes itself to be the power that passes judgment on them. Or again, looked at from the side of the substance, this is seen to be the self-contained and self-sufficient spiritual reality, which is not yet a consciousness of its own self. The self-contained and self-sufficient reality, however, which is at once aware of being actual in the

form of consciousness and presents itself to itself, is Spirit.

Its essential spiritual being (*Wesen*) has been above designated as the ethical substance; spirit, however, is concrete ethical actuality (*Wirklichkeit*). Spirit is the self of the actual consciousness, to which spirit stands opposed, or rather which appears over against itself, as an objective actual world that has lost, however, all sense of strangeness for the self, just as the self has lost all sense of having a dependent or independent existence by itself, cut off and separated from that world. Being substance and universal self-identical permanent essence (*Wesen*), spirit is the immovable irreducible basis and the starting point for the action of all and every one; it is their purpose and their goal, because the ideally implicit nature (*Ansich*) of all self-consciousnesses. This substance is likewise the universal product, wrought and created by the action of each and all, and giving them unity and likeness and identity of meaning; for it is being-by-itself (*Fuersichsein*), the self-action. When considered as substance, spirit is unbending righteous self-sameness, self-identity; but when considered as being-by-itself (*Fuersichsein*), its continuity is resolved into discrete elements, it is the self-sacrificing soul of goodness, the benevolent essential nature, in which each fulfills his own special work, rends the continuum of the universal substance, and takes his own share of it. This resolution of the essence into individual forms is just the aspect of the separate action and the separate self of all the several individuals; it is the moving soul of the ethical substance, the resultant universal spiritual being. Just because this substance is a being resolved in the self, it is not a lifeless essence, but real and alive.