seems to have taken it from Schiller’s 20. Brief über die ästhetische Erziehung des Menschen: “Der Mensch kann nicht unmittelbar vom Empfinden zum Denken übergehen; er muß einen Schritt zurücktun, weil nur, indem eine Determination wieder aufgehoben wird, die entgegengesetzte eintreten kann.” Also the concluding lines of Hegel’s Phänomenologie, following “nur”, are, of course, taken from Schiller (“Die Freundschaft”).

21 PB, 157: “As I’ve said, the infinite doesn’t rival the finite. The infinite is that whose essence is to exclude nothing finite.” Compare the end of Hegel’s Phänomenologie given in note 17 above.

22 VB, 7: “Our civilization is characterized by the word progress. Progress is its form…”

23 PU, #19: “And to imagine a language means to imagine a form of life.”

24 Indeed, since rapture would obviate “the necessary multiplicity”, such a hope (or fear) is itself analog.


26 As described in ‘The Digital Wittgenstein’, there is not one analog side to the gigantomachia, but two. The digital constitutes a third side to the battle and also the overall form of the battle itself.

27 Sophist 246. Cf Monk, 3-4 with added emphasis: “This [Wittgenstein’s “very sense of being a philosopher”] points not to a change of opinion, but to a change of character – the first of many in a life that is marked by a series of such transformations, undertaken at moments of crisis and pursued with a conviction that the source of the crisis was himself. It is as though his life was a battle with his own nature.”

28 Die Wissenschaft der Logik, Erster Teil – Die objektive Logik, Einleitung: Allgemeiner Begriff der Logik. Miller translates: “The system of logic is the realm of shadows, the world of simple essentialities freed from all sensuous concreteness. The study of this science, to dwell and labour in this shadowy realm, is the absolute culture and discipline of consciousness.”

29 Sophist 246

30 There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy. Hamlet 1.5

References

Hegel, GFW, Enzyklopädie der philosophischen Wissenschaften, Berlin, 1830
Hegel, GFW, Wissenschaft der Logik, Nuremberg, 1812-1816
Heidegger, Martin, Identität und Differenz, Pfullingen, 1957.