Novalis

Notes for a Romantic Encyclopaedia

*Das Allgemeine Brouillon*

Translated, Edited, and with an Introduction by

David W. Wood
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Romantic Encyclopaedia
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Acknowledgments

Like the original manuscript of Novalis’s *Encyclopaedia*, which for many years traveled the world in the hands of private collectors (and was therefore “lost to scholarship”), this translation has likewise gone on its own scattered wanderings in the last seven years. From the sun-scorched Australian outback to the small German university town of Erlangen, from the vibrant metropolis of modern Dublin to the eternal cultural capital that is Paris, both this English text and I have consequently benefited from the kindness of countless people.

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**Note on Text and Editorial Symbols**

< > Entries enclosed by angular brackets were those crossed out by Novalis in his later revision.

[ ] Lacunae in text or editorial additions.

— The ubiquitous use of dashes instead of commas or parentheses is a particular feature of Novalis’s notebook style.

It must be borne in mind that the present text is an unfinished notebook and was not intended for publication in its present form. Consequently, there still remain certain obscure or illegible passages and unknown references. Difficulties of this nature are indicated in the detailed endnotes. The numbering of the entries stems from the German editors. Novalis himself did not number the entries: to signal the transition to another entry he simply used a longer horizontal dash or stroke in the center of the page. Square brackets are used around entry numbers when this transition is unclear.
The Unknown Novalis

Friedrich von Hardenberg, or Novalis as he later chose to call himself in print, still remains a rather obscure figure in the English-speaking world. If known at all, it is mostly as the German Romantic poet of the blue flower, whose fiancée, Sophie, died young—and like Petrarch for Laura and Dante for Beatrice before him, penned sublime lyrical words to immortalize his beloved.1 Or perhaps one has read a philosophical fragment or two. Indeed, from Edgar Allan Poe to Karl Popper, John Stuart Mill to Martin Heidegger, it is still the height of philosophical fashion to adorn one’s book with a Novalis fragment as a motto.2 But who exactly was this enigmatic young philosopher-poet?

Born May 2, 1772, in Oberwiederstedt, Germany, toward the twilight of the Enlightenment, his schooling coincided with the tumultuous Storm and Stress period of German literature. Here he steeped himself in the works of Friedrich von Schiller, Gotthold Ephraim Lessing, and Johann Wolfgang von Goethe, and finally forged his intellectual maturity in the furnace of the Kantian or Critical philosophy. Above all, Novalis belonged to that extraordinarily talented younger generation of writers and thinkers who have become known in history as the “Romantic Circle.” This enormously influential group also included the brothers August Wilhelm and Friedrich Schlegel, Dorothea Veit, Ludwig Tieck, Friedrich Schleiermacher, Caroline Schlegel, and the young Friedrich von Schelling. Gathered at the end of the eighteenth century, their innovative literary talents generated an avalanche of essays, fragments, dialogues, speeches, and notebooks, whose revolutionary shock waves still continue to reverberate today throughout the literary, cultural, and artistic worlds.
Yet with regard to Early German Romanticism in our time, perhaps the most significant revolution is occurring in Anglophone and German philosophical circles. Long considered as solely a literary movement, current research is shedding unexpected light on Early Romanticism’s serious philosophical credentials. Unknown and unappreciated texts are finally gaining the attention they deserve. This is especially true of the theoretical writings of Novalis, due in no small part to the thoroughly revised critical edition of his collected works in German, and recent translations of these writings into both English and French. Now with the appearance of each new volume, a genuinely philosophical Novalis has started to emerge.

Perhaps the most striking instance of this former neglect is the present work: Novalis’s *Romantic Encyclopaedia*. Incredibly, his extraordinary project to reunite all the separate sciences into a universal science lay obscure for nearly a century and a half. The text has finally been restored in accordance with his original plan, and though uncompleted, it clearly demonstrates that he was not simply a haphazard thinker, or a mere writer of fragments.

Novalis was also a natural scientist, thoroughly schooled in the sciences of mineralogy and geology. This too is a lesser-known aspect of his life. Not only was he an outstanding lyrical poet, and fully conversant with the latest philosophical developments of the time, but he worked in an altogether practical capacity, as a mining engineer, valued and respected by his employers and scientific peers alike. He strove to harmonize his interests in the fields of poetry and philosophy with the concrete demands of working life. And this factor is also telling for his personality. He was being deadly serious when he remarked to close friends in December 1798: “Writing is a secondary consideration—Please judge me according to the main thing—practical life. . . . I treat my writing activity as an educational tool.” Thus the time has come to finally overhaul our outmoded perception of him as an impractical and irrational Romantic poet.

With his universality, it is tempting to compare Novalis to other thinkers. Shortly after Novalis’s death, Thomas Carlyle was already calling him a “Germanic Pascal,” since he saw in his fragments a religious, mathematical, and artistic profundity similar to that found in the *Pensées*. Again, with their scientific diversity, for many his jottings recall the notebooks of a young Leonardo Da Vinci; or with their imaginative fluidity and artistic form, scholars now draw comparisons with the philosophical style of Friedrich Nietzsche and even Jacques Derrida. Yet for all these comparisons, there is still something incomparable and intangible about his writings, an intriguing elusiveness about his fragments. “Modernity” may be one of the most overused expressions today, but with this restless and penetrating thinker it must surely be one of the most appropriate. And thus Novalis remains forever Novalis, a truly unique and original spirit.

Although numerous misunderstandings persist concerning German Romanticism and Romantic philosophy, there now exists a growing band of people who believe that their philosophical texts merit a fresh reappraisal. I consider this to be particularly true of Novalis’s *Romantic Encyclopaedia*. It is for this reason...
that this first translation into English has been carried out—to finally make accessible to an English-speaking audience one of the most remarkable undertakings of the Golden Age of German philosophy.

The Genesis of the Romantic Encyclopaedia

At the beginning of September 1798, Novalis wrote the following words to the other members of the Romantic Circle in Jena:

I have been on my journey of discovery, or on my pursuit, since I saw you last, and have chanced upon extremely promising coastlines—which perhaps circumscribe a new scientific continent.—This ocean is teeming with fledgling islands.
(HKA IV, p. 260)

Although adopting the tone of a round-the-world voyager, at the time Novalis was actually a twenty-six-year-old student at the Freiberg Mining Academy in northeastern Germany. Here he was immersed in a study of the sciences, including higher mathematics, physics, biology, and the earth sciences. The town’s mining academy was the first institution dedicated to the study of mineralogy and geology in Europe, and renowned throughout the scientific world for its distinguished teachers. These included, among others, the chemist Wilhelm August Lampadius (representative of an antiphlogistic or Lavoisierian chemistry) and the mathematicians Johann Friedrich Lempe and Johann Friedrich Wilhelm von Charpentier (the father of Novalis’s second fiancée, Julie). Yet chief among these was the famous figure of Abraham Gottlob Werner—the founder of systematic geology and mineralogy. Prior to this Novalis had studied law, history, and philosophy at the universities of Jena, Leipzig, and Wittenberg, in the years 1790 to 1794. During these earlier academic years he had made contact and become friends with some of the leading German writers and philosophers of the time, such as Friedrich Schiller, Karl Leonhard Reinhold, and Friedrich Schlegel, all of whom immediately recognized the brilliance of his mind.  

Novalis arrived in Freiberg at the beginning of December 1797. His course of study was both practical in nature—including excursions into the mines and tunnels beneath the town and its surrounding districts—and highly theoretical, insofar as he was able to hear the latest scientific ideas within the walls of the academy itself. Scientific work was congenial to Novalis’s disposition, and he often praised the rejuvenating effects of the sciences on one’s health. In fact, his decision to change the course of his studies and delve into rigorous scientific pursuits was partly taken in an effort to overcome his grief at the death of his first fiancée, Sophie von Kühn, in March 1797.

It was not long before these diverse academic studies in Freiberg bore creative fruit. On the one hand, Novalis decided to chronicle his reflections on his
regular scientific studies in a large assortment of notebooks—printed in his collected works as the Freiberg Natural Scientific Studies (see the Appendix for detailed extracts). On the other hand, as he excitedly related in the letter to Caroline Schlegel (see the extract at the beginning of the current section), he had hit upon an extremely promising idea. Novalis faithfully recorded the exploration of this idea or “new scientific continent” in a separate so-called Brouillon (rough draft or notebook), which was diligently continued over the next seven months. Although written directly parallel to them, the Brouillon is radically different from the other Freiberg notebooks. For its purpose was at once breathtakingly universal and ambitiously idealistic: to discover the common principles underlying all the different arts and sciences. He soon gave a name to this search for a unified or a universal science: “encyclopedistics.” Novalis outlined his intended course of action in the notebook itself (see entry 229):

I will now specifically work my way through all the sciences—and collect material toward encyclopedistics.

First the mathematical sciences—then the others—philosophy, morality etc. last of all.

This “collecting of materials” from every kind of sphere resulted in the present mass of notes that constitute the basis for nothing less than a veritable Romantic Encyclopaedia. The title of the work in the German edition of his collected works—Das Allgemeine Brouillon (The General or Universal Brouillon)—also stems from one of these notebook entries. However, it was at most only a provisional title for a work in progress, and was not chosen by Novalis himself to head the book. This is not entirely unexpected, since the work was neither completed nor published in his lifetime. Referring to both the origin of his new project and his general academic studies, he wrote in late September 1798 (entry 231):

I will first of all work through the theory of gravitation—and the arithmetica universals. I will devote one hour to the former, and 2 hours to the latter. Whatever else occurs to me will also be written down in the universal brouillon. The remaining time will be partly devoted to the novel, partly to miscellaneous readings—and to chemistry and encyclopedistics in general.

In early November 1798, roughly two months after commencing the undertaking, Novalis reported on the progress of his Romantic Encyclopaedia in a letter to Friedrich Schlegel, and again hinted at its radical scientific nature:

I am occupied with an exceedingly comprehensive work—which will absorb my entire activity for this winter. . . . Here I imagine generating truths and ideas with large—of generating inspired thoughts—of producing a living scientific organon.
At about the same time as he wrote these words, Novalis set about revising and rearranging the swelling mass of material, including classifying the majority of the notes with striking and unusual headings: “Classification of all my thoughts, and an index of these titles. Revision of the thoughts” (entry 597). This process of revision was carried out fairly rapidly and completed in a matter of days. With well over 150 different types or disciplines of classification (see the index), the encyclopaedic nature of the project began to take concrete shape, and quite significantly, Novalis now started calling the text a “book” (see entries 552–557).

However, by January 1799 the project had run into difficulties: he had not “had one decent thought for the last two months,” causing “everything to come to a standstill.” This was mainly on account of outer circumstances, specifically: “anxiety, distractions, work and travel, then joy and love, not to mention bouts of illness.” For December 1798 and January 1799 had proved to be busy months for Novalis. He celebrated Christmas in the small village of Sieben)eichen, became engaged to Julie von Charpentier a week later, and then spent a few days at the end of January in Dresden with his brother Anton.

Notwithstanding all these externals events, the work on his book still appeared to have advanced far enough for Novalis to harbor the hope of finishing it in the coming summer, as he now related in letters to both Caroline and Friedrich Schlegel:

In the last few months I’ve been swamped by all kinds of studies. I’m collecting a lot—perhaps I’ll be able to complete something in the summer. . . . With regard to my future plans, I’m only collecting at present, and imagine that in the summer I might be able to complete a number of things that I have begun or sketched out.17

Unfortunately, although he toiled hard for a few more months on the text, his Encyclopaedia remained unfinished, with the last notebook entry dated March 1799. In addition to the pressing and time-consuming nature of his work as a mining engineer, other literary projects soon claimed his attention. The latter include some of his most famous works: the novel of the blue flower, Heinrich von Ofterdingen; the lyrical works Hymns to the Night and Spiritual Songs; and the natural-philosophic novel The Novices at Sais. Despite filling further notebooks with fascinating philosophical and scientific fragments in the following two years, Novalis never returned to the Romantic Encyclopaedia. In late 1800, just as Werner promoted him to the mining administration in the Weissenfels district, the signs of a terminal illness started to appear in Novalis, confining him to his bed. Early on the morning of March 25, 1801, Novalis asked his brother Karl to play a piece of classical music on the piano. Just after midday, to the strains of the music and in the presence of his oldest friend Friedrich Schlegel, the young poet-philosopher finally succumbed to the effects of tuberculosis, dying two months short of his twenty-ninth birthday.
Science and Romanticizing

Virtually all of Novalis’s philosophical and theoretical writings were published posthumously. Regrettably, many aspects of their editorial history form a rather sorry and somber chapter in Novalis scholarship. This is because for over a century after his death successive editors tore apart and arbitrarily rearranged these texts in order to make them into collections of fragments similar to Pollen. This was a fate that acutely befell the Brouillon notebook. The true nature of Novalis’s astonishing plan to write a Romantic encyclopaedia lay concealed for close to 130 years. The notebook was only published for the first time in its entirety in 1929; that is to say, including all his revisions as well as the essential classificatory headings. And it was not until 1968 that the correct chronological order of the text was finally unraveled by Hans-Joachim Mähl. It is only with these all-important classifications that one can perceive the obvious progression from a miscellaneous notebook to the plan for an encyclopaedia. Indeed, a modest perusal of Novalis’s writings from 1798 to 1799 should suffice for one to quickly see that the Brouillon notebook is completely unlike any of the other theoretical writings from the same period, such as Pollen, Faith and Love, or the Teplitz Fragments. Hence, as Mähl has rightly pointed out, this work should not be considered as a collection of isolated and unrelated fragments, but as the preparatory materials for a genuine Romantic Encyclopaedia.20

A deepened reverence for the natural world is one of the features of Early German Romanticism. Keenly sensing modern humanity’s continued estrangement and alienation from Nature, the Romantics favored a staunchly antimaternalistic conception of the world. They put forward an organic model that viewed matter as a living force, and were particularly inspired by the physiological theories of the Scottish physician Dr. John Brown (see entries 439–454). As he makes plain in the Encyclopaedia, Novalis too defended the thesis of a nondeterministic life force, and attempted to unravel its secrets. For him, “life is absolutely only to be explained from life itself” (entries 593 and 786), it is a “moral principle” (entry 255) that has its origin in itself, and even went so far as to devise his own fundamental propositions of natural science (entry 649). In this regard, the Freiberg Natural Scientific Studies from 1798 to 1799 are essential for understanding the extent of Novalis’s contemporary scientific knowledge (see the Appendix). Novalis was not alone among the German Romantics in expressing his enthusiasm for scientific theorizing. Toward the close of the eighteenth century, we also find Friedrich Schlegel writing “scientific” fragments, the early Schelling proposing a hypothesis for a higher type of physics in his On the World Soul (1798), and Franz Xaver von Baadar writing mathematical-natural philosophic works. However, like Henrik Steffens and Johann Wilhelm Ritter before him, Novalis differed from the other Romantics insofar as he was academically quali-
fied and professionally trained in the sciences. Although he criticized certain scientific results and approaches to science, he only did so from within, so to speak, as a working scientist familiar with its methods. Moreover, he tried to combine the spheres of poetry and science—a fact rendered explicit in his unfinished novel on Nature, *The Novices at Sais* (see Select Bibliography). In this respect he shares a strong affinity with his celebrated contemporary, Johann Wolfgang von Goethe—Germany’s greatest poet, who was also a formidable natural scientist. In fact, Novalis seems to have been one of the first thinkers to appreciate the true significance of Goethe’s studies in the natural sciences, and the latter may have unwittingly played a role in the genesis of the *Romantic Encyclopædia*: “Goethean treatment of the sciences—my project” (entry 967).22

A basic methodological aim of the *Encyclopædia* was the “classification of all scientific operations” (entry 552), yet in a fresh and innovative sense. It was to be a kind of Romantic version of René Descartes’s *Discourse on Method*, as Olivier Schefer has fittingly remarked.23 What were these “scientific operations” according to Novalis? Just below this entry, Novalis expanded on this thought, saying, “Logical, grammatical, and mathematical investigations—in addition to varied and specific philosophical readings and reflections—must show me the way” (entry 558). In entry 228 he is even more specific, listing sixteen different mathematical operations, including differentiating, integrating, logarithmicizing, and exponentializing. One of the most characteristic features of Novalis’s theoretical works is his appropriation of ideas, concepts, and tools from one discipline for use in another completely different domain. In this regard the operations of mathematics appear to enjoy a special status. Gabriele Rommel has recently argued for this special priority of mathematics within Novalis’s theoretical conceptions, and shown that an essential aspect of German Romanticism involves the application of scientific and mathematical methods to the spheres of literature and poetry (cf. the selections from Novalis’s *Mathematics Notebooks* in sections 2, 7, 8, and 12 of the Appendix).24

Novalis’s use of the mathematical concept of potentization is a special case in point. The Romantics believed that the world had lost much of its original significance. Thus in order to regain it, one must rethink or “re-present” its content and form in altogether new and unusual ways. In this regard Novalis (and the philosopher Schelling to a certain degree) especially appropriated the mathematical process of potentization, and insisted that it could be extended beyond its narrow quantitative domain. Thus, not only mathematical entities, but everything in the world may be raised to a higher power (or to a lower power—the process of logarithmization). Potentization broadened and rendered qualitative becomes in Novalis’s terminology “romanticizing.” This point is explicated by Novalis in his now famous definition from 1798, where poetic philosophy becomes intertwined with mathematics:
The world must be romanticized. This yields again its original meaning. Romanticizing is nothing else than a qualitative potentization. In this operation the lower self becomes identified with a better self. Just as we ourselves are a potential series of this kind. This operation is still entirely unknown. By giving the common a higher meaning, the everyday, a mysterious semblance, the known, the dignity of the unknown, the finite, the appearance of the infinite, I romanticize it—For what is higher, unknown, mystical, infinite, one uses the inverse operation—in this manner it becomes logarithmicized—It receives a common expression. Romantic philosophy. *Lingua romana*. Reciprocal raising and lowering. (HKA II, p. 545)

The true Romantic, therefore, has the whole of Nature as his domain, and almost anything may be “romanticized,” as long as its finite aspect approaches the infinite and the everyday is made mysterious. The results of this activity are not dry mathematical combinations, but artistic and philosophic elevations (entry 894). For Novalis, this is especially the case with art, philosophy, and poetry, in which the human spirit becomes the dynamic “principle,” so that literature, or "the world of writing is Nature that has been raised to a higher power" (entry 243).

The scientific and encyclopaedic structure of the *Romantic Encyclopaedia* is particularly apparent in its most distinctive feature: its system of classifications. As noted earlier, in late 1798 Novalis decided to revise the entire text. He gave each entry a classificatory heading, whereas anything deemed to be extraneous (including booklists and both personal and private notes etc.) was crossed out. The extraordinarily diverse titles of the entries range from the conventional: such as physics, chemistry, physiology, philosophy, medicine; to the more unusual: theosophy, cosmology, anthropomorphic physics, organology; to the highly original: musical mathematics, pathological philosophy, poetical physiology, logical dynamics, theory of the future life. The most frequent classification by far (it occurs seventy times!) is a neologism coined by Novalis himself: “encyclopedistics.” These classifications play the vital role of interrelating the entries, and were a first attempt at trying to unify the text as a whole.

**The Bible Project**

Composed of over eleven hundred different notebook entries, the *Romantic Encyclopaedia* is easily Novalis’s largest theoretical work. And though it only remained at the semirevised notebook stage, Novalis nonetheless believed that the text was on its way to becoming an actual book. One of the most widespread misconceptions about Novalis’s theoretical writings is that he was only a writer of fragments and disconnected thoughts, that he never developed the skills or vision to work on a large and comprehensive project.
Now it is of course true, the Romantics did harbor a predilection for writing fragments, for presenting their ideas in brilliant short bursts of prose. Here nontechnical styles of writing were often combined with unconventional tendencies. Indeed, the fragment style of presentation is generally considered to be one of the hallmarks of philosophical Romanticism. Friedrich Schlegel insisted that a fragment had to be self-contained, "like a hedgehog." For his part, Novalis defined his own fragments as "beginnings of interesting sequences of thoughts—texts for thinking"; and while acknowledging that "many are play pieces and only possess a transitory worth," he qualified this statement by adding, "on the other hand, I've attempted to impress my deepest moral convictions upon some of the others." Although employed to great effect by G. C. Lichtenberg and Ernst Platner earlier in the century, literary-philosophic fragments of this kind first came to general prominence in the journal *Athenaeum*—the main organ for Early German Romanticism edited by the Schlegel brothers from 1798 to 1800. Hardenberg's initial contribution to this journal was *Pollen*, his most famous collection of fragments, and it marks the first time that the name "Novalis" appeared in print.

With regard to the *Encyclopaedia*, Novalis stated that the work was developing into a "book" four different times in the text (entries 552, 555, 557, and 945). The majority of these passages occur right in the middle of the notebook. Here Novalis was engaged in an examination of what he considered to be the true nature and aim of any book. In fact, he thought he may have already finished a significant portion of the work: "If I have now really completed a genuine part (element) of my book, then the highest peak has been scaled" (entry 555). In September 1798 he contemplated writing a letter to Friedrich Schlegel, and incorporating an excerpt from his new text, one composed "as romantically as possible" (entry 218). However, he was still completely at a loss as to the exact form of his fledgling book. All styles and structures seemed a possibility—not only a collection of fragments!

Shall it be a recherche (or essai), a collection of fragments, a commentary in the style of Lichtenberg, a report, an exposition, a story, a treatise, a review, a speech, a monologue or a fragment of a dialogue etc.? (entry 218)

Notwithstanding the Romantics penchant for universality, it is still remarkable to behold just how varied he pictured the potential form of his book. This point is again highlighted toward the very end of the text (entry 945), where Novalis comments on the book's possible finished format, intimating that his undertaking might even include poetical works:

Every part of my book, which may be written in completely different styles—In fragments—letters—poems, rigorous scientific essays etc. Dedicated to one or several of my friends.
Of the many misunderstandings associated with this largely forgotten project of Novalis, his definition of it in entry 557 has perhaps provoked the most speculation:

My book shall be a scientific Bible—a real, and ideal model—and the seed of every book.

Not surprisingly, it is sometimes assumed that here Novalis wished to write something like a "new romantic gospel," or even institute a "Romantic Religion." This idea of writing a new, modern gospel was derived from the conclusion of Lessing's work from 1777, *The Education of the Human Race*, in which he remarked: "It will certainly come, this age of a new, eternal gospel, which is itself promised in the elementary books of the new covenant" (aphorism 86). This challenge was seized upon by the Jena Romantic Circle, with the idea suggested of writing a so-called second part to Lessing's book (yet was never executed in the end). However, the *Romantic Encyclopaedia* was not Novalis's attempt at writing this new gospel mentioned by Lessing. The confusion has arisen because with Novalis we are dealing with two distinct projects, which are often conflated.

One project, which may be termed the "gospel project," was indeed directly linked to Lessing's idea. In fact, in 1799/1800 Novalis actually remarked that he was thinking of joining forces with Schleiermacher, Tieck, and Friedrich Schlegel in order to carry out this task of writing, as he now termed it, "a gospel of the future" (HKA III, p. 557). Further accompanying notes reveal that this gospel project was thoroughly religious in both content and form. This "gathering of data for a second part to Lessing's *Education of the Human Race*" had its immediate starting point in the New Testament, since according to Novalis, there are present in the four gospels the "fundamental features of future and higher gospels" (HKA III, p. 669). These thoughts of a new Christian gospel were to later find lyrical expression in his *Hymns to the Night* and *Spiritual Songs*, and reach their climax in the controversial essay, *Christendom or Europe*, where Novalis enjoins us "to proclaim the divine gospel in word and deed, and to cleave to this true, eternal faith right up until death" (HKA III, p. 524).

The other project, the *Romantic Encyclopaedia*, although containing strikingly original religious thoughts, was not at all concerned with Lessing's idea and a new Christian gospel as such. Rather, its aim was much more universal, with its basis rooted in the empirical and philosophical sciences.

The question therefore is, What did Novalis mean here by "Bible"? When he used the term "Bible" in this context, Novalis understood it in an utterly general sense. For as he jotted in marginalia to Friedrich Schlegel's 1799 work *Ideen* (Ideas): To him the idea of a Bible was a "Gattungsbegriff," or a generic concept. In this sense, a Bible is simply the highest form of a book in a specific genre or discipline. As he had earlier written in the *Encyclopaedia*: "A Bible is the supreme task of writing" (entry 433). Each field of human knowledge could
have its own Bible, it all depended on the method employed or the “spirit,” something already noted in Pollen: “When the spirit renders it sacred, then every genuine book is a Bible.”

Despite its scientific orientation, the Romantic Encyclopaedia was still comprehensive enough to accommodate Novalis’s ideas on theology. Indeed, in terms of fundamental definitions, he was perhaps contemplating making God into one of the central principles of the work:

Definition and classification of the sciences . . . Should God be the ideal of the degree, and the definition of God—the seed of all definitions? (entry 554)

Matters are further complicated by the fact that precisely at the same time as Novalis was casting his Encyclopaedia as a “scientific Bible,” Friedrich Schlegel was likewise conceiving a Bible project. It is surely a curious kind of conjunction that both Novalis and Schlegel conceived their Bible projects at virtually the same time. Novalis attributed this amazing coincidence to their inner harmony of thought, an intellectual symbiosis that they called “sym-philosophizing.” Nevertheless, their ideas for a Bible were vastly different. How did Novalis describe his book? In a letter to Friedrich Schlegel about his Bible project (Letter, November 7, 1798), Novalis wrote:

A striking example of our inner sym-organisation and sym-evolution is contained in your letter. You write about your Bible project, while I’m engaged in my study of science as a whole—and its body—the book—and have likewise hit upon the idea of a Bible—the idea of the Bible—as the ideal of each and every book.

(HKA IV, p. 263)

In contrast to Novalis’s endeavor to supply an ideal book or “body” for the sciences, the aim of Friedrich Schlegel’s Bible project was indeed to “establish a new religion” and follow in the footsteps of “Mohammed and Luther.” Here the two parted intellectual company, for Novalis was not particularly impressed with his friend’s grandiose religious plan, saying it was altogether “illusory and obscure” to him.

Thus, with the Romantic Encyclopaedia Novalis’s primary concern was not writing a religious text as such, but a supreme book of the sciences. Taking his start from the single methodological principle “Proposition—All science is one” (entry 526), we can see how all these conceptions started merging into the grand idea of a single unified book of the sciences, i.e. into that of a “scientific Bible”:

All the sciences amount to one book . . . My undertaking is really a description of the Bible—or better, the theory of the Bible—art of a Bible and theory of Nature.

(Elevation of a book to a Bible). (entry 571)
Romantic Philosophy

From 1790 to 1791 Novalis received a thorough philosophical education in Jena, studying philosophy under Karl Leonhard Reinhold, the popularizer and interpreter of Immanuel Kant, and the playwright and avowed Kantian, Friedrich Schiller. Moreover, Reinhold was the originator of his own system, “Elementary Philosophy,” which radicalized post-Kantian philosophy with its insistence on philosophy as a rigorously systematic and unified enterprise. Novalis undoubtedly first learned about the Kantian philosophy in detail from the lectures of Reinhold and Schiller, with both of whom he later became friends and corresponded. It is difficult to gauge the true impact of Reinhold’s doctrines on Novalis, since there is only the very occasional reference to him in his many notebooks. Notwithstanding, Novalis seems to have accorded him a central place in the history of German Idealism: “Kant established the possibility, Reinhold the reality, and Fichte the necessity of philosophy.” With Schiller, Novalis valued above all his engaging and magnetic personality, his graceful style and expositions on aesthetics. As he playfully noted in the *Encyclopaedia*, “Schiller makes exceedingly philosophical music” (entry 419).

In the next few years the study of philosophy began to assume priority in both Novalis’s thinking and his personal life: “My favourite study basically bears the same name as my fiancée: Philo-Sophie—it is the soul of my life and the key to my inner self.” Yet he could still teasingly mock both the “prejudices” of professional philosophers toward poetry (entries 468 and 749), and the practical and social value of philosophy itself: “Philosophy cannot bake bread—however, it can provide us with God, freedom and immortality—now which is more practical—philosophy or economics?” (entry 401).

A dramatic turn occurred in 1795—he fell under the spell of Johann Gottlieb Fichte, the successor to Reinhold in Jena. “Fichte is the most dangerous thinker I know. He powerfully enchants one into his circle” (HKA IV, p. 230). From autumn 1795 to autumn 1796 he plunged into an intensive study of the Fichtean philosophy. The results of these detailed meditations have come down to us as the so-called *Fichte Studies* notebooks. He appears to have been spurred to write these notes after finally meeting Fichte in person in May 1795, at the home of philosopher, and editor of the *Philosophisches Journal*, Friedrich Nietzsche. That same night also appears to be the first and only time Novalis came into contact with another talented young philosopher-poet in Jena: Friedrich Hölderlin. Of all of Novalis’s philosophical writings, the *Fichte Studies* has been subject to the most academic scrutiny, due in large measure to the groundbreaking studies of Hans-Joachim Mähl and Manfred Frank. In his reactions to the Critical philosophy, they show Novalis searching for his own philosophical voice and identity. Breaking with the Fichtean model, he tried to elaborate his own philo-


sophical theory on the nature of self-consciousness. Moreover, there is a clear antifoundationalism expressed in the Fichte Studies, an opposition to the Fichtean and Reinholdian belief that the whole of philosophy could be derived from a single first principle. Instead of a logical deduction from a first principle, Novalis and the Romantics sought a more fruitful conception, invoking the now famous idea of an “infinite approximation.” Here the notion of a first principle becomes inverted, as it were, into a Kantian regulative idea, which the elements of the system “infinitely approach” yet never actually reach. This conception is intimately related to the Romantics’ view of human nature as being finite in a physical sense and infinite in a spiritual sense. A tension or “longing for the infinite” famously uttered by Novalis in his very first Pollen fragment, with its untranslatable wordplay: “We search everywhere for the Unconditioned (Unbedingte), but only ever find things (Dinge).”

Hints of this opposition to a first principle in philosophy are even present in the Romantic Encyclopaedia: “Why do we need a beginning at all? This unphilosophical—or semiphilosophical goal is the source of all error” (entry 634). Here Novalis extends the theory of infinite approximation to the distant ideals or “Gods” of every science and discipline: “Every science has its God, that is also its goal.” In philosophy, it is the search for a first principle; in chemistry, a universal solvent; in politics, perpetual peace; and in medicine, an elixir of life (entry 314). Yet these “forever frustrated expectations” are an infinite and endless quest, like the search for the philosopher’s stone, or the attempt to square the circle (entry 640). These reflections highlight some of the key tenets of the Romantic Circle: that there are limits to philosophy, a distrust of closed, all-embracing systems, and that philosophizing itself is an infinite activity. In Isaiah Berlin’s succinct definition, Romanticism is a current in “perpetual movement.”

However, for all his opposition to a Fichtean first principle, Novalis did not completely abandon Fichte’s philosophy. In fact, it continued to exert the greatest influence on him. Along with the majority of the Romantics, he wholly shared Friedrich Schlegel’s conviction (articulated in an oft-quoted Athenaeum fragment from 1798), that besides the French Revolution and Goethe’s educational novel of development, Wilhelm Meister, Fichte’s Wissenschaftslehre (Doctrine of Science) was one of the three greatest tendencies of the age. If Novalis had initially termed Kant the “Copernicus” of philosophy, he now considered Fichte greater, calling him a “2nd Kant” (entry 463) and a modern “Newton,” since he was “the discoverer of the laws of the internal system of the world—the 2nd Copernicus” (entry 460).

What did Novalis especially prize about Fichte’s philosophy? What particularly appealed to him was the method and type of thinking employed by Fichte in the Wissenschaftslehre, or what he and the other Romantics started calling the “art of Fichticizing.” By subjecting the laws of thought to a critical examination, they believed Fichte had discovered the very “rhythm of philosophy” (entry 382).
It was a radical new manner of philosophizing, a "process for generating thought" (entry 1147), that allowed one to further develop "flashes of inspiration," and to systematically organize one’s own faculty of genius (entry 921). “Fichticizing” became identical for Novalis with “metaphilosophy,” with a deepened analysis of the activity of philosophizing itself:

It may well be possible that Fichte is the inventor of an altogether new way of thinking—for which our language doesn’t even have a name yet. The inventor is not perhaps the most skillful and ingenious artist on his instrument—although I’m not saying that this is so. However, it is most likely that there are and will be people—who Fichticize far better than Fichte himself. Fabulous works of art could come into being here—as soon as one begins to Fichticize artistically.47

Fichte’s philosophy catered to that eternal Romantic concern—the nature of genius. However, for the Romantics, “genius” wasn’t a gushing God-given faculty for the destined few, rather a potential creative power possessed by everyone: “every person is the seed of an infinite genius” (entry 63). On the one hand, they considered the power of genius as necessary for a deeper understanding of the world of Nature: “Natural genius belongs to experimenting, that is to say, that wondrous ability to capture the sense of Nature—and to act in her spirit.” 48 On the other hand, they saw it as one of the results of genuine Bildung—that is, of the cultural development or higher education of the individual and society.49 Despite being ennobled and from the upper social stratum, Novalis’s view of humanity was extremely open-ended and egalitarian: “I believe that in order to reach a completed development one has to pass through various stages. One should be a tutor, professor, and artisan for a period of time, as well as a writer. Even a position of servitude wouldn’t do any harm” (HKA IV, p. 266). His educational theory is addressed to our inner plurality, in which humanity is capable of an infinite and ongoing development. It is romanticizing applied back to ourselves: “every person, who consists of people, is a person raised to the 2nd power—or a genius” (HKA II, p. 645). The harmonious interaction of all our abilities ultimately results in the “completely developed human being,” or the “true scholar,” a modern-day Midas, “who bestows on whatever he touches and does, a scientific, idealistic and syncritistic form” (entry 470).

Magical Idealism

The artistic form and style of philosophical writing was a particularly burning question for the Romantics.50 In this regard we encounter some of the most damning criticisms of the Critical philosophy. According to Novalis, for all their philosophical ingenuity and innovation, the form of the presentations of Kant
and Fichte were at best “onesided and scholastic” and at worst “frightful convolutions of abstractions.”\textsuperscript{51} Up to now, these expositions were not yet “complete or presented precisely enough—absolutely unpoetic—Everything is still so awkward, so tentative” (entry 924).

This critique of “unpoetic” and abstract philosophical works led the Romantics in turn to consider the roles of art and language within philosophy. As both Andrew Bowie and Charles Larmore have recently argued, it was a central conviction of German Romanticism that art was in fact a better path for understanding such mysteries as the Infinite and the Absolute than philosophy; that essential intellectual insights cannot always be realized in a philosophical text, but sometimes have to be communicated in a work of art.\textsuperscript{52} Hence, there are inherent limits to philosophical discourse that can only be approached using the deeper linguistic potential of poetry. As Manfred Frank has eloquently stated, “[P]oetics must jump into the breach where the air becomes too thin for philosophy to breathe.” However, he forcefully adds that this reasoning of the Romantics is not a piece of poetic production, but rather a “work of genuine and rigorous philosophical speculation.”\textsuperscript{53} Thus, although the Early German Romantics sought to transform philosophy to include poetics, they still endeavored to remain within the margins of philosophy.

Indeed for Novalis, poetry and philosophy had always been indivisible and inseparable, merely two sides of the same coin. In earlier times, the poet and philosopher were united and one, but in our time “the separation into poet and thinker is . . . to the disadvantage of both—It is a sign of sickness” (entry 717). It is only by becoming more varied and universal that the philosopher is able to raise himself up to ever higher levels, and ultimately, up to that of the poet. If the “diversity of the methods increases—the thinker eventually knows how to make everything, out of each thing—the philosopher becomes a poet. The poet is but the highest degree of the thinker” (entry 717).

Toward the end of 1798 Novalis finally drew together all these diverse strands of his earlier contemplations. Philosophy, art, and science were richly blended together to result in his most mature and original theoretical work: the Romantic Encyclopaedia. It is the audacious attempt to reconcile and reunify all the disjointed sciences, by means of incessant poetically or philosophical romanticizing. As Novalis boldly proclaimed to August Schlegel, “In the future I’ll carry out nothing but poesy—all the sciences must all be poeticised.”\textsuperscript{54}

Here we arrive at perhaps the most well-known and controversial aspect of Novalis’s philosophy—his theory of “Magical Idealism.” This doctrine features prominently in the Romantic Encyclopaedia, and in spite of ongoing disputes about its precise nature, there are good grounds for considering it as Novalis’s own personal philosophy.\textsuperscript{55} But what exactly is Magical Idealism? As the name suggests, it was a combination of the idea of romanticizing and an extension of transcendental idealism. The term “magical” referred to Novalis’s belief in the
“art of using the sense world at will,” that is, that the rest of nature could some-
day conform or be subjugated to our will.\footnote{56} And though he once remarked in a
celebrated poetic fragment that “Nature is a magical petrified city” (HKA II,
p. 761), he believed that it could be “enlivened” again. “The Magician of the
sense world knows how to enliven Nature, and as with his body, to use it at will”
(HKA II, p. 546). Here there is an indivisible nexus between willing and thinking,
for the will is nothing else but “the magical, powerful faculty of thought”
(entry 1075). This theory posits that ultimately we will have control over the ex-
ternal senses, just as we now have control over our internal organs of speech and
thought, to become veritable “artists of immortality” (entry 399; also see entry
137). His “Idealism” of course had its origin in the doctrines of Fichte and Kant,
in the theory that what we perceive depends on our own creative activity. He ex-
tended this by suggesting that certain pure thoughts and images are subject to
“an extramechanical force” (entry 826), that at base all thinking itself is a true
“action at a distance” (entry 1120). In an extraordinary passage, this “brand-new”
theory of metacriticism “lets us divine Nature, or the external world, as a human
being”—wherein Fichte’s Nicht-Ich or non-ego becomes transfigured into a “you”
(entry 820). However, as Frederick Beiser has recently shown in great detail, Mag-
ic Idealism neither rejects reason and the rational element, nor is a form of ir-
reationalism. It is syn-criticism, or the attempt at creating a synthesis of realism
and idealism by adding an aesthetic dimension to Kant and Fichte.\footnote{57} In the his-
tory of philosophy Novalis viewed his own theory as follows: “Voltaire is a pure
empiricist, as are most of the French philosophers . . . from transcendental em-
piricism we come to the dogmatists—from there to the enthusiasts or the tran-
scendental dogmatists—then to Kant—from there to Fichte—and finally to
Magical Idealism.”\footnote{58} The Magical Idealist “wonderfully refracts the higher light”
(entry 638), by changing “thoughts into things, and things into thoughts” (entry
338). It affirms the necessity of transforming Nature into a work of art, so that it
regains its inherent magic and beauty (cf. the most poetic passage of the
Romantic
Encyclopaedia—entry 737). As such, it is none other than genuine romanticiz-
ing, the potenization of the world as defined by Novalis above.

Another significant strand of Magical Idealism is its connection with Pla-
tonism and neo-Platonism.\footnote{59} Plato had been one of Novalis’s favorite authors since
his student days in Leipzig, and both he and Plotinus take pride of place in the
pantheon of philosophers enumerated in entry 1096. However, Novalis only dis-
covered the philosophy of Plotinus in December 1798, while reading Dieterich
Tiedemann’s The Spirit of Speculative Philosophy (see section 9 of the Appendix).\footnote{60}
Tiedemann’s work was decisive for the Encyclopaedia, since Novalis not only drew
his knowledge of Plotinus from it, but much of his information concerning magic,
the Cabbala, theosophy, and mysticism. Novalis now noted Plotinus’s similarity to
Fichte (entry 908), and gave many of his former Fichtean concepts a neo-Platonic
interpretation.\footnote{61} Here Fichte’s notion of intellectual intuition is compared with
the ecstasy of Spinoza, and the ego is proclaimed as the precursor of the divine logos (entries 896 and 897). And following the example of the neo-Platonist Frans Hemsterhuis, he formulated both the existence of a “moral organ” in man (entries 197 and 782) and the necessity of a mediator for humanity (entry 398), which would reconcile Platonism with the deeper aspects of Christian spirituality. Other neo-Platonic notions such as a new Golden Age (entries 894 and 634), a higher paradise of Ideas (entry 929), and the theory of “emanations” (entry 137) all feature heavily in the text. Excavating these more esoteric strata that he found missing in Fichte, Novalis discovered “the idea of infinite love” in Spinoza, the famously “God-intoxicated man.” Love is another essential element in Novalis’s philosophy of Magical Idealism. In the Encyclopaedia, love forms “the highest science” and is the “basis for the possibility of magic,” because only “love works magically” (entry 79). Hence, love now becomes “the ideal of every endeavor” (entry 835), and one of the fundamental axioms of Novalis’s encyclopaedic project: “Love is the final goal of world history—the One of the universe” (entry 50).

The Romantic Encyclopaedia remained unfinished, and was destined never to possess a polished philosophical form, such as that acquired by G. W. F. Hegel’s Encyclopaedia of the Philosophical Sciences just seventeen years later. However, it is precisely on account of its fragmentary state that we can peer into the workshop of the author, and are granted a fascinating glimpse into the inner workings of Novalis’s mind. As Olivier Schefer has remarked, Novalis had a philosophical spirit that wished to be at home in every sphere, from the most mundane to the highest realms of abstract science and thought. More than anyone else, Novalis embodies Early German Romanticism’s ever-restless and incessant philosophical longing:

Philosophy is really homesickness—the desire to be everywhere at home. (entry 857)

What is Encyclopedistics?

With regard to its encyclopaedic form, it is obvious that Novalis’s Romantic Encyclopaedia was drawing on a long tradition whose general aim was the systematic compilation of human knowledge. A principal inspiration was the famous Encyclopédie of the French philosophers Denis Diderot and Jean-Baptiste D’Alembert, published between 1751 and 1780. In fact, entries 327–335 of Novalis’s project are based on a close reading of this text, with entry 336 a direct quote (in French) from D’Alembert’s long preliminary discourse. The goal of the French Encyclopédie was to describe the “order and sequences of human knowledge,” and in so doing furnish a so-called “rational dictionary of the sciences, arts and crafts.” Novalis’s citation and reflections on this work are important, since they show just how different his
own project was to the alphabetical enterprise of the Encyclopédie. If the French
philosophes stressed individual definitions and the strict division of our mental fac-
ulties, Novalis in contrast emphasized the deeply unified nature of science (entry 333) and the future harmonious interactions of our mind (entry 327). With his
“new view of idealism and realism” (entry 331). Novalis wanted to uncover noth-
ing less than an “absolute universal science” (entry 333). And it is striking that these
contemplations lead directly over into his theory of Magical Idealism (entry 338).

Novalis sought to discover a deeper foundation for his encyclopaedic un-
dertaking by subjecting the notebook to a revision or a “critique,” an approach
deeply embedded in the propaedeutic tradition of German idealistic philoso-
phy.67 His project wasn’t simply to be a collection of unrelated fragments, but a
true “science of the sciences” (entry 56), which is exactly the same lofty intention
as Fichte had envisaged for his Wissenschaftslehre.68 According to Novalis, Fichte’s
attempt was highly promising in the sphere of philosophy, but far too narrow
when contrasted with his own interdisciplinary endeavor. “Fichte has only begun
to realise a single idea in this manner—the idea of a system of thought.”69 And
hence the universalizing tendency that Fichte has wrought within philosophy,
“should be undertaken in all the other sciences” (entry 155), since, in Novalis’s
opinion, “there exists a philosophical, a critical, a mathematical, a poetical, a
chemical, a historical Wissenschaftslehre” (entry 429).70

Unfortunately, Novalis’s notes on this topic remain highly sketchy and
speculative, and are undeveloped in most of their details. Nevertheless, it appears
that Novalis took Fichte’s specific philosophical Wissenschaftslehre to be a template
for a much more universal Wissenschaftslehre. And if we regard the remarkable
sketch in entry 820, then it is possible that the Romantic Encyclopaedia was to be
the vehicle for a “higher science” of the combined histories of the human self and
Nature (entry 76); or what he called in early 1798 “a higher Wissenschaftslehre.”
Taking its start from the Fichtean intuition of the ego, and again employing the
operation of potentization in a qualitative sense (since it is directed back upon the
activity of consciousness), the end result would be a wholly new or “higher I.”
And just like in Fichte’s theory of the self, this fact is not logically demonstrable,
but must be experienced by everyone themselves. Novalis writes:

There are certain poetical activities in us that appear to be of an entirely differ-
ent character to all others, because they are accompanied by the feeling of ne-
cessity, and yet there doesn’t seem to be any external stimulus present. It
appears to man as if he were engaged in a conversation, in which some kind of
unknown, spiritual being wondrously incites him to develop the most evident
thoughts. This being must be a higher being because it is placed in such a relation
with himself that it cannot be a being of the world of appearances. This
higher kind of ego or “I” is related to the human being as the human being is
related to Nature, or as the wise man is related to the child. . . . This fact can-
not be presented. It is a higher kind of fact, which is only the concern of the higher human being. However, man should strive to engender it in himself.

The science that comes into existence here is the higher Wissenschaftslehre.71

In his commentary on the German edition of the Romantic Encyclopaedia, Hans-Joachim Mähl has also drawn attention to the close parallels between Novalis’s plan and the little-known works of other contemporary German thinkers from the end of the eighteenth century.72 The encyclopaedic and scientific writings of Karl Eschenmayer (1768–1852), W. T. Krug (1770–1842), J. H. Lambert (1728–1777), and Kurt Sprengel (1766–1833) have left their indelible imprint on Novalis’s text.73 With its emphasis on the “reciprocal relations between the sciences,” Krug’s idea for a general systematic encyclopaedia, outlined in his Attempt at a Systematic Encyclopaedia of the Sciences, is particularly aligned with Novalis’s project:

A specialized encyclopaedia, be it universal or partial, is a mere aggregate of the sciences, which can be more or less orderly arranged. The main purpose of a general encyclopaedia, on the other hand, is not the presentation of the sciences themselves, but rather the depiction of the reciprocal relations, sketched in accordance with the principles of a perfected system, and therefore must also be a science, or be at least analogous to a science, to a systematic conception of science.

With regard to his natural scientific studies at the Mining Academy, another possible influence on Novalis’s project was a series of lectures delivered by Abraham Gottlob Werner entitled: “The Encyclopaedia of Mining Sciences.”74 Although nothing is known about these Freiberg lectures except their title, the long reflection on Werner’s methodology of an encyclopaedia may have been written down after attending this series of talks (cf. entry 670). In the Encyclopaedia, Novalis frequently criticizes Werner’s method of classification, specifically its pretension to objectivity (see entries 532, 534, 609, and 662). Notwithstanding, Novalis thought he could gain much by at least practicing “classifying and defining etc. using Werner’s system” (entry 558), albeit in a “much more universal” fashion, (entry 475).

Stimulated by these diverse contemporary projects, Novalis attempted to develop his own system of encyclopaedic classifications. With a mixture of richly poetic-philosophic contents and exotic scientific titles, it is clear it was no ordinary encyclopaedia that Novalis had in mind. “The ordering of my papers is dependent on my system of science” (entry 597). A method of scientific classifying he otherwise called “encyclopedistics.” However, what did Novalis mean here by the term, encyclopedistics? In entry 233 he gives his clearest definition:

One hour of encyclopedistics in general. This includes scientific algebra—equations. Relationships—similarities—equalities—effects of the sciences on each other.
An examination of the text itself shows that the countless entries classified as “encyclopedistics” are indeed concerned with scientific procedure and method, with the interrelations and interactions between different scientific disciplines. In the letter to Friedrich Schlegel from November 7, 1798, mentioned earlier, Novalis spoke of writing an “introduction to genuine encyclopedistics,” for the purpose of producing inspired thoughts, truths, and ideas. It would be a “science of active empiricism,” and give rise to nothing less than “the free generation of truth” (entry 924). This introduction is vital, since it was to perhaps supply the “philosophical text to the plan,” or the real “encyclopedistics of the book” (entry 599).

Inspired by the combinatorial and mathematical theories of Gottfried Wilhelm Leibniz (entry 547) and Karl Friedrich Hindenburg (entry 648), Novalis understood his theory as a kind of “scientific grammar . . . or theory of composition” (entry 616). And like the French thinker Condorcet’s early attempt at a Sketch for a Historic Tableau of the Progress of the Human Spirit, his project too stressed the importance of studying the history and philosophy of science (cf. entries 480–490 and 790–807). As Irene Bark has noted in her discussion of Novalis’s method, it is important to bear in mind that although the main principles of encyclopedistics are theoretical, they are gleaned from the empirical sciences, and can moreover be reapplied to them to serve as a confirmation of their validity.

Novalis’s theory consists in an ascending and descending hierarchy of scientific stages. He termed the lower components of science “words,” which correspond to higher elements, the so-called propositions of natural-scientific theories. Each principle of this scientific schema could in turn be elevated to a higher degree. Since “a proposition is a word raised to a higher power. Every word can be raised to a proposition, to a definition” (entry 333). It should be clear that this operation is the by now familiar method of potentization. Yet this time the process is applied back to the structure of science itself, since “through pure potentization, every science can be raised to a higher science” (entry 487). In the Romantic Encyclopaedia potentization is none other than the fundamental scientific operation of Novalis’s theory of encyclopedistics. This process of potentization may be continued up to an ever-higher level:

Propositions are raised up to sciences—Science is the dignity of the proposition—and thus this elevation may be continued up to an absolute universal science. (entry 333)

Following Hemsterhuis, Novalis assumed that in ancient antiquity science was once a unity. The original paradisiacal stage of this universal science was called a “total-science” (entry 199). In the course of time the sciences had become splintered, and our task is to unite them again. This dilemma exposes the
eternal tension between our separating intellect and the unifying ability of our reason. This task is too great for the mere “intellect,” it requires the services of a higher faculty— that of genius.

It is entirely due to a lack of genius that the sciences are separated.—The relations between the sciences are too intricate and distant for the intellect. We owe the most sublime truths of our day to such interactions between the long-separared elements of this total-science.77

It is by means of the “utmost simplification and reduction” that the “encyclopaedic scholar” attains this highest degree of perfection, whereby “all the separated sciences are changed into a single science” (HKA II, p. 586). In line with his earlier Jena conviction of philosophy as an infinite approximation, Novalis doubted whether this total-science could ever be truly “finished” or “completed” (cf. entry 526); it is simply a “schema for the future” (entry 886). Hence, there is “no philosophy in concreto. Philosophy, like the philosopher’s stone—and the squaring of the circle etc.—is simply a necessary task of the scientist—the ideal of science in general.” (entry 640). And because “the poet understands Nature better than the scientific mind” (entry 1093), Novalis was absolutely confident as to what form this ideal science would assume— “the perfected form of the sciences must be poetical.”79

Perhaps it is then not surprising to see that Novalis’s Encyclopaedia remained unfinished, precisely because it was romantic. Romantic in the sense that it embodied some of the leading motifs and methods of Early German Romanticism: “a longing for the infinite” and the philosophies of infinite approximation and Magical Idealism; meditations on the history and aims of Nature and humanity; the future development of our faculties of reason, imagination, genius, and the senses; and the wedding of poetry and philosophy in order to articulate the different operations of science, art, and religion. Its contents are expressed in short philosophic fragments and notes, united by poetic-scientific headings. Systematically, however, it remained open-ended and capable of metamorphosis. It was not only to enliven the static sum of human knowledge, but its deeper currents and interrelations, based on a unifying philosophical ideal.

If all the different sciences amount to “One book,” then it is clear that Novalis did not wish to furnish the individual chapters of this book. Instead, in the Romantic Encyclopaedia he conceived the ambitious plan to reunite all the disjointed and separated sciences, to raise them up to the level of a universal science. This was done by means of romanticization or potentization, the central operation in his theory of encyclopedistics. He sought to elevate every proposition and book of science into a book of books, and it is for this reason that he called his project a “scientific Bible.”
Ultimately, romanticizing is a philosophy of artistic activity, and it is precisely in this original and transformational sense that we must understand the term—it is an attempt to transform the world. The *Romantic Encyclopaedia* is Novalis’s most mature philosophical work, whose boldness of vision and wealth of sparkling ideas can still inspire us today. This project is simply a continuation of that noble task he had already announced in *Pollen*: “We are on a mission: to educate the earth.”80
Text by Novalis

Notes for a
Romantic Encyclopaedia
(Das Allgemeine Brouillon)
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1. <The large fleshy bodies of seals. Fish.>

2. <perspective stereometrics of painting. (Art of surfaces and lines. Cubic art.)>

3. **ART OF POETRY.** Epithets of the Greek poets—thoroughly picturesque significance—E.g. In Juno, the eyes set the tone and so on. Theory of ideal proportions.

4. **MEDICINE.** Proportions of an illness—elementary proportions.—In one illness, the stomach sets the tone, in another, the lungs and so on.

5. Winckelmann’s *History of Greek Art.*


7. <Was Raphael a painter of the soul?  What does that mean?>

8. <At the present time physics is but mass—only consists of isolated masses. There is as yet no physics—there are only isolated physical sciences—perhaps not even physical.>


10. <Romanticizing is similar to algebraicizing—letter to Friedrich Schlegel—romantic.>


12. **TELEOLOGY.** Everything that is desirable to discard is but false opinion—error. Illness and affliction are only such in and through the imagination—they are not to be maintained.
MEDICINE. Benefits of every illness—Poety of every illness. An illness cannot be life, otherwise the connection with illness would have to elevate our existence. Continuation of this remarkable thought.5

13. <Trade—spirit of trade. / City rights—Forestry rights—National rights or national sovereignty etc.> 

14. <Transactions on the whole / More on the unusual indication concerning the differences between theory and praxis. Praxis should become more theoretical.>

15. <One learns trades—machines—sciences—arts—human beings etc. best and most easily through skillful classification, and judicious, successive observation.>

16. PEDAGOGY. Education of children, like the development of an apprentice—not through direct education—but through gradual participation in the activities etc. of adults./

17. <Boredom is hunger—or asthenic deficiency.
   Indirect boredom:
   Direct boredom.>

18. <Concept of configuration—symmetry. (Proportions of the body.)6>

19. THEORY OF ART. Limits of painting—and sculpture—
   Path of sculpture out of the ideal.
   Path of painting into the ideal.

20. SCIENCE OF HISTORY. Transition from the heathen religion (liturgy) to the catholic religion.

21. <Children are antiquities. Yet not all children are children. Youth is also antique. However, not all youths are youths.>

22. SCIENCE OF HISTORY.
   Antiquity—out of the ideal.
   Juvenility into the ideal.

23. SCIENCE OF HISTORY. Adults are youths in another connection.

24. <Theory of excitation—Brown.7 (Motion)>
25. <Clothing and person are identical in Greek figures—Assimilation of clothing.>

26. <Charcoal, colors, strokes and words are genuine elements, like mathematical lines and planes.>

27. <Surely a statue and a painting must also have their own formulae for construction—individual rules of art?>

28. <Scientific dithyrambs—(Overuse of terminological expressions.>

29. <On animal painting.>

30. <Colossal presentations—colossal novel.>

31. <The alphabet is a spiritual currency—ciphers. Schl[egel] sen[ior].>

32. LOGIC. Contrasts—are inverse similarities.

33. <Playing the coquette with a talent—a sense etc. (Playing the coquette—striving to arouse attention, and hence to please indirectly. In a rhetorical manner.) Schl[egel] sen[ior].>

34. <Concept of a miniature. Schl[egel] sen[ior].>

35. <Phenomenological nature of painting.>

36. THEORY OF ART. On the characterizing element of every composition.

37. <Clothed nature. Tone of the landscape. (Still life.>


39. PSYCHOLOGY. One has an inclination for whatever one can do with skill and ease; and a disinclination for the opposite. Our will is either dependent upon + and − inclination, or it is independent.

40. (PSYCHOLOGY). Whatever one will not or cannot grasp and do all at once, one grasps and achieves gradually, and step by step.
41. Descriptive and narrative physics. / If one begins to reflect upon the flame of a fire, how does one proceed? By dissecting. (Fiery smoke, fiery steam—fiery air, fiery aether, fiery solid, fiery liquid.)

42. MATHEMATICS. The exposition of mathematics must itself be mathematical. / Mathematics of mathematics.

43. (MEDICINE). Intoxication from strength—intoxication from [weakness]. Narcotic poisons, wine etc. induce an intoxication from weakness—they deprive the organ of thought of something.—They render it unreceptive to its normal stimuli. / Passions, fixed ideas are perhaps more an intoxication from strength—they induce localized inflammations. / Lust intoxicates as well, like wine. In the intoxication from weakness one has many more vivid and penetrating sensations. The more meditative, the more nonsensual.

44. Reduction of intricate figures to simpler ones. So too with larger figures etc.

45. Stieglitz’s architectonic dictionary.

46. One studies a machine (concept of a machine) either in its static or mechanical aspects i.e. either in connection with the harmony of its parts, or in motion—this is the principal consideration for the mechanist.

47. (TECHNICAL AND SCIENTIFIC PEDAGOGY). The apprentice must not yet reason. First he must become mechanically skilled, and only then may he begin to reflect and strive for insight and order concerning that which was learned. Rash thinking sets one back more than it advances. This duty of the scientific beginner belongs to the general duty of taking hold of his reason—This taking hold of the reason can also become an art.

48. Remarks on Kant’s reply to Hufeland.

49. PSYCHOLOGY AND ENCYCLOPEDISTICS. Something only becomes clear through representation. One understands a thing most easily if one sees it represented. Thus one understands the ego only insofar as it is represented by the non-ego. The non-ego is the symbol of the ego, and merely serves in the self-understanding of the ego. And conversely, one only understands the non-ego insofar as it is represented by the ego and becomes its symbol. In relation to mathematics one can say that in order to become understandable, mathematics must be represented. One science can only be truly represented by another science. Therefore the pedagogical foundations of mathematics must be symbolic and analogical.
A known science must serve as an *image* for mathematics, and this fundamental equation must be the principle in the presentation of mathematics. Just as anthropology is the basis for human history, so the physics of mathematics is the basis for the history of mathematics. Physics as such is archetypal, actual history. Normal so-called history is merely derived history.  

God Himself is only understandable through [re]presentation.  

**PHILOSOPHY.** Originally knowledge and action are mixed—then they separate, and at their goal they should again be united, and cooperative, harmonious, but not mixed. One will at once know and act in a reciprocal manner—know, how and what one does, do, how and what one knows.  

*Chemistry is the art of matter* /unisono/, *Mechanics, the art of motion* /dissono/. *Physics* /synthesis/. combined chemistry and mechanics (harmony) the art of life.  

[50.] **ENCYCLOPEDISTICS.** Transcendental physics is the first science, yet the lowest—like the *Doctrine of Science* [Wissenshaftslehre]. Eschenmayer calls it the metaphysics of Nature. It treats of *Nature*, before it becomes *Nature*—in those states, where mixture and motion, (matter and force) are still one. Its subject is *chaos*. Transformation of chaos into harmonious *heaven and earth*. *Concept of heaven. Theory of the true heaven*—of the interior universe. *Heaven* is the soul of our galaxy—and the latter is its body.  

/ Chemistry, the art of the variation (preparation) of matter. Force and motion are synonymous. Mechanics—art of the variation of motion—art of the modification of motion. practical physics—art of modifying Nature—of generating Natures at will. Nature and the realm of the living are one and the same. Chemistry and mechanics still have something chaotic about them. <Their exposition will therefore certainly depend on transcendental physics.> In practical physics, or in higher chemistry and mechanics / it seems to me that the mechanics of chemistry and the chemistry of mechanics are suitably dependent sciences / Are there only combinations of matter and not mixtures, combinations of motion, not mixtures, and combinations of matter and motion, not mixtures?—Contrasted with this, are there in chemistry only mixtures of matter—and *motions of matter* (force bearing substances), and likewise in mechanics, only mixtures of motion and substances of motion (material forces)?  

The modern view of natural phenomena is either chemical, or mechanical / Newton and Euler on light. The scientist of practical physics views Nature as both *autonomous* and *self-altering*, and being in *harmonious accord* with the spirit. Nature’s chemistry is higher—it unites matter without destroying its individuality, and brings forth higher republican bodies. So too its mechanics. The former
has one medium in common with the latter—matter and motion paired through mutual inclination—+ and −, masculine and feminine form./ Force and matter in harmony—various substances and motions simultaneously combine with one another. Each one is indirectly proposed. Moralization of Nature.¹⁵

Magical chemistry, mechanics and physics belong in an entirely different domain.

**Facture** is opposed to **Nature.** The spirit is the artist. / Facture and Nature mixed—separated—united. When mixed, they are the concern of transcendental physics and poetics—When separated, the concern of practical physics and poetics—When united, the concern of higher physics and poetics.

Higher *philosophy* is concerned with the *marriage of Nature and spirit.*

Chemical and mechanical psychology. Transcendental *poetics.* practical poetics. Nature begets, the spirit makes. *Il est beaucoup plus commode d’être fait, que de se faire lui même.*¹⁶

**Psychology.** Love is the final goal of *world history*—the One of the universe.¹⁷

51. **Encyclopedistics.** Transcendental poetics treats of the spirit, before it becomes spirit. In chemical and mechanical psychology, there reigns a constant annihilation of apparent individualities. In transcendental poetics there is only one common raw individual. In practical poetics the discussion is about developed individuals—or about one infinitely developed individual.

52. **Archaeology.** Galvanism of antiquities, their *matter*—Revivification of the ancient world.

Wondrous religion, which hovers around them—Their history—the philosophy of sculpture—gems—human petrifications—painting—portraiture—landscapes.—Man has always expressed the symbolic philosophy of his being in his works, his acting, and his forbearance—He proclaims himself and his gospel of Nature. He is the messiah of Nature—antiquities are at once products of the future and of the distant past—Goethe contemplates Nature like an antiquity,—Character of antiquities—epigrams—antiquities are from another world—It is as though they have fallen from heaven. Something on the Madonna.¹⁹ In conclusion some poems. The study of antiquities must be learned (physical) and *poetic.* Is there a central antiquity—or a universal spirit of antiquities? Mystical sense for forms. Antiquities make contact with not one, but all the senses, the whole of humanity.

53. If the exposition of mathematics can be treated mathematically, then physics too may also be expounded physically, and so forth.

54. **Physical History.** Examination of the question: whether or not Nature has significantly altered with the growth of culture?
55. **PHYSIOLOGY.** Doesn’t sensibility already belong to the soul? (Irritability and sensibility have quite a considerable influence on the organization—A more irritable person will have more vessels, delicate muscles, and more sensitive and delicate nerves—especially in those parts that often become affected. Wherever the irritability of a part is considerably pronounced, new vessels and nerves come to the fore—the body becomes more developed, but more delicate. / On secretion, habituation, means for purging, deficiency of stimuli, sthenic disposition—roburation and debilitation. The effect of a sick member on the others—Differences in illnesses—crises—fevers—complications—consensus etc./

56. **ENCYCLOPEDISTICS.** The teacher of science merely deals with science as a whole—is simply concerned with the sciences as such. / The Doctrine of Science is genuine, independent, autonomous encyclopaedics.—Science of the sciences.20 / The Doctrine of Science is the system of scientific spirit—the psychology, if I may express it so—of the sciences as a whole.

57. **PHILOSOPHICAL CRITIQUE.** Isn’t Fichte’s presentation of the Doctrine of Science rather dogmatic? Fichte’s prejudices—or his scientific character.21

58. **PHILOSOPHY.** Philosophy without prejudices—characterless—not individual philosophy. Philosophy of humanity—Philosophy of the spirit in general—or pure philosophy—disinterested philosophy.

59. **ENCYCLOPEDISTICS.** Should human psychology, somewhat like the Doctrine of Science, simply consider (and this merely from above, downward) the human being as a whole, as a system, and psychology in general, simply have to do with the whole? For psychology and physiology appear perfectly identical to me—and the soul nothing more than the principle of the system, the substance—while its place of abode would be heaven.

Physiology as such would be the psychology of the world—and Nature and soul would also be one—however, there under Nature, only the spirit of the whole, the substantial principle would be understood.

60. **COSMOLOGY.** Henceforth one must separate God and Nature—God has nothing to do with Nature—He is the goal of Nature—the very thing with which it will one day be in harmony. Nature will become moral, and then the Kantian moral God and morality will appear in a brand-new light. The moral God is something far higher than the magical God.22

61. **THEOSOPHY.** In order to be truly moral, we must endeavor to become magicians [Magier]. The more moral, the more in harmony with God—the
more divine—the more in communion with God. It is only through the moral sense that God will become perceptible to us.\(^{23}\)—The moral sense is the sense for existence, without external affection—the sense for unity—the sense for the highest—the sense for harmony—the sense for the freely chosen, and innovative, and yet communal life—and Being—the sense for the thing in itself—the true sense of divination./ Divining, to perceive something without cause or contact./ The word “sense” [Sinn], which suggests indirect knowledge, contact, and combination, is certainly not particularly apt here—we need instead an infinite expression—just as we have infinite quantities. Here Actuality can only be expressed approximando, provisionally. It is a non-sense, or a sense, for which the latter is a non-sense.

Will I now place God or the World-Soul in heaven? It would certainly be better if I declare heaven to be a moral universo—and leave the World-Soul in the universe.

62. MORALITY AND RELIGION. Consequently, moral conduct and religious conduct are most intimately united. One should strive for both inner and outer harmony—to fulfill the law and the will of God, to do everything for His sake. Thus there is one-sided moral and onesided religious conduct.

63. THEORY OF PERSON. A truly synthetic person, is a person who is many people simultaneously—a genius.\(^{24}\) Every person is the seed of an infinite genius. They may be divided into numerous people, and yet still be one. The true analysis of the person as such, brings forth people—the person can only be isolated, split and divided into people. A person is a harmony—not a mixture, not motion—not substance, like the “soul.” Spirit and person are one. (Force is the cause.)

Every personal expression belongs to a specific person. All expressions—of the person at once belong to the nonspecific (universal) personality and to one or several specific personalities.

E.g. an expression, as a human being, citizen, family man, and a writer, all at the same time.

64. COSMOLOGY. There must be infinite sciences, infinite human beings, infinite moralists, infinite divinities, just as there are infinite quantities. Heterogeneous things can only approximate one another.

65. ENCYCLOPEDISTICS. Elements come into being later than things—Hence the solid comes before the plane, the plane before the line etc., elements are artificial components. Universal concepts, generic notions etc. belong among the elements.

66. ENCYCLOPEDISTICS. Real integration and differentiation. Hitherto geometry has been taught metodo integrali. Differential geometry. Differentiating
is decomposing into elements (ideal analysis). Integrating is the opposite (real-synthesis).

Ordinary differential and integral calculus are only a repeated decomposition of elements into elements.

(Different sorts of unities)25

67. PHYSICS. The Schellingian system of heat combined with Franklinism / which is nothing else but Brownism / will be the basis for the future universal system of Nature.26

68. <Essay on the perfect language—Introduction to the mathematical revolution. / The essay is between the letter and the treatise.>

69. MATHEMATICS. In the end, the whole of mathematics is certainly not a special science—but only a general scientific instrument—a beautiful instrument is a contradiction in terms. It is possibly nothing more than the soul-force of the intellect fashioned into an exoteric, external object and organ—a realized and objectified intellect. Isn’t this perhaps also the case with many or even with all the forces of the soul—that through our efforts, they should become external instruments?—Everything should be drawn out of us and rendered visible—our soul ought to become representable.—The system of the sciences should become the symbolic body (organ system) of our inner life—Our spirit ought to become a sense perceptible machine—not within us, but outside us.

/ Inverse task with the external world. /

70. COSMOLOGY. On idealism—cf. Spinoza, quoted by Humboldt.27 This is closely related to the above. The world is a sense perceptible power of imagination that has become a machine. The power of imagination has entered, or become the world, first and most easily—reason, perhaps last of all. Concerning this emergence—and spiritual secretion./ Seed and stimulus secretion—the first is feminine—the second masculine./ Development of our nature. First generation—2nd—third etc. cumulative.

71. <3-fold views of our self—according to the categories of causality, substantiality, and harmony. The first two are doubled again.>

72. THEORY OF EXCITATION. All stimuli should only be temporal, only a means of education, only an inducement to self-activity.

73. THEORY OF THE DEVELOPMENT OF NATURE. Nature will become moral. We are her educators—her moral tangents—her moral stimuli.

Can morality, like the intellect etc., be objectified, and organized?—Visible morality.
74. **THEORY OF HUMAN RELATIONS.** As we are still currently a foreign stimulus for Nature, our contact with her is also only temporal. She gradually secretes us again—Perhaps it is a reciprocal secretion.

75. **DITTO.** We are both inside and outside of Nature.

76. **(THEORY OF EDUCATION).** Faith—absolute acceptance of an activity awakening principle (object), is to be expected from the child (subject).

**PHILOSOPHY.** The beginning of the ego is merely ideal. If it had to begin, then it had to begin in this manner. The beginning is already a later concept. The beginning originates later than the ego, thus the ego cannot have begun. Consequently, we see that here we are in the realm of art—yet this artificial supposition is the foundation of a genuine science that always arises from an artificial fact. The ego should be constructed. The philosopher prepares, creates artificial elements, and thus tackles the construction in this fashion. This is not the natural history of the ego—the ego is not a natural product—it is not Nature—not a historical being—but rather something artistic—it is art—a work of art. The natural history of man is the other half. The theory of the ego and of human history—or Nature and art, will become united in a higher science—(the theory of moral development)—and be reciprocally perfected. Through morality, Nature and art will become mutually armed into infinity.

77. <Can chemistry become art? Decisive question. It will become so through morality.>

78. **THEORY OF THE FUTURE. (COSMOLOGICS)** Nature will become moral—when out of a genuine love of art—it devotes itself to art—does what art wishes—and when art, through a genuine love of Nature—lives for Nature, works in accordance with Nature. Thus both must act at the same time, out of their own choice—and for their own sakes—and out of this foreign choice for the sake of the other. They must encounter the other in themselves, and themselves in the other. If our intelligence and our world harmonize—we are on par with God.

[79.] **THEORY OF MAN.** A child is a love made visible.

We ourselves are a visible seed of the love between Nature and spirit, or art.

**THEOSOPHY.** God is love. Love is the highest reality—the primal foundation.

**ENCYCLOPEDISTICS.** The theory of love is the highest science—the natural science—or the science of Nature.

*Philologia* (or also philology.)

**PHYSICS AND THE THEORY OF THE FUTURE.** A single generation is the seed of that infinite generation—which concludes the World Drama.
The true generation is the process of our becoming man.
The ordinary generations are but the conditional processes of the true generation.

PHYSICAL PHILOSOPHY. If the unit \( x \) is positive, then the quantity \( y \) is negative. The product is the neutralization sphere of \( x \) and \( y \)—or the totality.

A distinct \( x \) corresponds to a distinct \( y \)—or a distinct quantity. (E.g. from the conditions—)

However, a distinct \( x \) and \( y \) cannot occur before the distinct totality \( z \). \( Z \) is therefore the first—primitive—an all-determining totality. \( Z \), as a result of contact with another \( Z \), is split into \( y \) and \( x \)—and naturally, the all-determining \( Z \) into an all-determining \( y \) and \( x \).

Everything distinct, is only distinct and individual—insofar as it is already defined in a system or in \( Z \). Everything isolated would be a universe—an all-determining \( Z \).

COSMOLOGY. The stone is only a stone within this system of the world, and different to plants and animals.

The current distinction and division of each individual within this system of the world is surely only apparent or relative, fortuitous—historical—immoral?

Everything has been allocated its place in the system of the world according to its inherent part, its inferred relation to the world (synthesis of quantity and quality).

THEORY OF THE FUTURE. This lawful state will become a moral one—with the result that all limitations, all determinations, will disperse of their own accord—and everyone will live, and have everything without detriment to others.

Mathematics too is solely related to law—lawful Nature and art—not magical Nature and art. Both will only become magical through moralization. Love is the basis for the possibility of magic. Love works magically.

All being shall be transformed into a having. Being is one-sided—having is synthetic, liberal.

[80.] ROMANTICISM. All novels in which true love plays a part, are fairy tales—magical events.

81. PHYSICS. Should every embrace be at once an embrace of the entire couple—as One nature, with One art (One spirit), and the child the unified product of the twofold embrace?

Should plants perhaps be the products of the feminine nature and a masculine spirit—and animals the products of a masculine nature and the feminine spirit? And plants, say, the young girls—animals, the young boys of nature?

Or are stones the products of the root generation—plants—of generation—animals—of generation—and the human being—of generation—of—

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82. PHILOSOPHY OF MANKIND. (DIETETICS OF MANKIND.) The premature and immoderate use of religion is highly detrimental to the growth and prosperity of humanity—just as brandy etc. is for physical development. Cf. the orient etc. Proselytism is a slight improvement—since here at least religion promotes activity.

83. PHYSICS. Should a marriage actually be a slow, continuous embrace, a generation—the true nutrition—and development of a communal, harmonious being? Self-development, self-reflection, are self-nutrition, self-generation.

84. ARCHAEOLOGY. Definition of antiquities. Antique presentation of antiquities. Educated understanding of antiquities.

85. THEORY OF ART. Are technical definitions and formulae for constructions—the same as prescriptions?

86. NATURAL THEORY OF ART. An element is a product of art. There are as yet no elements—however, ones of this kind should be made. Should art be a differentiation (and integration) of the spirit? And is philology in the broadest sense (archaeology), a science of art history—etc.—somewhat like the theory of integration? A work of art is an element of the spirit.

87. ROMANTICISM. Absolutization—universalization—classification of the individual moment, of the individual situation etc. is the real essence of romanticizing. Cf. [Goethe’s] Wilhelm Meister. Fairy Tale.

88. PHYSICS. Absolute passivity is a perfect conductor—absolute activity is a perfect nonconductor. The former is just as much an extreme effort of force as the latter. Passivity is not as contemptible as one imagines. Nothing dissipates an extraneous power more than absolute passivity. Imperfect conductors strengthen the section under attack. Perfect nonconductors weaken absolutely in the inverse manner.

89. PHYSICAL THEORY OF ART. How few people have a genius for experimenting. The true experimenter must have a dim feeling for Nature within himself, which—depending on the perfection of his faculties—guides him with unfailing surety along his path, allowing him to discover and determine with much greater precision, the hidden and decisive phenomenon. Nature inspires the true lover, as it were, and reveals herself all the more completely through him—the more his constitution is in harmony with her. Thus the true lover of Nature distinguishes himself by his skill in multiplying and simplifying, combining and analyzing,
romanticizing and popularizing the experiments, by his ability in inventing new experiments—by his tasteful and ingenious selection and arrangement of Nature, his acuteness and clarity of observation, and by his artistic and concise, as well as extensive, descriptions, or presentations of his observations.

Thus—

the genius alone is the experimenter. 33

90. **ENCYCLOPEDISTICS.** There are quite a number of so-called sciences, whose instructive heterogeneous elements can only be combined and selected via an artificial center—for example, mining, and the science of saltworks etc.

Their object is but a composite scientific task. They are arts and not sciences. Almost every trade—and every art, simultaneously sets different, scientific organs into motion.

(Every craftsman requires at least an oryctognostic knowledge of his material goods etc.)

Many sciences consist entirely of auxiliary sciences, like the aforementioned—Here the name auxiliary sciences isn’t really appropriate—it would be better to say: elementary sciences. Organology is a genuine auxiliary science of chemistry.

There are preparatory sciences, just as there are preparatory arts. There exist sciences and arts that are the keys to everything as it were—if one possesses them, then the others are exercised and learned with ease.

The basis of all the sciences and arts must itself be a science and art—that can be compared to algebra—To be sure, it will, like the latter, come into being later than the majority of the specialized arts and sciences—for the generic or the general arises later than the individual—and by initially becoming engendered through contact with developed individuals—hoc est it is made flesh.

91. **POLITICS.** A constitution is the formula for the construction of a nation, and a State.

92. **ENCYCLOPEDISTICS.** Grammar, and especially one part of it, the ABC book of a particular language, is a special elementary science—

*General grammar*, in addition to the general ABC book, is already a higher elementary science—however, it can still be applied to language.

The highest elementary science is that which absolutely fails to examine any distinct object—rather, it examines a pure N. So too with art. Making with one’s hands is also a specialized, applied making. The subject of this general art-theory and art, is an N making with the N organ. (Perhaps it is nothing else but true philosophy—or a theory and art of development, and a means for arousing the genius in general?)
93. ARTISTICS. Facility in handiwork (craftsmen) directs the artist. He concentrates on the various trades by using a higher kind of unity. And by means of this higher concentration, they themselves are endowed with a higher meaning. The higher artist composes a series of variations of higher unities out of the unities of the lower artist, and so forth.34

94. PHYSICS. Is an organ already a higher unity of substances and motions?—a composed, effective and variable substance?

95. ENCYCLOPEDISTICS. At that point where an art and science can proceed no further, where it becomes restricted, there begins another one, and so forth. (Application of this observation to the so-called elements of the organicist.)

96. MINERALOGY. Stones raised to higher powers—depending on the different minerals—and according to the degree of the different stones. If you have a philosophical stone, do you therefore also have a mathematical and artistic stone? etc.

97. THEORY OF HISTORY. What is actually old? What is young?

Young—where the future prevails.
Old—where the past predominates.

Young and old—polar predicates of the historical substance. (Accidents are always polar.)

No antiquity, without juvenility—and vice versa.
Old corresponds to rigidity.
Young corresponds to fluidity.

The old, is the formed—plastic.
The young, is the mobile—common.

Both histories become polarized if they come into contact with one another. What is characteristic dissolves itself in them (according to Wernerian color terminology). In the latter, antiquity is the characterizing component—in the former, juvenility.

/ Application of this later, modern view of polarity to the remaining polarities./ Physics of history. / Physics of space. /
98. **ENCYCLOPEDISTICS.** Analogical analysis (Analysis—art of finding the unknown from out of the known). Analogical equations—and problems.

99. **THEORY OF HISTORY.** The history of mankind stands in a polar relation to the mass of individual histories.
   Our (modern) history has antiquity at the end—our (older) history, at the beginning—et sic porro.

100. **DITTO.** On the present moment—or the perpetual solidification process of earthly time—It has an unusual life-flame.\(^36\) Time also creates everything, just as it destroys—binds—and separates everything.
   The nature of recollection—soul-flame—special life of the soul—inward manner of life—the process of solidification.
   It originates from contact with a 2\(^{nd}\) world—with a 2\(^{nd}\) life—in which everything is opposite.
   We leap across, like an electric spark, into the other world etc. Increase of capacity, Death is a transformation—displacement of the individual principle—which now enters into a new, more permanent and capable union.

101. **THEORY OF MAN.** Women have in truth a decisive sense for the external world—They are born oryctognostists.\(^37\)

102. **ENCYCLOPEDISTICS.** Sculpture and music stand opposed to one another, as antithetical hardnesses. Painting already forms the transition. Sculpture is fashioned solidity. Music, (fashioned) fluidity. / Masks of the ancient actors. / / On hardnesses /

103. \(<\text{The conventional tastes in literature fully correspond to the majority of people’s tastes in painting and music etc.—which isn’t really all that surprising.} >\)

104. **ENCYCLOPEDISTICS.** If there is such a thing as a philosophy of life, then we might also ask whether there is a philology, mathematics—poetics and history of life.

105. **ARTISTICS.** The simpler on the whole—and the more individual and diverse in detail—the more perfect the work of art. Even the fibra simplicissima\(^38\) must still be individual, formed and analogous.

106. **THEORY OF MAN.** Childhood is the antithesis of adulthood—blossom and fruit—spring and autumn.
THEORY OF THE SEASONS. / There is no summer. There is only one, or 2, or 3, or 4, or infinitely many seasons. Morning, evening, and night correspond to spring, autumn, and winter. The division into day and night, to summer and winter. /


108. <Compendia of all the sciences. (Köhler’s Bookshop)>


110. THEORY OF HISTORY. New and young are one. New is the object. Young the subject. / The known and old are also closely related. /

111. MATHEMATICS. General concept of multiplication—not just the mathematical one—so too with division, addition etc.

Especially interesting is the philosophical study of hitherto purely mathematical concepts and operations—with powers, roots, differentials, integrals, series—curves—and direct—functions. The binomial theorem—with regard to polarities etc.—could still yield a far higher significance—a much more interesting application in physics.

3-fold polarities—infininitinomical polarities. Not merely binomism—but also infinitinomism. I understand a quantity, if I have in its equation on the one side, a function of the counterquantity.

A main antithesis of mathematics is known and unknown quantities. (+ and −, Large—small, Part—whole.)

I now either seek to equate the unknown quantities with functions of the known, or the inverse quantities—Infinitesimal calculus belongs to the latter type of calculation.

112. <Hindenburg on the infinitinomium.>

113. COSMOLOGY. Our world is what it is as a member of the universal system of the world. Its changes are determined in conjunction with the changes in the larger system.

The more diversely individualized something is—the more diverse its contact with other individuals—the more variable its boundaries—and neighborhood.
An infinitely characterized individual is a member of an *infinitinomium*—Thus our world—borders on infinite worlds—and yet perhaps only One. Furthermore, the world as a whole only has one world opposite to it. Heaven and earth. The origin of illness through contact with a stronger life. Analogous equation with the other world—Theory of heaven.

114. **ENCYCLOPEDISTICS.** Numismatics. Even heraldry. Krug’s *Encyclopædia*. Oldest physics. *Theory of fashion*—Theory of clothes. The culinary arts. Theory of furnishings. Theory of adoration. Theory of colors. Acoustics. (Universalization of trades.) Statistics—/Statistics of Roman law/ (History can have a statistic as its aim—the present time is then the result of a long historical experiment or fact—or not. The former is pragmatic history—the latter history in itself.

/ Romantic treatment of specialized history./

115. The blessed hope of Quintus
Quintus remain I, harassed and poor, like the field mouse,
Happy I die—certain, of being Tertius yonder.45

116. **THEORY OF RELIGION.** Strange, that in so many religions the Gods seem to be lovers of the ugly.

117. **THEORY OF NATURE.** The more vigorous the resistance of what is to be consumed, the brighter the flame of the moment of pleasure. Application to oxygen. / Rape is the strongest pleasure. / Woman is our oxygen. / 

**THEORY OF NATURE.** Are all excreta fertilizing potencies? Cf. manure. Difference between animal and plant dung. Human seeds also thrive more rapidly and luxuriantly when they become fertilized by higher manure.46 Just as we fertilize the plant soil, so the plants fertilize the soil of the atmosphere for us. Plants are children of the earth—We are children of the ether (Earth for solids—ether for liquids.) The lungs are actually the nucleus of our roots—We live when we breathe, and commence our life with breathing.

(The children of heaven wed the daughters of the earth.47) We consume plants, and they thrive in our decay. What consumption is to us, is fertilization for plants. Conceiving is feminine enjoyment—devouring, masculine enjoyment. (A drunkard resembles a dissolute woman.) Fertilization is a consequence of eating—it is the inverse operation—fertilization stands opposed to parturition, as eating is to conceiving. / Man is also to a certain extent woman, just as woman is also man—are the varying degrees of propriety perhaps a result of this/
118. **HISTORY OF RELIGION.** Conception of the Godhead as a consuming and fertilizing being. Guyon.48 Nuns. With monks, onany and pederasty must have arisen from this.

119. **THEORY OF NATURE.** Degrees of vegetable—animality—minerality.49

120. **THEORY OF NATURE.** Are Nature and art simply not diseased—and does illness arise—merely as a result of defective unions, such as deformities etc., and miscarriages etc?

121. **COSMOLOGY.** In contrast, the atmosphere of the universe must be immanent. Synthesis of heaven and earth.

122. <Expression—Self-pollution—Self-deception—Self-precipitation.> / **GRAMMAR.** Language is Delphi.50 / **PHYSICS.** Light, symbol and agent of purity. Wherever light does not find anything to do—neither something to separate, nor something to join—it passes through. Whatever cannot be separated or joined—is pure—simple. Application to an electrical conductor—nonconductor, and semiconductor.

123. **THEORY OF NATURE.** Is the union of the body and the soul / one of polar opposites—and here too not simply binomial? / Coherence, gravitation—electrical, magnetic—chemical etc.?

124. **SPIRITUAL PHYSICS.** Our thinking is really nothing more than a galvanization.51—It is a contact of the terrestrial spirit—and the spiritual atmosphere—with a heavenly, extraterrestrial spirit. Therefore, all thinking etc. is itself already a symprraxis in a higher sense.52

**ENCYCLOPEDISTICS.** The theory of thought corresponds to meteorology.

**ENCYCLOPEDISTICS.** The earth is a—the atmosphere x. (variable quantities.) Atmosphereology is meteorology. Distant allusion to astrology. Symbolic prophecies. Chiromancy.

125. **PHYSICS.** The process of nutrition warms—the opposite process, the process of secretion—cools.

   - Should all potencies weaken and strengthen in accordance with their nature? (What is strength?)
   - On fevers. Fever chills—Desoxidation (of solids) and oxidation of liquids—Fever heat—Desoxidation of liquids (and oxidation of solids.)
   - Double combustibility of solids and liquids. / Inflammable air /—alcohol—oil etc.)
Is there a true oxidation of the air in the reduction of metals—?
<(The deeper redness of the blood in the veins is readily explained by the process of secretion in the arterial and venose muscles.>>

[126.] PHYSICS. The life of plants, in contrast to the life of animals—is an incessant conceiving and bearing—and the latter, in contrast to the former—is an incessant feeding and fertilizing.

Just as woman is the highest visible means of nutrition, and forms the transition from the body to the soul—so the genitals are also the highest, external organs, forming the transition from the visible organs to the invisible organs.

The glance—(the conversation)—the touching of hands—the kiss—the touching of the bosom—the grasping of the genitals—the act of embracement—these are the rungs of the ladder—upon which the soul descends—the opposite of this is a ladder—upon which the body ascends—up until embracement. Scent—sniff—act. Preparation of the soul and body to awaken sexual desire.

Soul and body make contact with one another in the act—chemically—or galvanically—or electrically—or like fire—The soul eats the body (and digests it?) instantaneously—the body conceives the soul—(and gives birth to it?) instantaneously.53

127. On the motion of irritated muscle fibers. (Internal process of generation between the solid and fluid parts (of the muscles)).54

[128.] MEDICINE. Are all exanthema the decomposition of a generic disease into many individual diseases?—Weakening through isolation.

Polyps, fleshy growths, exostoses, cancer, gangrene are perfect parasites (or animal-like plants)—they grow, are engendered, they beget, they have their own organizations, they secrete, they eat.

(True life—false life—illusory symptoms—Diseases are deaths that appear alive (poison and death are one and the same)—Deaths with the features of life—Life with the characteristics of death—phantom deaths—phantom diseases—phantom poisons.

Diseases are partial overpowerings—individual changes. Death is a general overpowering. Death is the center of disease).55

129. PHYSICS. (CHEMISTRY.) Shouldn’t we be capable of opposing the fermentation of combustion? Positive and negative flame. / Hydrogen is perhaps a gaseous metal (rich colors in marshes)—Hence water is a liquid metallic lime. Ice—metallic glass through coldness—Hydrogen too is present in the pigment of plants.

Perhaps carbon is then the fermentative substance, the substance of reduction—the fermentable is opposed to the combustible. (Sulphur is presumably oil—crystallized—or even metal.) positive combustible—negative combustible. (Fire—positive combustion—fermentation—negative combustion.) Fire of the
nutrition process—fermentation, of the secretion process—(Process of generation, perhaps both together.) In fermentation, what takes the place of light? (perhaps a positive—negative light.)

130. ENCYCLOPEDISTICS. A philosophy that allows Nature to advance from the mineral to man is a philosophy of nutrition—a philosophy of positive combustion—a theory of fire—A philosophy that allows it to proceed in the opposite manner—is a philosophy of fermentation, of negative combustion—a theory of secretion.56

131. PHYSIOLOGY. Breathing is already a mixed, synthetic process—a process alternating between the liquid and solid—both a process of fermentation and combustion—and hence a process of generation.

Pulsation is a process of secretion. (Quickness of the pulse in asthenic illnesses). The glands (lymph vessels) are devoted to the activity of nutrition. (Peristaltic motion is possibly opposed to the motion of the blood).

132. ENCYCLOPEDISTICS. Pressure is perhaps related to thrust, as heat is to electricity.

133. PHYSICS. The antiphlogistic theory has arisen from a brilliant, absolutely similar, utilization (handling) of one or a number of phenomena.57 Numerous attempts of this kind. It is really none other than the theory of nutrition—the theory of positive combustion—but to be sure, only half of it. One could perhaps call it—give it the additional name—mineral chemistry —The other half—vegetable chemistry—is the theory of fermentation—Both will become united through the theory of generation.

Primary phenomena of the theory of fermentation—Primary phenomena of the theory of generation.

134. <The infinite stone can neither push—nor be pushed. [F. Schlegel]>58

CHEMISTRY. Schelling is the philosopher of the new chemistry—the absolute oxygenist.59

135. Oxygen—basis of the mineral kingdom.
Hydrogen—basis of the metal kingdom.
Carbon—vegetable basis.
Nitrogen—animal basis.

There possibly comes into being—4 chemistries—2 chemical philosophies. The one from nitrogen downward—to oxygen—the other, in the opposite direction. To one, Nature is an infinitely modified oxygen—to the other, an infinitely modified nitrogen. / Pure atmosphere. Meteorological physics or chemistry—this
would also be opposed to a geological chemistry—both united, galvanic chemistry. Oxygen and hydrogen on the one side—carbon and nitrogen on the other—inorganic and organic chemistry.

136. Concept of infection.

137. MAGIC. (mystical theory of language)

Sympathy of the sign with the signified (One of the fundamental ideas of the Cabbala.)

Magic is utterly different from philosophy etc. and constitutes a world—a science—an art in itself.

Magical astronomy, grammar, philosophy, religion, chemistry, etc.

Theory of the reciprocal representation of the universe. The theory of emanation.

(personified emanations).


Calendar religion of the Egyptians.

138. It seems to me that a grammatical mysticism lies at the basis of everything—which could quite easily call forth the first sense of wonder with regard to language and writing. (Even now savages still regard writing as magic).

The propensity for the miraculous and mysterious is nothing more than a striving—toward nonphysical—spiritual stimuli. Mysteries are a means of nourishment—inciting potencies. Explanations are digested mysteries.

139. What is syncretism?

140. MEDICINE. Even diseases can become a mode of transmission for the mixture and universalization of the more intimate aspects of mankind (of nations and races)—(thus, for example, smallpox was initially a national (and endemic) disease—) and so forth. This is altogether remarkable.

141. The philosophy of humoral pathology.

142. DITTO. The philosophy of medicine—and its history, are exceedingly large and still utterly unexplored fields.

(Organic illnesses, inorganic illnesses. Rhythmical [illnesses] etc. Every person has their own illnesses—own courses, appearances and complications of illnesses).
Philosophy of physiology. / galvanic effects of flatulence. /

Frequent soul movements—exercises etc. increase the cohesion between the body and soul and render both more receptive to one another.

Cramp is a process of secretion—dependent on fermentation. Fermentation is certainly differently modified in a living animal than in a dead one. (Simple fermentation process.)

143. ENCYCLOPEDISTICS. Vital astronomy—and astronomical therapeutics. / GRAMMAR. It is not only man that speaks—the universe also speaks—everything speaks—infinite languages. / Theory of signatures. / MEDICINE. Pharmaceuticals is above all the art of causing death. / PSYCHOLOGY. Superstition, folly, irrationality. POLITICS. What is the common man? The absolutely common man? / MEDICINE. There is no such thing as a genuine remedy. Because all remedies are capable of being effective, they can also be harmful. Association with the healthy—with the absolutely healthy—makes one healthy. Through every remedy, there arises a composite foreign being. Complete isolation of the body—Transformation of a conductor, into a nonconductor. One endeavors to make the body independent of external influences—to lift it up out of the world.

144. ENCYCLOPEDISTICS. The division of mechanics into statics and the theory of motion is much more general than we realize. It is a universal scientific division.

145. ENCYCLOPEDISTICS. Voltaire especially attempted to do witty physics, history, mathematics, and philosophy etc. This humorous view of science is also a specialized, scientific theme.

146. ENCYCLOPEDISTICS. A science gains through the devouring—through the assimilation of other sciences etc. Mathematics too, for example, gains through the devoured concept of the infinite.

147. COSMOLOGY. Naturally organized bodies—with the spirit to be organized artificially—Naturally organized spirit, and the body to be organized artificially.

The body is the interior realm in the inverse world, and the spirit is the exterior—the solid—etc. Fluctuating body—fluctuating spirit. All bodily operations are an inverse thinking. What is thinking, sensing etc. here—is burning, fermenting, thrusting etc. yonder.

148. <Only the universal is sought in mathematics.>

149. MEDICINE. Shouldn’t medicine be especially historical and poetical? (Individual sense.) (On the medical view of rest.)
150. **PHYSIOLOGY.** Critical review of the classifications of the human body.

151. **PHILOSOPHY.** All limitations merely exist in order to be surmounted—and so forth.

152. **CRITIQUE.** *Toujours en état de critique.*69 The state of criticism is for freedom (for the element of freedom)—(Element in this sense). (Perhaps solids and fluids are the two elements opposed to fire.)

153. **PHILOLOGY.** Allusions are indirect quotations. / PHILOLOGY. Without doubt, an opinion greatly gains in strength as soon as I know that someone or other is convinced of it—and accepts it as true—to be sure, it must be of such a kind that its cause is not immediately apparent.—Weight of authorities—an authority makes an opinion mystical—attractive. / Rhetorical power of assertion. / Mysteries are armatures, condensators of divination—and of the faculty of knowledge.

154. **PHYSICS.** Hylozoists or organicists—and materialists or mechanists, inorganicists.

155. **ENCYCLOPEDISTICS.** Twofold universality of every true science—One arises when I employ all other sciences in the development of a particular science.—The other, when I make it into a universal science and order it under itself—and consider all the other sciences as a modification of it. A first attempt of the latter kind has been undertaken by Fichte in philosophy. It should be undertaken in all the other sciences.70

156. **MEDICINE.** Effect of neutral salt in the body—by means of gradual decomposition—All medicaments become effective at the point where they are broken down. Poisons and antidotes—Gradual strengthening of this double-sided process—in the process of generation.

157. <Oxidation process. Carbonization process. Azotation. Hydrodation process etc. (Alkalization process.) (Relation of nitrogen to oxygen.) (Is sulphur a genuinely neutralized hydrogenous acid?)>

< (Oxygen is therefore really only well connected with the essential oils, particularly with a couple of them—as hydrogen is with the water in alcohol—and with the acids in naphtha.)

(Stronger examination of naphtha—its connection with the alcalis.)

(Is a flame etc. simply the visible process of combustion within liquids—and a process of combustion within solids?)>
158. **CHEMISTRY.** Problematical proposition: Everything acidic must already contain the neutralized base of an acid.

159. **CHEMISTRY.** Various kinds of chemical contacts or relations—e.g. in monotonic plants and in animal matter.

160. **THEORY OF HISTORY.** Transformation of the young into the old—the variable into the durable,—the liquid into the solid. The distant past increases—the future decreases (Perhaps inversely as well?) (Or does the latter proceed up to a maximum? Or in a curve?)

161. **ENCYCLOPEDISTICS.** Universalization of historical and geographical existence. (Sardinia is everywhere, wherever one sleeps alone). (Encyclopedization of a science).71

162. **POLITICS.** A city as a machine—simplified figure of a city.

163. **CHEMICAL PHYSIOLOGY.** The process of nutrition = the process of organic development, the process of coagulation.

164. **THEORY OF MAN.** All human beings are engaged in a perpetual duel.

165. **NUMISMATICS.** Galvanism of money.

166. **THEORY OF MAN.** Medical view of marriage. (Healthy—sickly marriage). Happy marriage.

167. **MEDICINE.** Could someone still subsist if they consumed their own excrement?

168. **MEDICINE.** The cleanliness of the skin enhances the consumption of life.72

169. **ROMANTICISM.** Shouldn’t the novel include all sorts of styles, bound together in a varying order, and animated by a common spirit?

170. **POLITICS.** Guilds—guild administrations. Increasing the number of arts and artisans. Economic guild.

171. **PHYSICS.** Body and soul originate out of the ideal decomposition of life. 

**DITTO.** / Are the external senses gluttons? / **DITTO.** The mixing of colors through vigorous motion. Vertigo. Calming motion. Rest separates what motion joins, and
vice versa. / Durable colors, which do not decompose. / To [Friedrich] Schlegel, proceeding from his philology, his nature etc.73

/ Abstract motion—abstract matter. / <Antiquity, a fragment from Novalis’s history. Contact with the spirit of history.>74

172. PHYSICS. Life is natural freedom—physical freedom.

Absolute freedom2—individual freedom—relative freedom—sensible freedom.

173. THEORY OF HISTORY AND SPACE. Synthesis of space and time individuals. Visible histories—visible abundance of time (abundance of space). (Structure of the abundance of time).—Formation of time.

Temporal natures are like wine—the older they become, the better—fermentation—clarification—spiritualization—They become oilier. (Oil, symbol of the spirit—its body).

Time arises with facts (motion)—space with matter.

(Matter and space—time and motion—are already antithetical, like “nothing” and “something”—i.e. they are subordinate concepts—concepts that are formed later.)

174. THEORY OF MAN. Man may thereby enoble everything (make it worthy of himself), if he but wills it.

175. ARTISTICS. Ideal paintings of minerals and plants—Ideal sculptures of animals. / Attributes of the Greek gods. Signatures. /

176. ENCYCLOPEDISTICS. Universal poetics and complete system of poesy. A science is perfected: 1. If it is applicable to everything—2. If everything is applicable to it—3. If considered as an absolute totality, as a universe—it itself (as an absolute individual), becomes subordinate to all the other sciences and arts (as relative individuals).

177. PHYSICS. Do colors form the transition from absolute motion (of positive and negative light-matter) to absolute rest? Motion joins—what rest decomposes, and vice versa.

178. PHYSIOLOGY. Every member in the human body is a function of the system—of several members—and of each member.

(Rules of physiological algebra).

179. **PSYCHOLOGY.** Similarly, is the soul an artificial or an accidental product? And is the seat of the soul arbitrary or accidental? Theory of the construction of the soul.\textsuperscript{75}

**ARTISTICS.** (Art in general ought to be the principle of external features—of foreign influences generally—Relation to what is foreign.)

Mixture and separation of the characteristics of motion and rest.

180. **ENCYCLOPEDISTICS.** Observation of the temporal energy of the soul and body. Physiological and psychological theory of time. / Change in the simple capacity of space—(capacity of volume, and in the extensive abundance of space and form)—in the intensive capacity of space (of mass—or in the intensive abundance of space)—in the extensive temporal capacity (capacity of duration—of temporal volume—in the intensive temporal capacity (of velocity—and in the intensive abundance of time).

181. **PHILOSOPHY.** On the relation between object and representation—a critical comment (Symbolic and sympathetic, in accordance with the theory of signatures).

182. **MEDICINE.** On latent diseases—sickly constitutions—dispositions.

183. **THEORY OF NATURE.** Nature alters itself by leaps. / Consequences of this. Synthetic operations are leaps—(intuitions—resolutions). Regularity of the genius—of the leaper par excellence.

184. **THEORY OF HISTORY.** Wherever eternal, unalterable laws hold sway—there is antiquity, there is the past. The process of history is a combustion. Mathematical nature consumes the immeasurable—.

**ENCYCLOPEDISTICS.**

(Liquido-statics and liquido-mechanics of the future.)

Universal historical mechanics.

185. **LITERARISTICS.** The art of writing—how one develops into a writer. Library—in relation to the art of writing—similar to an art gallery in relation to the art of painting.

Classifications of books. Elements of books—complete book. The art of reading—

186. **THEORY OF THE PHYSICAL SENSES.** Speaking and hearing are fertilizing and conceiving. / **PSYCHOLOGY.** Shame—fear of being found out— / **ARTISTICS.** Symbolic, religious imitation—imitation of customs and manners—greetings etc. What, for example, does unveiling [Enthüllung] mean?
Synthesis of man and woman. / PHYSICS. The reason for the hospitality of the ancients—The Last Supper—communal eating and drinking is a type of union—an act of generation.

187. LITERARISTICS. Academie des Sciences—scientific factory. Bookshop.

188. THEORY OF THE SPIRIT. True innocence—is the absolute elasticity—not to overpower.

189. POLITICS. The perfect citizen lives entirely in the State—he has no property apart from the State. / The law of nations is the beginning of the universal legislation for the universal State—On alliances—peace treatises—tracts—unions—guarantees.76 Republic and monarchy completely joined through an act of union. There must be several necessary steps for States—which have to be joined, however, through a union. JURISPRUDENCE. In the past, one considered Roman law to be something specifically Roman, and much more besides. The trial is the process of generating a judgment—and a law—somewhat like a proof. The general trial.

[190.] PSYCHOLOGY. Sadness is a symptom—a mood of secretion—joy, a symptom of enjoyment—of nutrition. / The arteries carry out the process of nutrition, and the veins, the process of secretion./

191. MEDICINE. On the remedies that man has at his disposal—that is, on those activities of will employed by man as a means against illness—e.g. on the possible gradual abatement of a cough through exertion.


Critique of Sprengelian pathology.77

192. MEDICINE. Cramp and inflammation ought to be constantly uniting and alternating within the human body—in distinct proportions. The determinations of these proportions create the individual temperaments and constitutions.

193. PHYSICS. On the central formation and production of waves—waves arise at the center point of motion.

194. PSYCHOLOGY. How can one find the seat of passion from out of the symptoms? Rational and medical imitation. Contingent—arbitrary and essential symptoms. Classification of the passions—Theory of their external symptoms.

The seat of the soul is sometimes here, sometimes there—sometimes in many places simultaneously—it is variable—and so too the seat of its primary members—which one learns to know through the main passions.
195. **PSYCHOLOGY.** Our memory increases and decreases in its ability to find objects *a priori*.

196. **ENCYCLOPEDISTICS.** 1. Memory sciences = elementary sciences of Nature (Elements of Nature. Elements of art.) 2. Sciences of combinatorial ability = sciences of compounds etc.\(^78\)


197. **ENCYCLOPEDISTICS.** The magical sciences, according to Hemsterhuis, arise through the application of the moral sense to the other senses—i.e. through the moralization of the universe and the other sciences.\(^79\)

198. **ENCYCLOPEDISTICS.** According to Hemsterhuis, science on the whole is composed of the product of the memory sciences, or *given* knowledge, and of the rational sciences, or *created* (acquired) knowledge. The latter are merely the work of man. Therefore, science on the whole is generally the *total function* of the data and the facts—the \(n\)-th power of the binomial series of the data and the facts.

Here combinatorial analysis would be necessary.\(^80\)

199. **ENCYCLOPEDISTICS.** We owe the most sublime truths of our day to contact with the long-separated elements of the total-science. Hemsterhuis.\(^81\)

200. **THEORY OF HUMAN HISTORY.** Hemsterhuis’s and Dumas’s remarkable ideas on the aphelia and perihelia of the human spirit—the character of every perihelion, its origin and formation.\(^82\)

201. **THEORY OF THE PHYSICAL SENSES.** Beholding is an *elastic* enjoyment. / **PHILOSOPHICAL PHYSICS.** The essential need of an object is already the result of contact at a distance. Beginning of negation—of heterogenization.

The *fuga vacui*\(^83\) is nothing more than an attraction between the vacuum and the plenum. Every *fuga vacui* is relative—only effective up to a certain point—it has, like all attraction and saturation, a *terminus ad quem*.

202. **SOFOLOGY.** Here below, we must mostly seek wisdom only among the mediocre (the narrow-minded). Hemsterhuis.\(^84\)

Wisdom is harmony. 2 and 3 are more readily in harmony than 1 and 100. Difficult harmony of the genius. (Quantitative genius. Qualitative genius. Their synthesis).

203. **THEORY OF MORAL EDUCATION.** Hemsterhuis’s moral therapeutics in “Simon.”\(^85\)
204. **ARTISTICS. (PSYCHOLOGY).** With a painter, the hand becomes the seat of an instinct—so too with a musician—With a dancer, the foot. With an actor, the face—and so on.

205. **PSYCHOLOGY.** Pain and anxiety denote the dreamy members of the soul. Bodily pleasure and displeasure are dream products. The soul is only partly awake. It senses pleasure and displeasure there, where it dreams; for example, in the involuntary organs—to which, in a certain respect, the entire body belongs. Pain and longing are sensations of the fettered soul.

206. **THEORY OF EXCITATION.** Excitability is a force of repulsion—capacity—a force of attraction.

207. **HISTORY.** On that age, when birds, animals and trees once spoke.

208. **ARTISTICS.** A theater, like a factory and an academy—is a vast and manifold virtuoso.

209. *Should the operation of the will—first polarize choice?* **PSYCHOLOGY.** The will is without doubt the polarizing power—the decision as to what should be right or left, positive or negative, after the polarization has taken place—is a 2nd act of the will.

210. **LITERATURE OF THE FUTURE.** That will be a beautiful age, when we can read nothing but beautiful compositions—nothing except literary works of art. All other books are only means, and they will be forgotten once they have ceased being useful—and books cannot remain like this for long.

211. **PHYSIOLOGY.** Sleep is a mixed state of the body and the soul. The body and soul are chemically united in sleep. The soul is evenly distributed throughout the body in sleep—the human being is neutralized. **PHYSIOLOGY.** Waking is a divided—polarized state. While awake the soul is pointlike—localized.

   Sleep is a digestion of the soul; the body digests the soul—*(Withdrawal of the soulstimulus)*—Waking is the state in which the soul experiences stimulation—the body relishes the soul. The bindings of the system are loose in sleep—taut in waking.

212. **COSMOLOGY.** Qualitative—quantitative—and relative chaos.

213. **LITERATURE.** Erudition corresponds to memory. **Ability or aptitude to the spirit.** Combining the two consists in viewing both as a binomial, and raising the latter to a higher power.

   (Romantic erudition—and romantic aptitude—skill in combination and variation).
214. THEORY OF ACTIVITY. Chaotic activity—polar activity—synthetic activity.

215. PSYCHOLOGY. On the sense of depth—the 3rd dimension.

216. THEORY OF KNOWLEDGE. Indirect (organic) knowledge, contact and enjoyment, is the 2nd epoch. The first epoch is that of chaos. The third epoch is synthetic—immediate indirect knowledge, enjoyment and contact.

217. ENCYCLOPEDISTICS. (Just as the epic, lyric and dramatic are the (elements) of poesy—so there exist similar (elements) in scienc, or science).

[218.] “My main occupations will now be 1. Encyclopedistics. 2. a novel. 3. the letter to Schlegel. In the latter I will incorporate a fragment from 1. as romantically as possible. Shall it be a recherche (or essai), a collection of fragments, a commentary in the style of Lichtenberg, a report, an exposition, a story, a treatise, a review, a speech, a monologue or a fragment of a dialogue etc.?”

219. <Sur les categories.>

220. THEORY OF SPIRITUAL EDUCATION. One studies foreign systems in order to find one’s own system. A foreign system is the stimulus for one’s own. I become conscious of my own philosophy, physics etc.—by becoming affected by a foreign one—provided of course I myself am sufficiently active. My philosophy or physics may now be in agreement or disagreement with the foreign one. In the first instance it exhibits homogeneity—and has, at least in this regard, the same scientific character. (Marriage of heterogeneous systems).

221. PHILOSOPHY. Under the term philosophy one has in general only ever understood the raising of the character of science to a higher power—nothing specific.

222. ENCYCLOPEDISTICS. Not the essential—characterizes—not the main bulk—rather the inessential—the peculiar. Werner’s oryctognosy. Perfectly independent oryctognosy and perfectly independent mineral chemistry, comprise a system on account of their entire heterogeneity.

[223.] MEDICINE. A main deficiency of the art of medicine is particularly its arbitrary and unsystematic prescription of the dosage—and the consequences of the dosage.

(A rapid cure—is less permanent than a gradual.
The longer a person remains a child, the older he will live to be).
224. THEORY OF THE ENJOYMENT OF LIFE. The more a person artistically cultivates his sense for life, the more disharmony also interests him—on account of the dissolution. Simple harmony—(melody)—complex, manifold harmony. (analytic—synthetic harmony).


THEODICY. Now even if good and evil were to have their own individual merits, their union might still be quite desirable.

PSYCHOLOGY. Alternate strengthening and weakening—and neutralization of + pleasure and − [minus] pleasure.

226. DYNAMICS. If the force of repulsion is overpowered, then the penetration of what is extraneous begins. / Partially overpowered—simultaneously overpowered and not overpowered. In all direct chemical processes, the overpowered is also that which does the overpowering.

227. CHEMISTRY. Chemical preparatory processes. Use of every chemical product. Its description—its definition or constituents and their relation—Its symbols. (Immanent equation—transcendent equation.)

228. / Adding, subtracting, multiplying, dividing, logarithmicizing, delogarithmicizing, equating, and solving, differentiating and integrating, exponentializing and reducing. Making into a series and summatting etc. Proportioning and disproportioning. /

229. / I will now specially work my way through all the sciences—and collect material toward encyclopedistics.

First the mathematical sciences—then the others—philosophy, morality etc. last of all.

230. TECHNOLOGY. (MECHANICS.) Mechanically joining—mechanically separating. (Polishing—making rough. Giving form) Instruments for separating and joining. (Scissors, chisel, knife, awl, axe, wedge, file, borer, hammer, pliers, sewing needle, scraper etc. are all basically the same type of instrument.) Mechanical binding materials—twine etc. nails, needles—bolts—are partly ropy, partly rigid. It all depends on the specific coherence.

(Cobbler, tailor, purse maker, saddler, (upholsterer) seamstress, wig maker, milliner, are one handicraft.) Jacobsson.

I will first of all work through the theory of gravitation—and the arithmetica universalis. I will devote one hour to the former, and 2 hours to the latter.
Whatever else occurs to me will also be written down in the universal brouillon. The remaining time will be partly devoted to the novel, partly to miscellaneous readings—and to chemistry and encyclopedistics in general. The mineral cabinet of Heynitz and Hofmann will be first studied after the preparatory section of oryctognosy is completed.

Mechanics comes after the theory of gravitation.

232. <1 hour is to be devoted to chemical preparations. (Preparations of processes, of life of every kind.)
   1. chemical preparations of chemical forces etc.—of fire, light—coldness, fermentation, denotation etc. of electricity, magnetism.
   2. Preparations of organs—of organs of every kind)

233. <One hour of encyclopedistics in general. This includes scientific algebra—equations. Relationships—similarities—equalities—effects of the sciences on each other.

These hours are in the morning, from 6–12. In the afternoon, if none of the morning hours have been lost, the novel and readings. Letters punctuate every hour. The other hours in the morning can be spent in exercise and breaks. E.g. from 9–10 walking, riding, or from 11–12. If I happen to spend time reading in the morning, say from 6–7, I can catch up in the afternoon.>


In the world of the future everything is just as it is in the former world—and yet everything is utterly different. The world of the future is rational chaos—chaos fused with itself—inside and outside of itself—chaos² or ∞.

A true fairy tale must be at once a prophetic representation—an ideal representation—and an absolutely necessary representation. The true poet of the fairy tale is a seer of the future.
Confessions of a truly, synthetic child—of an ideal child. (A child is far cleverer and wiser than an adult—the child must be a thoroughly ironic child).—The games of a child—imitation of adults. (In time, history must become a fairy tale—it shall be once again, as it was in the beginning).107

235. PHYSICS. (Life in general is the real absolute menstruum universale108—and universal binding agent). (There are infinitely many kinds of life. Every organ is an excrement, or a product of life).

236. THEORY OF MAN. An eternal maiden is nothing but an eternal, female child. What corresponds to the maiden in us men? A young girl who is no longer truly a child, is no longer a maiden. (Not all children are children).

237. THEORY OF THE FUTURE LIFE. Our life is no dream—however it should and perhaps will become one.

238. MATHEMATICAL PHILOSOPHY. (GRAMMAR). The categories are the alphabet cogitationum humanarum109—in which each letter comprises an action—a philosophical operation—a higher (mathematical) calculus.—The philosophy of the categories is of the utmost importance.

239. PHYSICS. General view of chemical operations—their algebraization. / Wet path—dry path—philosophical path./ Putting everything into equilibrium is a self-balancing—and a self-proportioning of Nature— / The relations of volume, extension etc. are measurements of the self—the increases of degree are raisings to a higher power—Polarizing—depositing and negating—Logarithmicizing and equating—differentiating and integrating quid.110

Number system and Language system

240. ENCYCLOPEDISTICS. How should philosophical copperplates be created?111

The table of categories also belongs here112—the Fichtean theoretical system113—dyanology114—Maaß’s tables of logic115—the Baconian table of the sciences etc.116 tables etc.

\[
\begin{align*}
 & a = a \\
 & +a \parallel -a \\
 & +a \# -a
\end{align*}
\]

Grammatical—psychological—Literary—and philosophical copperplates. The plans at the front of books were already copper-plates to a certain extent—(The alphabets)—Indexes are specialized dictionaries and encyclopaedias./ Geometry, for example, set out in a large table—arithmetic—algebra etc./ Every possible literary artistic and worldly story must be able to be set out in a succession of tables. (The less a book can be set out in a table, the worse it is).

241. Camper’s book./

242. MATHEMATICS. Combinatorial analysis really belongs to universal arithmetic—and forms a single science together with algebra and so-called analysis. It deals in general with numbers or systems of signs. (Number is a multitude. a number of people) of local variations—it is an unusual type of inverse mechanics—The theory of position—The discrepancies belong in another class—and yet are thereby intimately related. The signs are individual in it. Algebraization of its operations.

243. ANALOGICAL MATHEMATICS. Products are imperfect powers etc./ The spirit is the principle that raises it to a higher power—thus the world of writing is Nature that has been raised to a higher power, or the technical world.

244. SCIENTIA ARTIS LITTERARIAE. The art of writing (art of music) treated in an artistic and literary manner furnishes the science of the art of writing (scientiam artis litterariae). The critique of the art of writing is a preparation for this science.

Our alphabet is an art of musical writing, and over and above this, one from an individual instrument: the human organ of speech.

    General, pure system of writing—special, derived systems of writing. (Cf. the number system.) Notes.

245. MUSIC. Consonants are fingerings, and their sequences and alternations belong to the application. Vowels are strings of sound, or batons of air. The lungs are a bow in motion.

    The numerous strings on an instrument are only there for convenience—they are abbreviations. There is really only one string. A choral organ is an imitation of a stringed instrument. On the characterizing sound of string—the reason for its individuality—mass—length—and thickness etc. On unisonal sounds. The sound sequence of every stroke of the string. Duration of the stroke—the point at which the bow makes contact. Bridge. Structure of the instrument. [Glass-] Harmonica. Euphony. On the pealing of bells. The theory of glass harmonica playing. The glass harmonica with keys.

On the universal n\textsuperscript{th} language of music. The spirit becomes free, indetermi-
nately stimulated—which is so beneficial for it—and seems so familiar to it, so pa-
triotic—that for this short moment it is transported to its Indian homeland. All
love—and goodness, future and past are aroused in it—hope and longing./ At-
ttempts to speak musically. Our language—was much more musical to begin with,
and has gradually become so prosaic—so unmusical. It has now become more like
noise—sound [Laut], if one thus wishes to degrade this beautiful word. It must
become song once again. The consonants transform tones into noise.\textsuperscript{120}

246. \textless Suckow’s \textit{Foundations of Economic and Technical Chemistry}, together with
the newly published \textit{Supplements}?.\textsuperscript{121}

\textit{Reflections on the Art of Warfare}. \textit{2\textsuperscript{nd} Part}?.\textsuperscript{122}

\textit{Theoretical Fragments on the Nature of the Earth, the Sun and the Planets}.
Düsseldorf, Dänzer.\textsuperscript{123}

Goethe’s \textit{Prophyläen}?.\textsuperscript{124}

Götting’s \textit{Handbook of Chemistry}?.\textsuperscript{125}

Lagrange, by Gruson. \textit{2\textsuperscript{nd} Part}?.\textsuperscript{126}

La Sue, \textit{Principles of the Physiognomy of all Living Entities from Plants up to Humans}. Weygand.\textsuperscript{127}

\textit{Attempt at a new edition of the Greek and Roman Classics in Fragments}.
Leipzig, Feind.\textsuperscript{128}

Rüdiger’s \textit{The Heresies of Physics}. Weygand.\textsuperscript{129}

Schiller’s \textit{Almanach of the Muses}?.\textsuperscript{130}

Tieck’s recent novels.\textsuperscript{131}

247. \textbf{THEROY OF THOUGHT}. Infinite thoughts—ideal thoughts—Ideals with
2 and 3 dimensions. How can we employ infinite thoughts to solve finite
thought problems?

248. \textless Art is the compliment of Nature.\textgreater

249. \textbf{POLITICS}. Freedom and equality united, is the highest character of the
republic, or genuine harmony.

250. \textbf{POLITICS}. A perfect constitution—Determination of the body politic—the soul
politic—and the spirit politic—renders every explicit law superfluous. For the laws are
self-explanatory if the members are precisely determined. Laws will exist—as long as
the members are not yet perfect members—and not yet precisely determined—With
true culture the number of laws generally diminishes. Laws are the complement of de-
ficient natures and beings, and therefore synthetic. Once we have more closely deter-
mined the essential being of a spirit, we will have no more need of spiritual laws.
**ETHICS.** On the moral law. The moral law disappears with complete self-knowledge—and world-knowledge—with complete self-determination and world-determination, and the description of the moral being takes the place of the moral law. Laws are the data out of which I compose the descriptions.

251. **POLITICS.** We are more closely united with the invisible, than with the visible. (Mystical republican.)

252. **LOGIC.** Laws are the necessary consequences of imperfect thinking—or [imperfect] knowledge.

253. <On the means for sorting a mechanical mixture—an application to chemistry.>


    Episcopal constitution = Aristocracy. Government of several people.
    Protestantism = Democracy. Government of each—and every person.

    Their combinations—limitations etc.

255. **THEORY OF LIFE.** Life is a moral principle. (Imperfect morality—imperfect life).

256. **SCIENCE OF THE EDUCATION OF SCHOLARS.** The historian is educated by means of newspapers (a catalog of individual news reports). Here he can learn to critique. Critical reading and writing of newspapers. Little by little he learns to make use of—false—one-sided—and distorted information. Completely contradictory information cancels itself out—Incomplete contradictory information yields the truth in the end, if one deletes the nullifying data or elements. The materials of the historian are the sources, or the newspapers—or the histories, which are the same thing. The direct historian critically arranges his data into equations, into a large well-ordered problem. This is the first task—the solution to this problem—or to this system of equations—is the 2nd task—this occupies the reflective historian. Time is the surest historian. Daily newspapers provide a real critique.

    One can also call the direct historian: the observational historian. (Observation prepares the proof.) (Every proof is a confirmation of a presentiment). The proof is the inverted solution. In the solution, integration follows differentiation—it is the inverse for the proof. (Here I do not mean integration and differentiation at all in their conventional sense).

257. **THEORY OF RELIGION.** They are fortunate people, who perceive God everywhere—find God everywhere—these people are truly religious. Religion is morality of the highest dignity, as Schleiermacher has so splendidly pointed out.132
258. **ANTHROPOLOGY.** Incessant activity in a certain direction, objective activity—is the negative link, that greatly strengthens the positive (subjective general) activity—however, it is only in the joint possession of both of these activities and in their harmonious state that one has true presence of mind—is truly tranquil and freely active in every kind of situation—thoroughly healthy.

(Artist through morality.)

(The complete and perfect artist is above all moral through himself—so too the complete and perfect human being in general).

259. **PEDAGOGY.** The developing human being should attempt, in accordance with his powers, to overcome everything that he still finds difficult, in order to be able to rise above it and face it with greater facility—and ability. He then begins to cherish it. For we are fond of whatever has cost us pain.

260. **PHYSICS OF SPIRITUAL ACTIVITY.** Morality of faith in general. It is based on the assumption of harmony. All faith proceeds from moral faith.

261. **POLITICS.** The State has always been instinctively divided up according to the relative insight and knowledge of human nature—the State has always been a macroandropos—the guilds = the limbs and individual forces—the professions = the faculties. The aristocracy were the moral faculty—the priests: the religious faculty—the scholars: the intelligence, and the king: the will. Allegorical man.

262. **POLITICS.** Resolution of the main political problem.

Is a political life possible?

or

Are combinations of opposed political elements possible a priori?

State of genius. (Reunion of opposites)

263. **PHYSICS.** The elements do not have the slightest relation to the composition. (Cf. lines to planes—planes to solids.)


265. **TECHNOLOGY.** Similar classification of chemical and mechanical undertakings.

266. <Water and fire are the main sources of energy.>
267. Synthetic, simultaneous irritability of man or animal. Simultaneous stimuli—Composite synthetic, simultaneous stimulation. Cf. Brown’s onesidedness etc. 135

268. ASTRONOMY. The observatory is dedicated to the service of the stars.

269. PSYCHOLOGY. The comical is a mixture that amounts to naught. (Detonation.) (Mixture of the vulgar, base and sublime etc.) 136

270. Instinct is art devoid of purpose—Art, without knowing how and what one makes. Instinct can be transformed into art—through the observation of artistic activities. Thus what one makes, may at length be made and learned in an artistic fashion. Art of bringing forth the comical and the romantic. >


   Laughter—a cure for hypochondria. However, hypochondria can also arise from too much laughing and joking. Laughter is especially good for sthenic constitutions. Everything that excites our attention but leaves us unsatisfied is comical.—Yet only the sudden releasing of our attention is the true laughter-creating operation. Weeping is a sthenic crisis—Whatever moves our heart, is the opposite of the comical. It begins with a release—and suddenly increases in tension—Whatever is emotionally moving or penetrating, quickly enters into us—before we have time to grasp it—It is an oversaturation—a softening—dissolving—melting. The comical is a process of secretion, the emotional, a process of absorption—The former becomes volatile—hence the coldness of the comical. The latter is a coagulation—a solidifying—hence its warmth. Thus weeping and laughter, together with their modifications, belong to the life of the soul, as much as eating and secretion to the life of the body. Weeping shapes the arterial system—laughter, the venous system.

271. Relations between the arterial and venous systems in every constitution. Doesn’t gout etc. often originate from the faulty relations between these systems (and their fluids)? (Relation between the redness of the arterial blood and the blackness of the venous blood.)

272. PSYCHOLOGY. All earnestness devours—and all jesting secretes.

273. PSYCHOLOGY. Is thinking also secreting? Then perhaps sensing is devouring. Self-reflection is perhaps a life process—both a process of devouring and secretion. Both thinking and sensing.
274. PSYCHOLOGY. Irritability is increased by abstraction. Too much abstraction produces asthenia—too much reflection, sthenia. I must reflect a lot more and abstract a lot less. I already possess enough irritability. An acute thinker is a sensitive meter—an extremely subtle reactant.138

275. PHYSICS. It is not surprising that the process of generation so early and chiefly occupied the attention of philosophical physicists—They quite rightly sensed that here lay the summit of a remarkable frontier. What I comprehend, I must be able to make—what I wish to comprehend—I must learn to make. If physics here arrives at a genuine frontier, then it must call on its neighboring sciences for assistance. Perhaps the process of generation can only be constructed antinomically—i.e. only philosophically.—Physiology supplies the first member—psychology the 2nd—and philosophy constructs the zero-process from out of these two.

(The science of substances and causes (and harmonies) may also be called the theory of infinity or the theory of zeros. Harmony is surely the synthesis of substance and cause.)

276. ART OF WARFARE. What is a battle? a process of disorganization. The object of a battle is—to annihilate the opposing army. As an army, it can be destroyed by its extermination, or by its disbandment. Killing is not an art—but fettering—dividing etc.

The war of fortification or position is a completely different kind of war.139

277. THEORY OF IDEALS. Wisdom is moral science and art.


[279.] GRAMMAR. Transition from one language to another—through corrupt, or odd pronunciation. Elevation of a common language to a literary language. A common language grows incessantly—the literary language develops out of it. Transition and transformation of vowels and syllables into one another. 1, 2, 3, 4, and polysyllabic words.

Universal system of language—system of the history of language. Invention of every language a priori. Diversity of pronunciation.

280. GRAMMAR. The common language is the language of Nature—the literary language, the language of art.

281. PSYCHOLOGY (AESTHETICS). The character of talkativeness. The talkativeness of humor—Tristram Shandy.140 Jean Paul.141
282. **ENCYCLOPEDISTICS.** Calculus of *encyclopaedization*./ **LITERATURE.** On the moral writer. The true moralist—the highest stage of literary development. The literary connoisseur of morality./ **ENCYCLOPEDISTICS.** Oryctognosy in tables./ **THEORY OF HUMAN DEVELOPMENT.** In order to develop the voice, a person must cultivate many voices—thereby making his organ more substantial. Thus in order to develop his individuality, a person must constantly take on many individualities, and know how to appropriate them—thereby becoming a substantial individual. Genius./ The clothing in paintings must be in harmonious agreement with the people wearing it. The clothing must be independent—freely and finely formed—and coincide.

**THEORY OF MAN.** Everything that man makes, is a man—or *quod idem est*, is an element of man—a human being.

(Science, work of art etc.)

283. **MORAL PSYCHOLOGY.** The bosom is the breast that has been raised to a mysterious state—the moralized breast. Further remarks of this kind. Thus, for instance, a deceased person is a person that has been raised to an absolutely mysterious state.

284. **PHYSICS (ENCYCLOPEDISTICS).** Sentimental reflections and views of Nature etc.

Jean Paul has accomplished something in this direction.

285. **COSMOLOGY.** Universe—Multiverse—Omniverse. For the highest all-encompassing: a nameless expression.¹⁴²

286. **PHILOSOPHY.** Product of the harmony between subject and object—their chemical mixture, their mechanical contact etc.

287. **CRITIQUE.** Jean Paul could possibly be called a humoristic epic poet. He is also an (instinctively) natural, encyclopaedic humorist. (ENCYCLOPEDISTICS. Encyclopedia shares countless affinities with philology).

288. **PSYCHOLOGY.** Sympathy (heightens) (intensifies) suffering—Substantial suffering. Coaction corresponds to sympathy—Compassion—coactivity. Suffering and activity are first awakened into life through compassion and coactivity.

One type of *corejoicing* is sympathetic—One type of compassion is coactive.

289. **PSYCHOLOGY.** Patience is twofold—tranquil tolerance of deficiency—tranquil tolerance of excess. True patience exhibits great elasticity.
290. **THEORY OF MAN.** The developed and the undeveloped, raw character can be eccentric and common. Developed and structured are identical. Even the most ordinary character can be infinitely developed. His infinity, in contrast to the developed eccentric character’s infinity, is of the lowest order. 

**ONTOLOGY.** Infinites behave like finiteness, with which they alternate. Finiteness is the integral of the one (small) infinity—and the differential of the other (large) infinity—which is one and the same thing.

The differentials of the infinitely large, behave like the integrals of infinitely small—because they are also one.

\[(1 \times \infty) : 1 :: 1/\infty\]

The ratios between the different units, or the middle terms, are formed in a manner equal to the ratios belonging to the corresponding end terms.  

\[(2 \times \infty) : 1 :: 2 : 1/\infty\]

etc.

291. The products etc. of the heterogeneous constituents vanish e.g. the products of quantities of different orders—or degrees. They only have a relative worth or value in relation to one another. One quantity vanishes more readily than another—depending on whether the heterogeneity of the constituents is large or small—Thus the relative quantities—the relative values come into being—Nought has a degree, while each nought receives a relative value depending on the way the different 0s relate to one another—it becomes a relative number, a relative quantity, a relative Something. However the relative Something is 0 in relation to an absolute Something. Every quantity, every Something is 0. And—heterogeneous—in relation to something Else. It is only through homogenization that the relative 0s become realized with respect to one another—They become

(a universal system of annihilation!)

comparable—factors of a common quantity—by means of the homogenizing principle.

**THEORY OF MAN.** (Should man be the unity for Nature (the universe)? i.e. the differential of the infinitely large Nature, and the integral of the infinitely small Nature—the universal homogenizing principle—the measure of all things—their reciprocal principle of realization—and their organ of contact?).
292. **PSYCHOLOGY.** Is the ethical being—the moral principle—and perhaps the *substance of the soul*? The universal, encyclopaederized will is the moral principle. (Universal—infinitely developed of the highest order—or of the absolute order.) (perhaps the omniversal will—the panharmonious will.)

[293.] **THEORY OF MAN.** The common or the smaller character can be infinitely developed right into the smallest details. Likewise the larger character. The functions of the infinitely large character, and of the infinitely small character, become equal to the functions of the absolute medium character. (Atmospheric character.)

294. **PSYCHOLOGY AND PHYSICS.** Habit is a developed mechanism—it is art that has become Nature. Natural laws are laws of habit. Origin of habit—origin of Nature. Nature is a habit—and has therefore arisen out of art—by means of repetition.—Inept—imperfect—irregular, unrhythmical Nature.

295. **COSMOLOGY.** The exterior is an interior that has been raised to a mysterious state. (Perhaps the converse as well.) The organ is the integral and differential of these opposed infinite mysteries—yet simultaneously the homogenizing principle—the reciprocal realizing principle—the measure of both—or their function in general. One can also call it: the principle for raising it to a higher power—insofar as mystery is the state of dignity—relative dignity—relative mystery. The organ is that which separates—conceals—veils—isolates. On the other hand, indirectness strengthens directness. The more perfectly one side isolates, the more perfectly the other unites—the more in harmony. (Souls harmonize insofar as the organs come into contact with one another.)

(No connection without separation.
Contact is both separation and connection.)

The two of them become separated and connected by means of the third.

296. **POETICS.** The *effect* plays the same role in poesy, as blissfulness does in morality.  

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Effect and Blissfulness : Ideal and Moral-Law
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**PSYCHOLOGY.** Soul is applied, impure, intermingled, practical spirit. Spirit is *theoretical soul*. The soul as soul, ought to become spirit—or *quod idem est*—the spirit, as spirit, soul.

*Harmony.*
297. **PHYSICS.** On the *power of diversification*, inside and outside of us. 
   Infinitude of figures—mixtures etc.
   
   Figures are actually mechanical separations. The chemical principle is contrary to the figure-making principle—it destroys figures. *Theory of figures*—their transformations—transitions. Higher theory of figures. (Organic figures—both chemical and mechanical separations).

298. **CHEMISTRY.** Higher chemistry concerns itself with compound bodies, and consequently, with the separation of the *more intimate* constituents.

299. **MORALITY.** On *moral virtuosos*—people who so strive to universalize and to elevate their moral existence—as others do their scientific existence. Extension or absolute education of the moral being—and the intelligence. *Pure duties—derived duties. pure ethics—applied ethics.*

300. **THEORY OF THE HISTORY OF LITERATURE.** To begin with, we reflected on the phenomena of the stars and the forces of Nature. Much later, on the history of the sciences *a priori* etc.

301. **ETHICS.** On the first *appearances* of morality.

302. **POLITICAL ECONOMY.** On the physiocratic system.

303. **ECONOMY.** The economy is thoroughly chemical—mineral chemical—(art of preparing substances)—and vegetable and animal or physiological chemical.

304. **TECHNOLOGY.** Manufacture—factory.

305. **POLITICAL PEDAGOGY.** An academy is a training institute for intellectual education. Dialectics. Intellectual exercises of every kind. Debating exercises. 
   Technical academy—a training institute for bodily education. 
   All artisanal candidates are educated here. Ethical academy—a training institute for moral education.

306. **THEORY OF A NATION. PEDAGOGY OF A NATION.** A nation, like a child, is an individual, pedagogical problem. And just like each individual child, each particular nation possesses a special talent.—However, the other talents must not be neglected while developing it. A talent isolated and developed in the extreme will wither prematurely, since it lacks nourishment. This nourishment can only be provided by the other talents. The collective talents constitute one body as it were. If the body suffers at the expense of one member, then later on this same member will also indirectly suffer.
307. **POLITICS.** If the eternal Federations had decided to allow one form of constitution for all the different cantons, they would have quickly fallen into ruin a long time ago, because they would have been too precisely uniform and artificially organized. The rule of Nature is an infinite diversity in its forms—and a unity in the principle, which encompasses everything.

Müller’s *History of Switzerland.*

308. **POLITICS.** Illnesses of the State—innocence of the State. Spirit of the State—skill of the State—life of the State—physiology of the State—trade of the State [—] Community and reciprocal barter between all the members. Position of the State—territory of the State. In many places States should not be established at all.

309. **GEOGRAPHY.** The hot and cold zones mutually strengthen one another.

310. **THEORY OF COLORS.** Colored shadows—yellow and blue. Red.

[311.] **THEORY OF LIGHT.** The stronger the repulsive force of a luminous body, the greater the velocity attained by its light rays—the greater their force.

The *theory of light* according to the *theory of heat.*

312. **TECHNOLOGY. (ARCHITECTURE).** A house is a complex box. Classification of the intimate functions of this box in accordance with both the diverse and intended purposes. The contents of the house. Constructed—according to its divisions. The interior of the house determines the exterior of the house—the receptacle.

Classification of household utensils—of housekeeping implements. On the general tools of an ordinary middle-class European home. Their classification.

313. **PHYSICS.** Since every member in Nature is a function of Nature and vice versa, then the science of every single member must also be a function of the complete science of Nature and vice versa. Theory of heat. Magnetology—electrology etc.

314. **ENCYCLOPEDISTICS.** Every science has its God, that is also its goal. Thus mechanics actually lives by the *perpetuum mobile*—and seeks at the same time to construct, as its highest problem, a *perpetuum mobile.* Hence with chemistry it is the *menstruum universale*—and the *spiritual* substance, or the philosopher’s stone. Philosophy seeks a first and single principle. The mathematician, the squaring of the circle and a principal equation. The *human being*—God. The physician, an elixir of life—a rejuvenating essence, and complete feeling and control of the body. The politician, a perfect State—perpetual peace—a *free State.*
(Each forever frustrated and forever renewed expectation refers to a chapter in the theory of the future. Cf. my first fragment in Pollen.)

On the obstacles that hinder a solution to every one of these problems. (Approximation principles. The absolute ego belongs here as well.)

It but lies in the deficient nature, in the imperfect relations between the elements chosen to construct the objects of these problems (elements are accidents), that they have not yet been solved. These problems are theoretically true and identical (pleonastic) propositions, e.g. the perpetuum mobile, eternal life—measured circle. Philosophy of these problems.


316. LITERARY POLITICS. Literary—intellectual republic.—Its principle is undoubtedly a positive and negative intellectual safeguard against acts of intellectual violence.—Education and culture are positive safeguards.

317. PHYSICAL POLITICS. All misery repels the weak and the self-distressed, and anyone who cannot be in need without themselves falling into distress. It attracts anyone who has abundance—the rich—the strong. Deficiency attracts abundance—strength—freedom—compulsion—chance—necessity.

318. Paying off [abstoßen] debts, visits. He takes offense [Anstoß]. (Direct—indirect sciences—(direct—indirect sensations—direct—indirect thoughts.))

319. GRAMMAR AND LOGIC. Thinking is speaking. Speaking and doing or creating, are but One modified operation.

God said, “Let there be light,” and there was.

320. THEORY OF THE FUTURE OF MANKIND. (THEOLOGY). The theory of the future of humanity contains everything that God has predicted. Every machine that currently lives by virtue of the grand perpetuum mobile, will itself become a perpetuum mobile—every person, who currently lives from God and through God, will himself become God.

321. THEORY OF MAN. Man will be a perfect and total instrument of self.

322. MAGIC. The physical Magician [Magus] knows how to enliven Nature, and as with his body, to use it at will.
323. POETICS. In the strictest sense poesy almost seems to be the intermediate art between the plastic and musical arts. (Music. Poesy. Descriptive poesy.) Should rhythm correspond to the figure—and tone to the color? Rhythmical and melodic music—sculpture and painting.

Elements of poesy.

324. PHILOLOGY. Examples are types of quotations. One must know how to verify every theoretical proposition in a theoretical narrative (general reasoning) or description—by means of an example. All general reasoning must have a thoroughgoing relation to actual facts.

Abstract general reasoning. (General history). Concrete or concealed general reasoning.
Both together.

This explicit verification of every general narrative proposition using individual examples is especially necessary for lecturing and instruction.

325. PSYCHOLOGY. Pure theory of the origin of ideas—applied theory. Laws of the association of ideas—politics of ideas—Social contract.¹⁴⁹

326. POLITICS. Man has attempted to make the State into a cushion of inertia—and yet the State should be precisely the opposite of this.—It is an armature of collective activity—Its aim is to make man into an absolutely powerful being—and neither into an absolutely feeble—nor inert being—but rather into the most active one. The State does not exempt man from toil, on the contrary, it infinitely increases his toils—Yet certainly not without infinitely increasing his strength. The path to tranquility only passes through the temple (the province) of all-embracing activity.

327. PSYCHOLOGICAL THEORY OF THE FUTURE. In the future, memory, intellect and imagination will no longer have need of one another—from elements of our spirit they will become, if you like—components, members, and independent spirits.¹⁵⁰

Memory is a direct (positive) sense—Intellect—an indirect (negative) sense. Imagination is the effective principle—It is called fantasy while working on the memory—and the power of thought while working on the intellect. The imagination will become simultaneously an (outward) direct sense, and an (inward) indirect sense. The indirect sense will become a direct sense and self-effective—living, and the direct sense both an indirect sense and self-effective. These 3 transformations will and must all take place simultaneously—at the same time. (The direct, indirect and substantial worlds will become harmonious). (Harmony of poesy, philosophy and scholarship).
328. **ENCYCLOPEDISTICS.** Historical knowledge (memory) stands in *polar* opposition to intellectual knowledge (philosophy). In the former one learns—in the latter one unlearns—in the latter one *knows directly*—in the former one ceases to know directly. Due to the fact that one begins with learning, there arises of necessity an intellectual weakness—and a preponderance of fantasy. This should be remedied once again in the academy—and the power of thought exercised and strengthened. On the opposite path there arises a feebleness of memory, and a preponderance of the power of thought over the fantasy.

[329.] **PHYSICS.** Just as it happened to the ancients, so it is now occurring with Nature—With respect to the commercialization of words, the best is forgotten and overlooked.

330. **MUSIC.** Should the music of the ancients have been more *rhythmical*—and ours more *melodic*?

331. **PSYCHOLOGY. (ENCYCLOPEDISTICS).** The intellect should be applied to memory, and the memory to the intellect.

The so-called reflected or indirect sciences are not *sensu generali* as *combinatorial*—however they should become so. Memory and intellect are currently isolated—they should become mutually united. (The *abstract should be made sensible, and the sensible, abstract*—Opposite operations—the one will exist and be perfected along with the other. New view of idealism and realism).

332. **ENCYCLOPEDISTICS.** Every simplification is, on the other hand, a complication.

(*Elever au rang (dignité) de substance—de cause*).

333. **ENCYCLOPEDISTICS. GRAMMAR.** A conventional dictionary is an oryctognostic word system. We could also [conceive] a grammatical and a chemical or philosophical word system—this again may be threefold—progressive historical philosophical—regressive historical philosophical—absolute historical philosophical. A word corresponds to a proposition. (A proposition is a word raised to a higher power. Every word can be raised to a proposition, to a definition).

Hence, there are also different prepositional systems. *Propositions are raised to sciences—Science is the dignity of the proposition—and thus this elevation may be continued up to an absolute universal science. Up until this point we can still have different systems—in which each has its particular goal and own proper laws. The oryctognostic catalog, therefore, is the primitive learned mass on which the scholar intensively works.*
Every system of this kind corresponds to a grammar—a systematic collection of its rules of usage.

*The parts of grammar.*

1. Rules for correct writing and correct pronunciation. 2. Description of the nature and corresponding rules of usage. Flexion. 3. Syntax. (Rules of construction for raising to a higher power).

334. **GRAMMAR.** Not every word is a complete word. Words are partly vowels—partly consonants.—Meaningful words, and words only having meaning in connection with others.

Application to the constructions of science.

Substantial (vowel) propositions and sciences—accidental (consonantal) propositions and sciences.

*Nouns, verbs etc.*

335. *The diversifying force.* **PHYSIOLOGY.** The process of the development of health—Its interruptions. Growth is nothing else than this. Secretion is surely only a contingent effect of activity—contingent on account of the spiral-like structure of the fiber that causes the secretion.

Growth is nothing else than this. Secretion is surely only a contingent effect of activity—contingent on account of the spiral-like structure of the fiber that causes the secretion.

337. **SCIENCE OF THE WRITER.** We do not merely want to have the proposition or the judgment, but the corresponding actions as well.
[338.] **METAPHYSICS.** If you are unable to make thoughts indirectly (and fortuitously) perceptible, then try the converse, and make external things directly perceptible (and at will)—which amounts to saying, if you are unable to transform thoughts into external things, then transform external things into thoughts. If you are unable to make a thought into something independent, something separate from yourself—and therefore also something extraneous—that is, into an externally occurring soul, then proceed in the opposite manner with external things—and transform them into thoughts.

Both operations are idealistic. Whosoever has both completely in his power, is a **Magical Idealist.** Shouldn’t the perfection of each of these two operations be dependent on the other?

(The non-ego is the archetypal original separation—procreation on the whole. Medical consequences of this separation. Education of the non-ego. One friend educates the other for himself. (With every new phenomenon, there develops a new sense in the spirit (soul)-filled man—a new organ, which can be flattered in its own way and offended in its own way (a new kind of pleasing and displeasing).

[339.] **GENERAL OBSERVATIONS.** On vignettes. (All ash is pollen—the calyx is heaven.)

340. **ANTHROPOLOGY.** Man began with instinct—and he will end with instinct. Instinct is the genius in paradise—before the period of self-separation and self-knowledge. (Shouldn’t man not only divide himself in two, but also in three etc.?)

341. **THEORY OF THE SPIRIT.** The spiritual world is indeed already revealed to us—It is always manifest—If we suddenly became as elastic as was necessary, we would see ourselves in its midst. A therapeutic method for this current deficient state. Previously through fasting and moral purification. Now perhaps by means of a strengthening method.

342. **PHILOSOPHY.** The unknown and mysterious is the result and the beginning of everything. (We only actually know that which knows itself.) Consequences of this. What cannot be comprehended is in an imperfect (natural) state—It shall gradually be made comprehensible. The concept or the knowledge, is prose—the indifferent. On both sides there is + and −. Knowledge is a means of once again acquiring ignorance. (cf. instinct.) Nature is incomprehensible per se. Tranquillity and cultivated incomprehensibility. Philosophy is prose. Its consonants. Distant philosophy sounds like poesy—for every call in the distance becomes a vowel. On both sides, or around it, there lies + and minus poesy. Thus in the distance, everything becomes poesy—poem. Actio in distans. Distant mountains, distant
human beings, distant events etc. all become romantic, quod idem est—hence our archetypal poetic nature is a result of this. Poesy of night and dusk.

The useful is prosaic per se. Every distinct goal is in general a harmonized—arrested goal. Distant goals.

343. PHILOSOPHY. Every science is perhaps only a variation of philosophy./ Philosophy is the substance of science as it were—that is sought everywhere—present everywhere, and yet never appears to the seeker. Nonetheless, it should also appear in concrete form, like the philosopher’s stone, and this is the greatest problem.

344. ETHICS. Every virtue corresponds to a specific innocence. Innocence is moral instinct. Virtue is prose. Innocence is poesy. Raw innocence—developed innocence—Virtue will vanish again and become innocence.

345. <Fairy tales, like Tieck’s songs—romantic fantasies, from everyday life./ Jean Paul’s scenes from Nature.\textsuperscript{155} Nature works upon his allegorical sense./> 346. <Logic of sensation and fantasy./ Logic is simply grammar.>

[347.] PSYCHOLOGY. Everything new works, as something external, foreign, poetic—. Everything old works, as something inward, inherent, and likewise romantic—Both in contrast against the usual—or against one another. Newness of the old—oldness of the new. The common life is prosaic—speech—not song. The sheer number of the usual only strengthens usualness—hence that disagreeable impression of the world founded on the common (indifferent) useful and prosaic point of view.

348. MATHEMATICS. The inner living character of mathematics. Magic of numbers. Mystical doctrine of Pythagoras—Personification of 3—of 4 etc.\textsuperscript{156}

349. PRACTICAL HISTORICAL THEORY OF LIFE. Through our future life, we can rescue and ennoble our past life.

350. <Kant’s concept of schema.\textsuperscript{157}>

351. PSYCHOLOGY. Regarding those things for which we have a serious desire—inclination—we also have genius. Genius reveals itself in desire and inclination. (Aversion—Disinclination.)
352. **THEORY OF THE COMMON LIFE.** Developed pronunciation and declamation of our everyday, *common* life, as prose.—One must be content with speaking if one cannot sing. Musical instruments—poetic instruments. (Commonplace notions = (superficial) notions from the surface.)

353. **PSYCHOLOGY.** Consciousness is nothing more than a sensation of the (algebraic) sense of comparison.—sense of relation. Arbitrary affections of this sense. Original relations—algebraic relations. Theory of living relations. Natural relations. Artificial relations. Synthetic relations.—Mystical theory of proportions. Consciousness is the substance of the senses—consequently its sensations are also substances etc. Where there is a sense, there is also no consciousness.

354. <Raw chance—developed chance—harmony./ Antiquities—novellas of the moderns.>

355. <Figure is a concept, like State.>

356. **PHYSICS.** The physical world is the *prosaic* world—mere (raw) space is a poem of commencement [Anfangspóem]. Developed space would be a poem of conclusion [Endpóem]. Natural space—artificial space. A body is a harmonized space. The distant body dissolves again into space—vanishes in space. (chemical distance)—Diamond in fire. (Whatever becomes smaller, distances itself.) Everything will become space once again. (Bodily schema—Globe.) (Schema of currents or streams—global rivers. Current or stream. Motion—is opposed to the body. The harmonized motion of time is the true motion. Distant motion dissolves again into absolute motion. Wherever a body is, space is not. Wherever motion is, time is not. All streams and motions will become time (eternity). Raw time—developed time. Time endures absolutely. All streams will become permanent—all bodies permeable etc. (Concept of position.)

357. <Raw enjoyment—harmonized (limited—deficient) enjoyment—developed enjoyment. (All limitation is deprivation—The consequences are heightened excitability—delicateness. (Asthenia)) (Is true health—prose?—speech—In relation to usage—ability. Raw health—harmonized health, developed health.) (On connection and separation.>>

358. <Can every type of pain be traced back to an intended or actual separation of the parts? Yet nothing is hereby gained in the way of an explanation for pain. Moreover, many kinds of pain also originate from an intentional or actual connection.>
359. <Concept of tension. (Affinity with inclination—force—action etc. (Elasticity. Galvanism.) Tension = arrested (actual) force. developed force.>>

360. ANALOGICAL POETICS. Nourishment is prosaic—indifferent. Remedies are poetic. Raw nourishment—developed nourishment.

361. <Should the acidity in foodstuffs be necessarily in the same proportion as it is in air? Are all delicious and fragrant things neutral salts—and all disgusting and malodorous things—livers? (Neutral salt—hepatic acids) (Hepatic principle.>>

362. PHYSICS AND GRAMMAR. A dampened sound in close proximity appears far away to us. Lateral motions of the air in sound. Figurelike motions of sound, like letters of the alphabet. (Were letters originally acoustic figures? Letters a priori?) Lateral and figurelike motions of light and heat. Colored images are figures of light. The light ray is the stroked bow of a violin. What takes the place of sand here? One actually (forces) the sound to impress itself—to become enciphered—on a copperplate. Further application of this idea. (Strew phosphorus powder on a plate—so that it absorbs the colors of the different light, or after gently heating, so that it combusts—and radiates—the differently formed and diversely contacted bodies in strange figures—Preparation of such a powder).158


(The concept of causality, for example, is an arbitrary sign, (transcendental sign) of a particular relation.) Transcendental logic. Every word should be an acoustic formula for its construction and pronunciation—the pronunciation itself is a higher, imitative sign of a higher pronunciation—Construction of the meaning of a word. All of these are ultimately dependent on the laws of association. So-called arbitrary signs mightn’t be as arbitrary as they appear—but stand in a certain real nexus with what is signified. <Instinctive language—degeneration of instinct—conventional language—this should become an instinctive, yet developed language again.>>

363. <Intersecting rays of light and intersecting prismatic rays. On the absolute elastic fluid, whereby light first becomes light. It is diffused throughout the universe.>>

364. TELEOLOGY. Is our ignorance perhaps a prerequisite for our morality?—Should we be ignorant, because in accordance with the existing circumstances, we have wanted to be? We are only ignorant, because we want to be so. (Willing numerous things at once—synthetic willing.)
365. **ENCYCLOPEDISTICS.** Every scientific discovery is a universal scientific discovery. A topic can only be explained by means of its complete encyclopedistic, scientific study.


367. On the whole, dialects and pronunciations are formed through consonants and vowels. Labial language—gingival—guttural—lingual—alveolar—nasal languages etc. Many languages are articulated out of e, u, o etc. Hence every person has his primary vowel. Cf. Schocher.159 It is the same as in music—Thus every piece of music has its own fundamental tone and theme. Minor—and major.

368. **PSYCHOLOGY.** All passions end like a tragedy. Everything one-sided ends with death—this is the case with the philosophy of feeling—the philosophy of fantasy—the philosophy of thought. All life ends with old age and death. All poesy has a tragic character. (Earnestness lies at the basis of true jesting. Tragic effect of a farce, of a puppet show—of the most colorful life, of the ordinary, of the trivial.)

369. <The auction of the Sibyl.160>

370. **PHYSIOLOGY.** Animals have no general and primary organ of vitality. However, in general the nerves appear throughout to be the seat of the plastic force. (One animal is characterized by means of its stomach, another by means of its head, and so forth—Application of this to entomological and zoological classifications).

371. <Effect of warm air on the chest. Some people dress too warmly, others too coldly. Everything is a stimulus—relations of stimuli—origin of the concept of irritability. Perfect and imperfect desoxidation of muscle movement.>

**ANALOGICAL PHYSIOLOGY.** Spiritual muscle movement—its secretion. Compulsory reflection (extension) and abstraction (contraction). Spiritual muscle strength.

Battle with disease. Transference of disease into more compliant or voluntary organs.

Habituation to a remedy is a means for fortifying the system.
372. THEORY OF EXCITATION AND ANALOGICAL THEORY OF EXCITATION. The simpler, and more isolated and deficient, the more irritable for the one remaining over. Application to the element.

The simple has absolute irritability for the one remaining stimulus. The more diverse, the weaker the irritability for every single stimulus. The blind. The deaf etc. Application to physics. However, the greatest diversity and greatest energy ought to be someday combined. Application to physics. The greatest stimulus demands the smallest irritability—just as the greatest irritability demands the smallest stimulus. Every individual has its distinct measure—or relation of health—His illnesses lie above or below this measure. Thus the most perfectly healthy individual would be one whose sphere of health also included the spheres of illness, just as the most developed nation would be one whose prose—speech [—] conversations—also embraced the entire sphere of poesy and song—where no distinction existed between poesy and prose.161

373. <Letters ought to be relaxing, and I should also treat them as such for myself. Letters in the evening—light, free, romantic, diverse—Preparatory work for the novel.>

374. MEDICINE. In addition, some constitutions cannot tolerate medicinal remedies and nourishment in a thoroughly concentrated form—even if administered in drops. Increased quality does not depend on quantity—Dilution is necessary in this case, and then a much more substantial quantity may be properly diluted without causing harm. This also certainly explains the peculiarity of poison.

375. PHYSIOLOGY. The more brilliant and developed a person is, the more individual are his members. E.g. his eyes, his hands, his figure etc. Application to antiquities, physiognomy, and to the curious belief that each member must provide a specific contribution in the generation of a human being.

376. PHYSICS. Couldn’t every sculptural formation, from crystals up until man, be explained in an acoustic manner by means of arrested motion?

Chemical acoustics.

[377.] <I can only understand i.e. compare the world, if I myself have a fully developed world in my mind.>

378. PSYCHOLOGY. Any indeterminate, general subjective impulse or stimulus, can only be satisfied by means of an infinite series of distinct actions—that strives after no object—but only maintains itself.—It is a perpetual solicitation—the eternal mainspring of infinitely many terminal variations.
379. <On our association and relations with books.>

380. MUSIC AND RHYTHMICS. The hexameter in periods—on a grand scale. Grand rhythm. In whoever’s mind this grand rhythm, this inner poetic mechanism has become at home, writes altogether unintentionally and in a bewitchingly beautiful fashion. And insofar as the most sublime thoughts are united with these strange oscillations, and enter into the loftiest and most diverse arrangements, there not only appears their deeper meaning, but also the ancient Orphic legend of the miracle of sound, as the mysterious doctrine of music, as the sculptor and solacer of the universe. Here we are granted a profound and instructive view into the acoustic nature of the soul, and discover at that point where the two oscillations are joined—a fresh affinity between light and thought.162

381. PSYCHOLOGY. Dreams instruct us in a remarkable manner concerning the ease with which our soul penetrates—and instantly transforms itself, into every object.163

382. (THEORY OF ART). (Painting) Sculpture is nothing else but the figuristics of music.

 remarkeable expression: in the highest vibration.164

(Painting) Sculpture—objective music. Music—subjective music, or painting. One should be able to acoustically impress everything (necessary), to render it into silhouettes, and to encipher it. Lines are fixed motions. A circle arises through the central oscillation of a plane.

Poesy is prose among the arts. Words are acoustic configurations of thoughts.

Every instrument is on the whole an inherently harmonized system of sounds. Minor instruments—Major instruments—each has its own fundamental vowel. The human voice is, as it were, the principle and ideal of instrumental music.

What really makes the sound, the body or the air? Isn’t the elastic fluid the vowel, and the body the consonant—the air, the sun—and the bodies, the planets—the former, the first voice—the latter, the 2nd?

Geometry and mechanics are related to one another, like sculpture and music. (chemical motions, chemical inhibitors.)

All method is rhythm. If we take away the rhythm of the world—then the world also disappears. Every person has his own individual rhythm.

Algebra is poesy.

Rhythmical sense is genius.

Fichte has done nothing else than discover the rhythm of philosophy, and expressed it in a verbal acoustic manner.
Irritability is true rhythmical Nature. The individual relation between irritability and the stimulus is the rhythm of individual health. If this relation is defective, then the defective rhythm brings forth figurations and concatenations etc. that are contrary to health. The musical nature of fever. Local illnesses. Gout. Chemical rhythm—The theory of associations. (Real—creative music.)

383. <Experiments for decomposing chemical solutions, using different kinds of vibrations etc.>

384. POETICS. If the novel is of a retarding nature, then it is truly poetic, prosaic, a consonant.165

[385.] PHILOSOPHY. Isn’t reflection back into oneself, or abstraction from the outer world, of a harmonized nature? Song outward—outer world—Song inward—inner world. Speech—prose—criticism. Universal criticism—higher prose—universal poesy. Criticism, prose, and poesy are of an eclectic nature.

All-encompassing, universal eclecticism.

Academy.

Union of syncretism and eclecticism.

Universal philistinism.

386. <Infinite measure of health—all-encompassing constitution—that is capable of an infinite maximum and infinite minimum of irritability—infinite rhythm.>

MEDICINE. Every illness is a musical problem—the cure is a musical solution. The more rapid, and yet more complete the solution—the greater the musical talent of the doctor.

Illnesses allow various solutions. The choice of what is most appropriate determines the talent of the doctor.

Inoculation of the age.

On inoculation—which by all accounts is utterly remarkable.166

If humeral illnesses really do exist—to the same extent as nerve illnesses, then this nosological classification forms the spokes in the medical wheel—the north and south poles.167

The Brownian classification is the general—the latter is the specific classification.

There are humeral sthenia and asthenia—and nerve (vessel, fiber) sthenia and asthenia.

Humeral sthenia has indirect asthenia of the vessels—etc. as a consequence.
387. **MUSICAL PHYSICS.** The center is a consonant—just like the periphery (of the universe).

The contemplation of the world begins at the center—with the infinite absolute descant, and descends down the musical scale—The contemplation of ourselves begins at the periphery, with the infinite absolute bass, and ascends up the musical scale.

Absolute union of bass and descant.
This is the systole and diastole of the divine life.

388. **PHILOSOPHY.** To completely study an object means I place it at the center of my activity. The theory of pure objects is **ENCYCLOPEDISTICS** like the theory of heavenly bodies generally—completely mathematical, and that is why this spiritual astronomy is so simple. Astronomy is the real algebra of physics—one could also call astronomy: the *metaphysics* of Nature.

Metaphysics and astronomy are one and the same science. The sun is to astronomy, what God is to metaphysics. Freedom and immortality are like light and heat.

God, freedom and immortality will one day form the basis of spiritual physics—just as the sun, light and heat form the basis of earthly physics.¹⁶⁸

389. <The art of living—art of constructing life.>

390. **ON WILHELM MEISTER.** Lothario is nothing more than a masculine Therese, with a transition to Meister.¹⁶⁹ Natalie—the combination and ennobling of the aunt and Therese. Jarno is the transition from Therese to the abbot. The uncle is one-sided like the aunt. Meister is a combination of the uncle and Lothario. The individual religion of the aunt has become a beneficent and practical world-religion in Natalie. Cypriani is a feeble repetition of the uncle—Aurelie shares a family resemblance with the aunt. The harpist and Mignon belong together. Werner resembles Therese—just as the *physician* resembles the *abbot*—one could call him the physical abbot. Felix is wholly Mariane’s son, Laertes and Madam Melina are on the same level. Serlo is Jarno, as an actor. Friedrich is the deserved possessor of Philine. It is not without reason that the abbot appears doubled. We quite happily behold Mariane and the countess at a single glance. Melina is a common Jarno. The count is the diluted uncle, who is converted by the aunt after an insignificant incident. He and his wife also make a very becoming couple. Even Jarno appears doubled, like the abbot. The people in the background also exhibit similar traits to the cast of the old theater—we are reminded of Wilhelm’s uncle.

The aunt and Therese—Jarno and the uncle, form 2 main contrasts. Philine is related to Jarno’s family—likewise Narciss. Just as the uncle is related to the aunt, so Jarno is related to Therese.
A third main contrast is that of Mignon and Philine—this runs crosswise through both families.

Main tragic and comic masses of the novel.
(Ancient) (modern.)
(Common) (Noble.)

[391.] **GEOGNOSY.** Rivers and seas pass through the depths and vice versa. On the whole, rivers are rather interesting. Highest and deepest places in Germany. View of mountains and their transitions into plains—durable mountains, durable plains. Medium-range mountains—metalliferous. Humoral and vessel geology. Their union.


393. **THEORY OF THE SPIRIT.** The spirit is the sanctioned, articulated and lawmaking power. The speaking member is the most intelligent, and also considers itself as such. This is the spirit.

394. **POLITICAL ECONOMY.**

Philosophy of excises. The population is never too large. The appropriate and systematic occupation of the human masses is the principal problem facing the politician. Professional army. No class is displaced without another suffering. The more taxes and needs of the State, the more perfect the State. There shouldn’t be any taxes that are not a gain for the individual. How much more must a person outside the State spend in order to procure security, rights, good roads etc.? Only someone not living in the State, in the sense in which someone lives with his beloved, would complain about taxes. Taxes are highly beneficial. We may view taxes as the salary of the State, that is to say, as a very powerful, very just, very clever and amusing person. 

**POLITICS.** The needs of a State are the most pressing needs of man. In order to become and to remain man, he requires a State. The State naturally has rights and duties, just like every individual. A man without a State is a savage. All culture arises from the relation of man to the State. The more developed, the more one is a member of a developed State. There are barbaric States—there are civilized States—moral and immoral States—States of genius and philistine States. Education and development of the State. States educate themselves, or are educated by other States.

**POLITICAL ECONOMY.** Usage of money. More positions in the State. System of wages. With a contract, one must also be satisfied [if placed] in the soul of the opponent.
General European infirmity. Weren’t the academic classes paid too much in the past?

395. MEDICAL POLITICAL ADMINISTRATION.
The culinary arts belong in the domain of political administration. On the diets of the different classes. Poetic medical political administration is included among the folk amusements.

396. THE CULINARY ARTS.
Critique of condiments—of food—etc.

397. ECONOMY OF THE STATE.
Economizing the use of wood—communal kitchens—communal dwellings. Political administrative supervision of furniture and household utensils. The entire economy in the State could be carried out on a large scale—The peasant class would disappear, with only the merchant class remaining. Taxation of labor.

398. POLITICS.
The theory of the mediator may be applied to politics. Here too the monarch is—or the government officials are—representatives of the State—mediators of the State. What is valid in the former, is valid in the latter. Here the physiological principle is inverted—The more brilliant and lively the members—the more lively and personal the State. The genius of the State shines forth from every genuine citizen of the State—just as in a religious community a personal God reveals itself, as it were, in a thousand forms. The State and God, like with every spiritual being, do not appear in isolation, but in a thousand, diverse forms—God only appears as a whole pantheistically—and only in pantheism is God wholly everywhere, in every single person. Thus, the everyday ego and the everyday “you” [Du] are only supplements of the great ego [das große Ich]. Every “you” is a supplement of the great ego. We are not an ego at all—however, we can and will become an ego. We are seeds of an ego. We should transform everything into a “you”—into a second ego—only in this manner do we raise ourselves to the Great Ego—that is both One and All.

399. PHYSIOLOGY. Death is nothing but an interruption in the exchange between the inner and outer stimuli—between the soul and world. The body is the intermediary—the product, as it were, of both these infinitely variable quantities, the irritant, or better still, the medium of stimulation. The body is at once the product and the modification of the stimulation—a function of the soul and world—this function has a maximum and a minimum, with the exchange ceasing if this is reached. Death is naturally twofold. The relation between x and y is variable both forward and backwards—however, the function as a whole is also variable.
The measure of the constitution is capable of expansion and retraction. Thus death can be postponed indefinitely. In the strictest sense, the theory of the ordering of life actually includes the art of the formation and improvement of the constitution. True therapeutics is simply a prescription for the preservation and restoration of this special relation and exchange between the stimuli or factors. The artist of immortality practices higher medicine—infinitesimal medicine. He practices medicine as a higher art—as a synthetic art. He constantly views both factors simultaneously, as one, and seeks to harmonize them—to unite them into one goal. (Shouldn’t a king, who is also a moral genius, be immortal of himself?) The external stimulus is already present in its immeasurability, as it were, and is for the most part under the control of the artist. Yet how slight is the inner stimulus in contrast to the outer. Thus the main concern facing the artist of immortality is the gradual increase in the inner stimulus. In this regard, aren’t we then justified in pronouncing what the poets have already strangely foretold—that the Muses alone grant immortality. The scholarly class too now appears in a new light. My Magical Idealism.

Common medicine is handiwork. It only has what is useful in mind. Every illness, every injury, ought to be capable of being utilized toward that grand goal.

400. HISTORICAL ETHICS. Premature morality is terribly detrimental to the human race. It has, like religion, caused immeasurable harm, and greatly set humanity back. Common and higher morality etc. In the same manner as religion, politics, philosophy etc.

401. PHILOSOPHICAL TELEOLOGY. Philosophy cannot bake bread—however, it can provide us with God, freedom and immortality—now which is more practical—philosophy or economics? (Providing is making—making does not express anything else).

402. PHILOSOPHY. Idealism is nothing but genuine empiricism.

403. MEDICINE. Man must not only become accustomed to stronger stimuli, but also to more rapid alternations. Both of these points of view belong to the theory of the art of immortality.

404. <Rousseau’s Dictionnaire de Musique.>

405. MEDICINE AND PHYSICS. Indirect inflammations within inorganic Nature./ The hot sensation of an extremely cold metal sufficiently demonstrates indirect inflammation. Direct asthenia ends with inflammation—just as sthenia ends with (fermentation). The more vigorous the direct asthenic cause—
the more rapid the inflammation; and conversely, the more vigorous the sthenic cause—the more rapid the fermentation. The genesis determines the mode of the degensis.

The natural history of illnesses is altogether different from the theory of excitation—Its classifications are entirely different. The natural history of illnesses can be divided into a number of classes—

1. The theory of external constituents—and external characteristics.
2. The theory of internal constituents and internal characteristics.
3. The theory of relations. (Werner also calls these the physical characteristics. Likewise—topography, chronology, meteorology, and the history of illnesses, all belong within this theory).¹⁷⁷

406. Just as Nature becomes accustomed to certain remedies, so she also becomes accustomed to certain therapeutic methods. With regard to chronic illnesses, and it is not without significance that they bear this name, one frequently has recourse to a gradual or sudden change in the therapeutic method, depending on the circumstances. It is for this reason that a second doctor so often has success.

407. MISCELLANEOUS. Irritability¹⁷⁸ and sensibility stand in similar relations to one another, like the soul and the body—or the spirit and man or the world. The world is the macroandropos. There is a World-Spirit, just as there is a World-Soul. The soul will become spirit—the body, world. The world is not yet complete—as little as the World-Spirit—Out of One God there will arise a Universal-God. Out of One world—a Universe. Common physics—higher physics. Man is common prose—he will become higher prose—all-embracing prose. Development of the spirit is a codevelopment of the World-Spirit—and therefore, religion. Yet the spirit is formed through the soul—for the soul is nothing more than tethered, arrested, harmonized spirit. Universal limits, that help us surmount all limits, and give us power over all limits, like oxygen and the menstruum universale etc. The antiphlogistians turn oxygen into the philosopher’s stone.¹⁷⁹ Development of the soul is therefore a codevelopment of the World-Soul—and hence, an indirect religious duty. (Religion for children, morality for children etc.)

408. ENCYCLOPEDISTICS. The simpler the laws, the more difficult to apply. Thus simplification does not exist to promote indolence, but it is rather, like the State etc., a means of awakening the highest, most complicated activity—the highest stimulus. The highest principle would awaken the highest activity and make it indispensable.
409. PHYSIOLOGY. Much inner stimulus—much sensibility. Much outer stimulus, much irritability. It is already bad enough that an exchange of opposition has hitherto occurred here—and that outer and inner stimuli—sensibility and irritability—descant and bass¹⁸⁰—mutually annulled one another, so that an increase in the outer stimulus decreased the inner stimulus, and so too with sensibility and irritability. Imperfect medicine, like imperfect politics, is necessarily bound up with imperfect, real, and actual states of being (conflict between theory and practice). Yet it is necessary that scientific ideals are established—as the necessary foundations and beginnings of a future improvement in the object and art. (Beginning and end are both ends).

If the highest irritability manifests itself in vigorous motions and tensions, then in contrast the highest sensibility manifests itself in imperceptible tensions and motions. Irritability reveals itself via large variations and effects—Sensibility via small variations and effects—Infinite irritability via infinitely large variations—infinitely small variations.

Synthesis of soul and body—and irritability and sensibility. At present, they already naturally interpenetrate one another through spheres of indifference—infinitesimal expansion of these spheres of indifference—Realization, filling up of the zero is the difficult problem facing the artist of immortality.¹⁸¹ The sphere of indifference is the measure of the constitution. Strictly speaking, voluntary members are senses. The increase and training of the senses also belongs among the central problems for the improvement of the human race, for raising mankind to a higher level.

We saw earlier that the development and enhancement of the soul is the first and most important undertaking. We already have outer stimuli under our control—and along with this, irritability—it now especially depends on the increase and development of sensibility, and indeed, in such a manner that irritability and the external stimulus do not thereby suffer, or thereby become neglected—for otherwise we weave a highly fragile fabric, a fabric like Penelope’s.¹⁸² We animate (acidify) the body, without thinking of its renewal (renewal of the basis—increase of combustible materials). The spirit is the oxygen of the body—the soul is the penetrating basis of oxygen. Life is a fiery process. The purer the spirit, the brighter and more fiery the life, the acidification or animation—Organic matter is animatable, just as it is combustible—(Inflammation, without fire, by means of friction. Application to life). The better the organic matter, the more perfect the animation—the more complete the animation (the combustion). Perfectly organic (combustible) matter. There is no absolute highest level of acidification, as little as there is of animation—yet the concentration (oxygenation) is capable of infinite levels.

Strictly speaking, the senses are much more animated than the other organs; the remainder of the body ought to follow their example—for it should also become more animated—and so on into infinity. The remainder of the body too
will become ever more under our will (voluntary), like the senses. Perhaps the necessity for sleep arises at present from the disproportion between the senses and the remainder of the body. Sleep must restore to the remainder of the body the results of the excessive stimulation of the senses. Banishment of sleep. (Involuntary—instinctive.) Sleep is only appropriate for planetary inhabitants—Someday man will be continually both awake and asleep. The largest part of our body, of our humanity itself, still sleeps a deep slumber.

Semen is a nutritional and excitatory means for woman, as a compensation for the menstrua. Thus, in the truest sense man lives for and with woman.

Should woman be more sensible, and man more irritable?

410. <Electricity—is perhaps immature fire—just as the northern lights are immature electricity.>

411. <The lungs, the heart and the lymphatic vessels are active during sleep—while the remainder [of the body] is at rest—what is rest?

Does sensibility increase in the evening, and irritability decrease? Illness from excess—Illness from deficiency.>

412. PHILOSOPHY. An authentic principle of a true philosophy must be one—that makes us healthy—free, serene and youthful—powerful, wise and good.

[413.] PHILOSOPHY. Every general indeterminate proposition has something musical about it. It excites philosophical fantasies—without expressing any kind of determinate course of philosophical thinking, any kind of individual philosophical idea.

414. ETHICS. It is precisely on account of the simplicity of its basic laws that makes morality so difficult in practice.

415. MUSIC. Music has many things in common with algebra.

416. APPLIED THEORY OF SPIRIT. Genius is the soul of the soul as it were—it is a relation between the soul and the spirit. We may rather aptly designate the substrate or schema of the genius as the idol—the idol is an analogy of the human being.


419. <Schiller makes exceedingly philosophical music—Herder and Schlegel too. In Meister, Goethe sometimes as well. Jean Paul poeticizes musical fantasies. Tieck’s songs are also thoroughly musical.> 183

420. **ANTHROPOMORPHIC PHYSICS.** Nature has wit—humor, fantasy etc. Caricatures in Nature—among animals—among plants. Nature proves to be the most witty in the animal kingdom—altogether humorous. (On the comedy of beatings). *Aesopian fable.*

421. **THEORY OF THE COMMON LIFE.** Swearing is a kind of self-exorcism—self-exhortation—a spurring on.


423. <Aesthetics might well indeed entirely belong to psychology.>

424. <On the expression: to recollect oneself.> 185

425. <The theory of the future belongs to history.>

426. **ENCYCLOPEDISTICS.** Politics—the theory of society—the theory of marriage—belong in the higher theory of man, in which the composite human being is treated.

427. <Genuinely active people are those who are stimulated by difficulties.>

428. <What stimulus is to the soul, beauty is to the spirit.>

429. **ENCYCLOPEDISTICS.** There exists a philosophical, a critical, a mathematical, a poetical, a chemical, a historical *Doctrine of Science.*

430. <Highly interesting comparison between Jean Paul and Goethe.> 186 contained in the letter to the Schlegels. The antiquities also here.
431. **ENCYCLOPEDIA.** **Analogistics.** Analogy—described as an instrument, and its myriad uses outlined.\(^{187}\)

432. "Should the writer be the very genius of his materials, as it were, of his characters?—And every book—a presentation of genius—of a composite, spiritual being?"

433. **SCIENCE OF HISTORY.** The Bible begins majestically with paradise, the symbol of youth, and concludes with the eternal kingdom—with the holy city. Its 2 principal parts are also truly historical in the grandest possible sense. (In every grand historical element, genuine history must lie symbolically rejuvenated, as it were). The beginning of the New Testament is the 2\(^{nd}\), higher Fall of Man—and the beginning of the new period: Every human history shall be a Bible—will become a Bible. Christ is the new Adam.\(^{188}\) Concept of rebirth. A Bible is the supreme task of writing.\(^{189}\)

434. **POETICS.** Poesy is the youth among the sciences—As a child it may have appeared like the angel below the [Sistine] Madonna, who presses his finger so significantly to his mouth, as though wary of this frivolity.\(^{190}\)

435. **POETICAL PHYSIOLOGY.** Our lips often bear a striking resemblance to the two will-o’-the-wisps in [Goethe’s] *Fairy Tale.*\(^{191}\) The eyes are the superior sibling-pair of lips—They open and close a more sacred grotto than the mouth. The ears are the snake, who greedily gobbles up whatever falls from the will-o’-the-wisps. Mouth and eyes have a similar form. The eyelashes are the lips. The Adam’s apple is the tongue, and the palate and pupil, the throat. The nose is the forehead of the mouth—and the forehead the nose of the eyes. Each eye has its chin in the cheekbones.

436. **PHILOSOPHICAL PHYSICS.** Matter is the schema of force—the typus of motion as it were. Hence it is for this reason that one can scarcely do without the expressions: caloric substance, luminous matter etc.

437. **MATHEMATICAL PHYSIOLOGY.** In its various periods the life function describes a regular curve—approximating a figure like that of the contours of an oscillating string. It has a sthenic tendency up to the middle years—then the opposite, an asthenic tendency, from this age onward. The local, temporal, and individual amounts of external stimuli, as well as their economy—their distribution, determine the length of life. Concentrated, and diluted life. The most diluted life is the longest life. The long life spans of the Patriarchs are entirely provable *a priori.*
The stimulus indirectly diminishes irritability—i.e. through sensibility. Relations between sensibility and irritability. Sensibility is the distributing ability. An organ acquires the highest capacity of force by means of skillful distribution. If the distributing ability is too fast, then a large amount of force is lost—irritability itself is not diminished, yet the force turns into gravity—it suppresses itself. Irritability is no longer of any use.

The measure is only effective up to a certain distance—evidently becoming weaker in proportion to this distance. Beyond its sphere, or at that point where its effects are too weak, the rightful exchange ceases—and sensibility also flourishes—sthenia now firstly arises—which, if it isn’t arrested, ends in death. Physicians call the effectiveness of this measure, the healing power of Nature. The effective spheres of the World-Soul and the World-Body—and also of the World-Spirit—begin outside their narrow and broad spheres. Each illimitably attracts its own as it were—Man is dissolved and rent asunder. Man founders on three passions.

Receptivity toward large—and small stimuli—receptivity for both together—Synthesis of mobility and capacity. The greater the excitability (if we wish to describe the synthesis by this name)—of the capacity of this measure—the more perfect the constitution.

Excitability can be broken down into sensibility and irritability—or mobility and capacity. With a reduction in the total amount of stimuli it is natural that the remainder is then divided into smaller portions—divided into fractions as it were.—And hence conversely, the portions are enlarged by an increase in the total amount of stimuli, and consequently become multiplied—that is to say, in the first case the remainder is diluted—in the second the sum becomes condensed. The dilution and condensation of the fluids are actually without bound—They are only limited by the measure of the constitution, which partly encompasses the length of life, and partly the mass of life, the body. On the one hand, both constituents of this measure mutually determine one another—while on the other, they are determined by foreign causes. The organic mass is determined by the organic constitution of the mother—the organic constitution of the father, and by the relations that both these organisations have with one another. If this relation is a perfectly healthy one, then the children are also born with perfectly healthy dispositions—apart from accidents during pregnancy and subsequent treatment.

In health, asthenia and sthenia are united—and therein also lies the character of excitability.

Asthenia and sthenia are the elements of health. Health is divided into infinitely many degrees—degrees or spheres. The diluted and elastic sphere—stands in opposition to the concentrated and elastic sphere—both are united in the pure elastic sphere. The healthy sanguine is diluted elastic. The healthy melancholic—concentrated elastic. The true choleric is composite elastic. These names are obviously poor.

The melancholic has an antique spirit—the sanguine, a modern spirit—The former perceives and lives in the past—the latter in the future.
438. Intoxication and fasting (hunger and thirst) are popular phenomena for the physician. We can develop the entire medical theory from them. They are pure states of illness—while the majority of other states of illness are complex phenomena, mixed with foreign phenomena.

Pure theory of illness—common—higher.

Applied theory of illness.

Mixed illnesses are manifestations of illness in unnatural organic structures—and among unusual organic divisions and functions.

Physiology is occupied with organic architectonics on the one hand—and with organic technology on the other.

The latter is chemical, mechanical etc.

There are physiological classes of relatively perfect organic structures, and relatively perfect organisms.

439. The theory of life, so to speak, is physiological politics. It is divided into organic architecture and organic technology.

In general, the specialized theory of life is currently the practical part of the theory of life as it were—and is concerned with the solution to the problems of the theoretical theory of life under the most diverse circumstances.

The entire theory of specialized diseases and their cures belongs to the specialized theory of life—the theory of excitation to the theoretical theory of life.

440. Just as the life function has degrees—so excitability—the character of the life function—also has degrees. It decomposes more readily, or with greater difficulty—passing over into mere sensibility or mere irritability. Excitability consists of elastic sensibility and elastic irritability—The more inferior the elasticity of sensibility, the greater the difficulty, and the less it is able to unite with irritability—and hence the converse with [the elasticity of] irritability. The sanguine directly approaches the asthenic phlegmatic—the melancholic indirectly approaches the asthenic phlegmatic. (The aqueous and leaden phlegmatic).

441. Classification into fatal and chronic diseases.

442. The theory of the degrees of life—i.e. its diverse functions—its motions and transitions—the causes of its transitions—among which general pathogeny and therapy are also included. Thus we learn how to proceed like Nature, by examining how Nature herself proceeds—by experiencing the laws of her phenomena.—We then employ these laws for our own private purposes—just as a person who enters a State learns to know the organism of one of its citizens, in order to become a citizen of the State himself, and studies its laws—to then employ these
laws for his own private purposes in the manner of a State citizen. Hence a foreigner who wishes to accomplish something in the State—requires a citizen, a representative from among the members of the State, as a means of attaining his ends. Only the State citizen is able to achieve something in the State—noncitizens do not exist for the State—It only pays heed to those who belong to it.

443. <On natural historical classifications.>

444. <Philosophical arithmetic. Pure—higher—specialized and applied arithmetic.>

[Second Group of Papers: October–November 1798]

445. ON WILHELM MEISTER. Conversation, description and reflection alternate with one another in Meister. Conversation is the dominant component. Mere reflection occurs the least. Often the narrative and reflection are interwoven—often the description and conversation. The conversation sets the scene for the narrative—mostly, however, the narrative sets up the conversation. Depiction of the characters, or reasoning about the characters alternates with the action. Thus the entire reasoning is accompanied by actions—which either confirm, or contradict it, or seemingly do both together.

The text is never hurried—actions and opinions are precisely determined and portrayed with their appropriate consequences. The retarding nature of the novel is particularly evident in its style. The philosophy and morality of the novel are romantic. The most common thing, as with the most significant, is considered and presented with romantic irony. The tempo is everywhere the same. The accents are not logical, rather (metrical and) melodic—giving rise to that wonderful romantic ordering—which is oblivious

(On the metrics of the ancients—their accents.)

(Anthems are higher vowels.)

to all rank and worth, firstness and lastness—greatness and smallness. The adjectives belong to the intricate detail—exhibiting poetical tact through their deft selection and economical distribution. Their selection is determined by the idea of the poetic work.

The first book of Meister shows how pleasing even common, everyday occurrences can sound if portrayed in an agreeable and modulated manner, if rendered into a formed and fluent language, and clothed in simple progressive stages. A similar pleasure is afforded by an afternoon spent in the company of a family. It does not have to include any outstanding people or exquisitely charm-
ing surroundings—yet on account of the neatness and orderly manner of the household, the harmonious activity of their moderate talents and insights, and the appropriate utilization and expenditure of their spheres and time, leaves behind a memory that is only too gladly recalled.

446. PHYSIOLOGY. Roschlaub has completely forgotten about indirect asthenia. What is valid for indirect asthenia must also be valid in its own way for indirect sthenia.

(On the forces of single elements and their influence on the whole. Theory of the influence of the structure on the motion, distribution and preparation of fluids—of the motion on the structure, distribution and preparation of fluids—of the distribution—on the motion, structure and preparation of fluids, the influence of the preparation of the fluid on the motion, structure and distribution.)

A heightening of the stimulus appropriate to the duration of life and the processes of nutrition would never give rise to sthenia. The process of nutrition may be termed the process of organization, which is a higher, combined crystallization process.

(If a force does not merely set a substance in motion, but rather agitates it in such a way that it gradually becomes adapted to its development, ever more its instrument, its pure individual substrate—a fashioned copy of it, then we are dealing with an organic force and an organic substance. An organic force, therefore, is a force that strives to form the ability of assimilating itself—in order to raise and extend itself by means of the corresponding object, through the development of its non-ego, as it were (gradu, quantitate et relatione), with both in equal relations with one another. The organic force is the force that proposes itself within the ideal of a universe).

Just as it requires time and rest, so the process of elevation (gradual process) (qualitative), the process of extension (quantitative process) (number) and the process of an equal relation with the crystallized, organic substance, all require a new, lengthier time and rest. Any interruptions and curtailing of these processes result in numerous imperfections in the educated being, in its motions, functions and its duration of life. If every organic part had an eternal duration of life, then no nourishment in the strict sense, no renewal and secretion would be necessary. Within a living body, however, there is an incessant perishing and coming into being. In the first period of life, as long as a person is growing, more is added, than subtracted—more is eaten, than secreted. A sudden spurt of growth betrays (a precipitation of the quantitative process or a restriction of the qualitative process, or both together—generally a disproportion in the pace of the qualitative and quantitative process and hence) a deficient (weak) process of relation. Deficient or excessive nutrition—may be a result of sthenia and asthenia, and consequently
growth that is too rapid or too slow may either be from indirect sthenia or indirect asthenia. The entire period of growth is unhealthy in us—too quick—too quick a crystallization—too quick an increase—or extension. Hence there then follows in us a period of solidification—a period of becoming robust, that really ought not to be separated from the former period.

(I can reduce the densest mass into the most minute parts)

Growth in volume—growth in mass—both united. External, superficial development and formation—Development and formation in the depths—internal. Man is like a crystal of such a mass—capable of bringing forth infinite crystals. The perfect crystal, as it were, must consist of an innumerable number of similar smaller crystals.

The seed of a human being is a fundamental form, as it were, which by means of a number of factors common to all people, becomes transformed into a divergent, secondary form (defective births), which then alters the similar form of the innumerable members, producing both the difference in their configurations and their motions, and finally even the imperfection in a large number of the members. This imperfection in every raw system must be gradually brought into balance through the life of the system.—This produces a new, general similar fundamental form and motion that consists in an infinite number of dissimilarities—and which also contains the synthesis of the original simple fundamental form and motion—and their countless possible alterations or variations.—Just as through the non-ego, the developed and perfected ego is the synthesis, as it were, of the raw ego and its infinite alterations.

(A form produces innumerable forms, to which they may be reduced in the end. In addition, the infinite difficulty of this problem can only be solved successively and in a fragmented manner, that is, in infinite space and infinite time. The forces increase with the difficulties. The raw, simple difficulty is the worst—one divides up the difficulties and they become somewhat tamer.—The division of the difficulties is a concentration of force—for the more often the main problem is divided up before our eyes, and becomes a number, the more it is able to be solved, i.e. the further we penetrate into it—and our force—which was infinitely diluted, becomes denser—and if the problem is infinitely divided, then our forces become infinitely concentrated and subsequently absolutely penetrable—and the problem is solved.

(Infinite degree of the solution)

The quantity to be solved increases with every solution, and with it the solving force.)
We now clearly perceive the imperfection and the ideal of our own bodily and human system.

447. MATHEMATICS. Application of the preceding observation to the squaring of the circle. The basis of this is the hypothesis or postulate that the square is the archetype of the circular form. The problem of the circle is therefore the problem of reducing all figures to the square—or inversely, of all figures to something round. The greater the number of divisions we make of this figure—the more precise the solution obtained. An infinite number of divisions gives us an infinitely precise solution. Differential and integral calculus.

448. PHYSIOLOGY. Our life is imperfect because it has periods—If there was only one period, it would be infinite. The process of relation is the substantial relation. Life is there—where enhancement—and solidification are combined.

(The infinitely diluted force corresponds to the infinitely simple substance—and the infinitely long time of dissolution. The infinitely simple substance is also the infinitely small substance—the point—the infinitely diluted force is also the unlimited force, that is the unstructured force or pure motion of the chaotic universe—the infinitely long time of dissolution is ante eternity, the epoch of world chaos. Philosophical differential and integral calculus).

With defined space there also arises defined time and defined matter—the body. With undefined defined space there was given the possibility of n-fold defined spaces—with a real defined space, n-fold defined spaces, and so on with matter and time. The point is materia prima.

449. PHILOSOPHY. To demonstrate something a priori means to derive something—a posteriori—likewise—in the former there is only a progression—in the latter, a regression. The true philosopher has a synthetic method—not simply a priori, not simply a posteriori—but both together, thereby infinitely strengthening and increasing—developing and extending both.

450. LOGICAL DYNAMICS. The division and extension of difficulties is therefore both an operation of concentration and development of force—and a shortening and better utilization of time. (The shorter the time, the more abundant and diverse). (Lengthy times weaken—shorter times strengthen).

451. MEDICINE. The two opposed therapeutic methods (are they really opposed?) separately applied are like a priori and a posteriori methods separately applied. The
physician of genius thereby joins and strengthens and increases and extends and fashions them without any goal. Up till now, all successful cures have also fortuitously, unknowingly, inconsequentially, and instinctively occurred in this manner. One method wished to cure everything through nutrition and motion (stimulation)—the other through fasting and rest. The latter usually did too little—the former too much. Due to ignorance and a lack of knowledge of their remedies and the therapeutic methods, the physicians often did precisely the opposite of what they intended, and therefore either injured or assisted depending on whether their prognosis or remedy conformed to the nature of the illness. As a result there arose arbitrary pathological and pharmaceutical prescriptions. The best empiricists among them, who faithfully observed and had as much as possible an overview of the system—proceeded the most surely, yet only after they had filled up the cemetery! However, by forgetting to apply a systematic effort to their accumulated experiences, and to draw out (extract) its spirit (whereby they would have made the swiftest progress), they amassed instead an untold array of individual experiences. This individualization devoured the systematization, and while the gaze of the old physician was lost in this enormous mountain of facts, he concluded with a common principle of pernicious trivial skepticism—doubtful of the power of man, and a humble appreciation of a despotic, unfathomable and infinite Nature. A necessary consequence of this procedure was the continued imperfection in the art of observation—for observation is only improved through introspection, which is nothing else but systematization, and our powers of observation, as well as the organic power of thought, may be infinitely developed and strengthened. No observation without reflection—and vice versa. Only through adherence to this law alone is the human spirit, with its science and art, guided along its sublime and fateful path—which, with every step, becomes ever broader and even, ever shorter and richer.

The physician of genius determines both himself and the object, yet without any reciprocal limitation—rather, more by a reciprocal perfection. With every step he observes the remedy and illness more precisely, with every step he becomes ever more the master of the illness and remedy—and is the beneficent power that skillfully organizes the external stimuli into a fortunate enemy of the illness, not only with respect to the harmonious cooperation or structuring—but also with regard to the dosage (quantitative) and the degree (qualitative)—and the succession (rhythm).

452. PHYSIOLOGY. Sensibility and the internal stimulus (the soul) are not directly related to the outer world (as a higher organ), but only indirectly, by means of the lower organ.—Irritability and external stimulus—or the world. Hence, with this higher organ there also arises, apart from the contraction and extension, the accompanying sensations of pleasure and displeasure—which are simply based on the relation between the higher and lower organ. Their harmony excites the sensation of pleasure—their disharmony, the sensation of displeasure. Resolution of the disharmonies—simple music—higher music.
453. **ORGANOLOGY.** A limb as such cannot be conceived as being idle. According to its concept, an organ is in movement. Therefore, it is partly directly connected with its stimulus, and partly indirectly, via the product. A corpse conceived in a dead fashion wouldn’t yield any information about the force and its connection with the body. Observe the living organ and the limb in movement.

454. **PSYCHOLOGY.** Anyone who views things in a spatial, figurative and sculptural fashion, has a musical soul—forms appear through unconscious oscillations.—Anyone who beholds tones, and movement etc. in himself, has a sculptural soul—for the variety of tones and movements only arises through figuration.

(Rarity of the great mechanist.)

However, if the musical human being is able to become a good painter and sculptor, and conversely the sculptural human being a good musician etc.—would all one-sidedness then result in harm?

Or does genius consist in combination—and the development of genius in the construction of this combination—in the *education of this fragile nucleus of combination*? Every human being would then have a geniustlike seed—but in varying degrees of development and energy.

455. **ENCYCLOPEDISTICS. PEDAGOGICS.** The foregoing sentence is analogically applicable to all scientific and technical minds.—And it is here that the affinities between the sciences have their most superior foundation.

A genius must be tested, stimulated and educated by inspired contacts of the most varied kind—and so too every human being—lacking in living genius with inspired products. (Every product of a genius is itself genius).

[456.] *Isn’t it possible to invent a more perfect numerical system? To search for it mathematically?* On numerical systems.

[457.] **PHILOSOPHY.** Synthetic judgments are ingenious—not antinomical, one-sided judgments—One type of one-sided judgment embraces idealism—the other type realism. Synthetic judgments embrace criticism. Method of the *synthetic judgment*—System of synthetic judgments. Common—higher criticism. Applied criticism. Common criticism dabbles in academism or eclecticism—higher criticism in syncreticism.

Syncretism or syncriticism are one.

Syncriticism is the highest. There exists a real and an ideal criticism—they are united through syncriticism.
458. The true theory of separation is also a true theory of connection—both a higher analysis and synthesis.


460. **ENCYCLOPEDISTICS.** Application of the system to the parts—and the parts to the system and the parts to the parts. Application of the State to the members and the members to the State and the members to the members. Application of the entire human being to the members, the members to the human being—and the members and constituents to each other.

**Criteria = characteristics.** In philosophy, as in natural history, one has hitherto always proceeded from single criteria. One has only constructed on-sided series of systems—in which a single characteristic is a logical unity (I) as it were—and thus one obtained, depending on whether the characteristic was countable or comparable (gradual)—an arithmetic or gradual (geometric) series of systems. To be sure, many selected several of the criteria without criticism, and consequently obtained a confused system. Hence a critique of philosophical criteria is of the utmost importance for philosophy—just as a critique of natural historical criteria is for natural history. Kant sought to supply the former. Kant’s principles of criticism.[^206] An account of his undertaking. The (formative) (life) process of our conceptual life may certainly be an object of observation and reflection for the philosophical classifier and systematist—while analogously, the life process of natural historical objects is the phenomenon of the natural historian. Both divide into old and young—into original and derived—in the same manner as anthropognostics classify humanity.

(Antique—modern)

The life process—space and time fulfillment—and the structuring process—determine individuality—Its complete study conveys to us the natural, the *truly natural historic series*—the complete natural system of an individual. Every individual life process is codetermined by the universal life process; the natural system of an individual not only by the remaining individual natural systems, but also by the higher, general natural system—and ultimately by the natural system of the universe—insofar as it reciprocally determines the former and the latter. Therefore, one can justifiably call the complete natural system of a perfect individual—a function of every other perfect individual—and a function of the universe. Therein lies perhaps the character of a complete individual. An incomplete individual would have an incomplete natural system—which is indicated by an incessant striving, a feeling of dissatisfaction, a deficiency—a boundlessness. Within a complete system there is perfect activity, without want, without disquietude—one member merges into another, and this self-contained system continues on its

[^197]: Platner’s Aphorisms
[^198]: Baumgarten’s Metaphysics and Logic
[^199]: Tiedemann’s Spirit of Speculative Philosophy
[^200]: Hume, Spinoza, Locke, Crusius
[^201]: Wolff
[^202]: Tennemann’s Plato
[^203]: Reinhold and Beck
[^204]: Tetens
[^205]: Lambert’s New Organon
[^206]: An account of his undertaking
unalterable, lawful, independent orbit around a higher system, if such a one exists, and with which it constitutes a new superior system, united in like dignity toward an identical goal (course).

The elements or single characteristics are planets—which revolve around a central characteristic, the sun. Their theory encompasses the laws of their relations and mutual motions and variations, since all theory is astronomy. Their natural system is their life system—the system of their mechanism.

The Ptolemaic and Tycho de Brahean error has also reigned here. One made a single, subordinate characteristic into the central characteristic, thereby calling forth false one-sided systems. The optical illusion has reigned here as well, in which the heavenly orb with all its worlds appeared to revolve around the One characteristic, with which people became fixated—thus producing erroneous conclusions. Here Kant played the role of Copernicus, professing the empirical ego, along with the external world to be a planet, and placing the center of the system in the moral law or moral ego—while Fichte is Newton, the discoverer of the laws of the internal system of the world—the 2nd Copernicus.

(Lower and higher Natural History)

461. SCIENCE OF HISTORY. Mere history (movement, development) is musical and sculptural. Musical history is philosophy. Sculptural history is the chronicle—the narration—the experience. Every mass of material is a chronicle—every description a narration. Only then, when the philosopher appears as Orpheus, will the Whole arrange itself together into regularly common and highly formed, significant masses—into true sciences.

(historical orthognosy in the general sense).

462. <History of the sciences and arts / Applied (natural) history.>

463. PHILOSOPHY. The true philosophical system must contain the pure history of philosophy. The former applied to the specialized chronicle of the development of philosophy among man—yields the history of human philosophy.

Fichte is the reviser of the Kantian critique—the 2nd Kant—the higher organ, insofar as Kant is the lower organ. To what extent has he perfected this? He sets the reader down at the point where Kant takes them up. His Doctrine of Science is therefore the philosophy of the critique—its introduction—its purer part. It contains the principles of the critique. Yet to my mind, it is still greatly lacking in this ideal. It only encompasses one part of the philosophy of the critique—and is just as incomplete as the critique itself.—It was Kant’s plan to supply a universal—an encyclopaedic critique—yet he was not able to fully carry this out, and with respect to its individual elements, he wasn’t so fortunate in his execution. The same is true of the Fichtean revision of the Kantian plan for the critique.
464. One could imagine a highly instructive series of specific presentations of the Fichtean and Kantian systems, for example, a poetical, a chemical, a mathematical, a musical etc. A presentation, where one studies it as a scientist of philosophical genius—a historical presentation, and so forth. I have a large number of fragments on this.

465. NATURAL HISTORY AND GEOGNOSY. Geognostic i.e. chronological classification of oryctognosy—The silica family, for example, would be the oldest etc. Perhaps it would be better to choose an entire geognostic nomenclature—the archetypal family—the granite family.

Geognostic deposits of minerals. The geographical deposits may very often substantiate inferences about the geognostic deposits. Study of the geognosy of minerals. The oldest minerals bear the hallmark of the greatest revolutions—The newer, have a more undisturbed origin—precious stones for instance. All crystals are of more recent origin. Hence, the oldest minerals are composite.

466. <All ideas and observations belong to the brilliant systematizing human being. He acquires them— he appropriates them, by means of formation and utilization.>

467. GEOGNOSY. Medium-sized mountains are the richest in mineral diversity. The latest, peaceful age has been less fruitful in wondrous productions and formations—hence few minerals have been found in the newest strata of the earth. Basalt is especially abundant.

The earliest revolutions were simple, yet violent—fundamental revolutions. Subsequent revolutions were already more structured, more diverse. Hence their products have a charming diversity in their shapes, mass, and colors. The latest revolutions were more surface revolutions—they were more confined, more local, while their products are uniform and for the most part only variations of the older products. The characteristics of granite are like a diverse, structured equator of the earth—the land flattens out toward them. Their climate is more stable. The climate is the most variable in medium-sized mountains—however, more stable in the plains. They receive the most sun.—Plains, like poles, sometimes receive more sun than mountainous terrain—yet less on the whole. Thus the surface of the earth is formed from analogous planar globes—which are similar to the cubic globe. Just as most mountains are steep on one side, but flatten out on the other in a direction more or less parallel to their axis—so the highest mountains of the Earth incline steeply toward the South Pole and level out toward the North Pole. The connection of this phenomenon with other astronomical, geogenetic and geogenic relations.211
468. PHILOSOPHY. The criterion of applicability—is a feature of logical utility. Logical philistines and logical artists.

Another criterion of this type is the feature of communicability. Philosophy must be capable of being learned, so runs the axiom.

This axiom is precisely such a criterion. Philosophy must contain nothing anticonventional. For example: it must be in agreement with the prevailing religions, the prevailing morals, the prevailing opinions etc. Otherwise it is good for nothing.

A similar axiom stipulates:

Philosophy must never venture beyond the boundaries of sense knowledge.

Another—

It must not have anything in common with poesy.

Still another—

It must not be accessible to the man in the street—but discourse in its own language, and only be at home in the lecture halls.

No, says another—

On the contrary, philosophy must be amusing, at home among tradesman and farmer, be readily accessible, truly convenient—useful for everything, and at the disposal of all. In short, philosophy must be a Mephistopheles; it must profess no religion, shrug its shoulders at the moralists, say "yes" to everything, and in addition, be an entirely comprehensible "yes," and understand something of everything etc.

Thus in the professing of something every person has stamped the most cherished desires of his heart, the demands of his nature, his very own character, and one only needs to ascertain someone’s philosophy in order to sufficiently know them.²¹²

Many people change their philosophy in the same way as they change their domestic servants and wishes. They then start to despise the entire human race, and end up making a final and definitive choice. Whether they then find themselves in a better frame of mind, will not be discussed here. To put it briefly, they now believe themselves to be thoroughly rid of philosophy, yet are all the more ensnared in the clutches of this demon, who presently tends and feeds them well in order to prepare a delicious morsel for itself. Another good-natured flock remains
impervious to these temptations. They would never dare to seize and cling to this Proteus, because they just ignore him. The more intelligent among them imagine Proteus is merely a fable invented by idle minds—they have never seen or beheld him, and simply deny him outright.—They therefore become even better subjects for him—serving him well on account of their ignorance, because they believe that things must be just as they are, while all questions regarding the reasons, are considered insipid and insane.

Each one of the axioms above has its counteraxiom, even if it is not explicitly stated.—Shouldn’t both Fichte and Kant themselves be entirely free of these pre- and unphilosophical opinions about philosophy? To study and judge something without any prejudice at all, is one of the rarest, most difficult and logical virtues. For as soon as someone seeks to add something, the purity of the product becomes tainted, and one obtains from the process something more or less soiled with foreign elements, disfigured by extraneous forms, products (and formulae) diverted from their original goal.

469. A developed and evenly executed pictorial language.

470. ARS LITTERARIA. Everything that a scholar does, says, speaks, suffers, and hears etc. must be an artistic, technical and scientific product, or some such operation. He speaks in epigrams, he acts in a play, he is a dialogist, he lectures on treatises and sciences—he relates anecdotes, stories, fairy tales, novels, he perceives poetically. If he draws, he draws sometimes as an artist, sometimes as a musician. His life is a novel—and that’s why he sees, hears and reads everything precisely in this manner.

In short, the true scholar is the completely developed human being—who bestows on whatever he touches and does, a scientific, idealistic and syncritistic form.

471. ITEM. It is strange that we do not yet have a logical theory for the duties of a reader, and a theory of rights for an author. Ideal of a reader.

472. ENCYCLOPEDISTICS. The theory of rights is nothing but political logic. Just as logic is nothing but juridical philosophy. Metaphysics is related to logic, as ethics is to the theory of rights. (On the rights of morality in the State—and conversely, on the morality of rights). (Are laws moral?)

Logicized metaphysics and the metaphysics of logic. Kant appears to have treated ethics juridically.

473. ENCYCLOPEDISTICS. Geognosy = the theory of the relations between minerals. Oryctognosy is the theory of the relations between the (external) characteristics of minerals.
The mineralogical system of classification is based on this theory. The greatest number of corresponding characteristics is used to order the genera and the classes. Each characteristic constitutes a series of diverse functions.

Chemical mineralogy is concerned with the constituents of minerals—their separations—their transitions. It is closely related to mineralogical chemistry, the theory of the relations between the mineral constituents, and chemical mineral technology or real mineralogical natural history.

Whoever researches in all the sciences related to the mineral kingdom, and in a philosophical mineralistics that is accompanied by a comprehensive system of classification, would also organize and classify all these related sciences under the grand science and art of the mineral kingdom.

474. ENCYCLOPEDISTICS. Time, as a coprinciple of relations, partly with respect to succession—partly with respect to velocity. The theory of qualitative time is the theory of velocity. Degrees of time. Time numerals. So too with space.

Chronology is the theory of determining the temporal duration of a fact—of a temporal individual. Here time may be viewed as an immeasurable meridian—in which each temporal individual has its sphere, its scale.—The magnitudes—distances and divisions of this scale are the subject of chronology.

Chronology stands opposed to the theory of the determination of a location in space—general topology.

Specialized historical chronology—Specialized historical and terrestrial topology. Both were so termed to distinguish between the specialized history of chronology and topology, which really deserve this name, and chronological and topological earthly and human history.

[475.] Revision of the scientific system, according to Werner’s method, but much more universal. 215

476. CHEMISTRY. On time, as the coprinciple of chemical relations. (Heat, conveyor of chemical velocity).

In chemistry, the mineral—plant, human and airy kingdoms are divided up.

Transition of chemistry into the theory of motion and theory of excitation.

477. PHYSIOLOGY. Do milk and other alleviating remedies, as antidotes to the effects of poisoning, simply recompose the organs to the extent that poison decomposes them?—The latter is the so-called involving effect.

The organic body is a synthesis of degree and quantity—energy and figure. Every change in the degree is connected with a change in the figure. The higher degree causes a recomposition—the lower degree, a decomposition. The degree comes
into being through an inwardly modified force. A substance cannot be oversatu-
rated with force. The more force it possesses—latent force is capacity—the more ca-
pable it is, and thus the higher its degree. All force belongs to the World-Force. Force
is related to the soul, as the soul is to the spirit. All contact gives rise to an excitation
in the unifying, systematizing force—i.e. the World-Soul—or the soul in general. The
more animated the substance (for here too one cannot conceive of an oversaturation
of force with the soul), the greater the effectiveness of the contact. Contact itself has
both degrees and magnitudes—and directions i.e. figures. Ineffective contacts are not
really contacts in the strict sense—they are only apparent contacts. Real and apparent
contacts are not always connected. Genuine contacts are reciprocal excitations.
Many substances are not at all animated—strictly speaking they are termed dead. A
body, whose soul is not active via any proper contact, can be said to be relatively
dead.—Relative death is dormancy. There is often an apparent dormancy, just as there
is an apparent death. Without chemistry we would indeed designate large numbers
of bodies as dead, which are fundamentally not so. The soul is likewise capable of
degrees. The simplest soul is also the weakest—and hence can only be excited by the
most violent stimulants or by a long-sustained stimulus.

(Slow stimuli—rapid stimuli—their laws of equilibrium.)
(So too with permanent and fleeting stimuli.)

The more complex and diverse the soul, the stronger and more excitable. Thus
if the most inward, or the greatest, or the most sustained contacts or stimuli are nec-
esary for the excitation of the weakest soul, then it is altogether different with
the stronger soul—
With diversity or intensity, or duration (duration = the constitution of time—
Diversity = the constitution of substance—(intensity) = the constitution of space)
the contacts also become more diverse—stronger and longer lasting, and so too the
stimuli. Thus the simple soul is only aroused into activity through one contact and
one stimulus. The complex soul through diverse contacts and diverse stimuli.

478. MECHANICS. (The locomotive in mechanical motion must be a thorough
combination of time—substance and force. Without the cooperative force of velocity—
the composite force—there isn’t any motion. The effects of gravity are not the ef-
effects of a freely mobile cause—or of mechanical motion in the narrower sense).
(Pressure and thrust). (Sudden pressure is not thrust).

479. PHYSICS. The explication of the concept of polarity would be appropri-
ate here in this context. Polarity arises by reducing the degree to its elements.
Here quantity and quality diverge—the characteristics of the degree separate from
one another in a positive and negative manner. Polarity is an imperfection—one
day there will be no polarity. It enters into a system, before it is perfect. In the fu-
ture it will be at most only a means, only something transitory. With polarity,
there arises a separation in what is necessarily joined—a hostility—a reciprocal cessation and limitation. It is an antinomical relation—the axiom of contradiction reigns—status naturalis, polaris est bellum omnium contra omnes. Here Nothing—0 comes into being. If a nonpolar element is present in this conflict, then this alone remains over. The remainder annihilates, or unites among itself and there appears nothing—i.e. nothing communal—for only the soul, or the spirit can appear—hence all appearance is something communal—something ensouled.

(The personifying, the communal, structuring principle stands between the soul and the spirit—and over this stands the syncritical soul—the perfect spirit. The soul is the syncritical force. The dividing, sundering, structuring principle stands between soul and force, and the force is the syncritical substance—the antinomical critical substance—the common simple substance. God is the syncritical spirit).

A simple critical schema must be assumed. This is the basis of the phenomenon of the world. From out of its motions and figurations there arises the grand, finished schema of the world.

In polarity—and in the appearance of the specifying force,

(Degrees of appearance, of what is communal).

we find all those things separated, which in reality belong together—Diversity stands opposed to strength—duration to both.

(Hence the principle of macrobiotics). Both excess and poverty are in the same state of weakness; on the other hand, the intermediate state definitely exceeds them in the intensity of its duration—however, is it either hounded or favored throughout its entire duration by one of these two extremes, or even by both of them together—While an overview offers nothing save the term of a wretched and arduous existence. These extremes are not actually real—they do not truly exist—that is to say, they have a highly inferior degree of existence—and only share a little in common with the extreme—inferior animation.—However, the intermediate state exists more readily—but how! Fraught with which dangers?—In which domain?—How is it constantly threatened?—It is in a constant state of need—everywhere wanting.

480. ENCYCLOPEDISTICS. Beginning with mere substance in the philosophy of science, is just as one-sided and antinomical and uncritical, as beginning with mere motion. Beginning with the human being is already more critical.—Beginning with the ideal human being, that is, with the genius, is still more critical.—Beginning with God—is a maximum of the critique.

(Something critical is everywhere)

Degrees of the critique.
PHILOSOPHY. In order to highlight the difficulty of an undertaking—it is not without significance that one says the undertaking is critical. Thus the critique is perilous and laborious. The first and the highest critical operations are the most perilous and the most laborious—afterward it always starts to improve. (See my observation on difficulties).  

The critical process consists of three operations and products—of which one is called the thetic—the 2nd the antithetic and the third the synthetic. Criticism is therefore the mechanism, as it were, of the scientist in general. (On the successive thinker and observer).  

(Should the simultaneous thinker and observer be—partly the thetic—partly the synthetic thinker and observer—i.e. the man of nature—and the educated man? The successive thinker is in a certain sense the scholar—and the antithetic thinker and observer. Doing divides into thinking and observing as it were—hence the scholarly state is the state of alternating thinking and observing. A flash of insight is a synthetic thought. What is both thought and observation—is, properly speaking, a critical, inspired seed. Its development through a number of such seeds. The man of nature becomes twofold—a scholar and a common man. (Theorist and practical man in the usual sense). The seed of the educated man is the seed of genius—the constitution of genius. The education of the genius also has three periods—the thetic—antithetic and synthetic.  

(A. the thinker of genius begins with assertions—proceeds to polemics—against himself and others—and ends with a system of assertions).  

The man of nature begins with unrelated facts and experiences—continues on to antithetical relations and experiences—and ends with a theory of his experiences—precisely there, where the thinker of genius begins—whose assertions are nothing more than unrelated critical principles. The thinker of genius treats the foregoing sphere—hence 1. he collects observations on the man of nature—on the common man and scholar—and on the systematizing scholar—2. he relates these sums of observations to one another—antinomizes them—3. systematizes them. This entirely agrees with the foregoing description sub a. A similar gradation, as well as a similar course, occurs in the natural state—here we find child—young person—adult. The latter unites the thetic sphere of the child with the antithetic sphere of the young person.  

The child observes Nature and especially animals.  

(He becomes a strong, clever child or a peaceful, simple, active and believing youth—renewal of children’s games).  

The reflecting human being of the 2nd sphere (the man of nature) observes and judges mere adults—the theorist and practical man judges mere applied adults—the systematist judges the man of nature, the theorist and the practical man—he criticizes them. The man of genius judges the mere systematist.—In the 2nd antithet-
ical period, the theorist of genius and the practical man judge the applied systematist—in the third period, the educated man of genius judges and criticizes the mere systematist and the applied systematist.

The transitions between these classes. How, for example, does the systematist become the man of genius?—Through selfjudgment. The educated man passes through all these classes—and is the highest synthetic degree of the child.


[482.] The philosophy of science likewise has 3 periods. The thetic—the self-reflection of science—the other—opposed, antinomical self-judgment of science—and the syn-critical, which is both self-reflection and selfjudgment.

(Critical history of the philosophy of science)

The subject of the philosophy of science as a whole is the individual philosophies of the individual sciences—

If there was only one human being, then we could only speak in the singular—however, since there are many human beings—there thus arises a series of still higher unities: the historical.—General historical—specialized historical.

The schema of the ideal human being and his science is the principal schema, so to speak, of all scientific, practical and artistic criticism.

The artist is the synthesis of the theorist and the practical man.

483. From the man of nature onward—it is arbitrary whether the human being begins theoretically or practically.

The goal of pedagogy is a shortening of the critical path. It seeks to interweave 3 principal critical periods—so that the child, the man of nature and the thinker of genius coincide—so too the ideal and real young person, the common man and the scholar—or the theorist and the practical man—and the theorist of genius and the practical man—as well as the adult—the systematist—and the educated man.—A threefold interweaving and interlocking intrigue as it were.

484. PSYCHOLOGY. There are several degrees of penetrating speaking and writing. Decisive speaking and writing—commanding categorical—is the highest degree. We can now determine the harmonies of the degree of the people standing before us.

485. PHILOSOPHY. The last class perfects the products of the remaining classes.

486. (Attempt at) a complete textbook(s) of syncriticism, or the attempt at an instrument of perpetual peace (within the realm of knowledge).221
487. PHILOSOPHICAL ENCYCLOPEDISTICS. The philosophy of a science arises through the self-criticism and self-system of the science. (A science becomes applied, if it serves as the analogous model and stimulus for a specific self-(post) development of another science. Through the genuine raising to a higher power, every science can pass over into a higher philosophical science, since it is an element and function of a series.

In the end, mathematics is only common, simple philosophy, and philosophy, is higher mathematics in general.

In particular, higher mathematics connects common mathematics with the system of mathematics, while the latter borders on the philosophy of mathematics—or philosophical mathematics, just as systematic science is generally always the precursor and boundary of a higher degree of science—of the philosophical degree.222 (Degrees of scientific character. The highest degree of scientific character would be termed philosophy). The philosophical degree again divides into 3 parts and immediately—passes over into the higher series, or into the higher degree of the philosophy of philosophy, and so on.

(Just as the man of nature passes over into the common and complex human being, so too pure science into the common and higher. Higher science is the transition to a system, just as the scholar, or complex man is the transition to the systematist).

488. ENCYCLOPEDISTICS. The critique in the narrower sense is the theory of the regular complete construction of the problem, e.g. of philosophy, and of philosophy as a science. It orders the data into necessary equations. The theory follows the critique and is the solution—and philosophy is the test or the proof, or perhaps more appropriately, the countertheory. The countertheory must [lead] to the same result, and is a test of the perfect process.

If the critique is perfect—and the theory is perfect—and the countertheory is perfectly correct, then nothing more is required,

(3, 4, 5 and n. countertheories.) (binomial theorem)

The syncritical operation is dealt with eo ipso—thus if all the conditions for its appearance are present, then the highest comes about of itself. (Indirect construction of the synthesis). (The synthesis never appears in concrete form).223

The critique is the thesis—theory and countertheory are the antitheses.—The complete development of the thesis—depends on the complete development of the theory and countertheory, and vice versa. With the final stroke of the pen, the syncritical operation—the regular development of the simple thesis—of the simple equation, is likewise perfected—to become the completely developed thesis—the developed equation.
489. **ENCYCLOPEDISTICS.** A proposition is a molecule of science. Logic is above all a schema for the construction of science.

- The concept is the thesis.
- The judgment is the antithesis, the equation.
- The inference is—the synthesis.

Composite concepts correspond to composite judgments and composite inferences. The inference is the synthesis of concept and judgment. The theory of judgments includes theoretics—and antitheoretics or the theory of the solution and the proof.

The inference is a mere formality. (A juridical judgment is really a juridical inference)

(Observe and reflecting are solution and proof)

490. **DITTO.** Concept and object—proposition and product—name and thing—are the synonymous results of the proof and the solution. If the thesis is real, then the product of the ideal proof is ideal—and the solution real, and vice versa. Experiment and explanation could be the reciprocal solution and proof. Critique of the proposition—critique of the product. Arrangement of the problem—Establishment of the critique about the observable, experimental or demonstrable object or concept.

491. **GEOGRAPHY.** Analogous application to other natural industries, of the Wernerian idea concerning the origin, location and general determination of towns situated in iron-ore mountains, through the natural mining industry.224

492. **ENCYCLOPEDISTICS.** On the one hand, the important dispute between theory and praxis is due to an incomplete theory, in which the practical man is indeed concerned with completed Nature, and on the other hand, because of the deficiency in the reflection and insights of practical people.

A complete theory—which also contains the complete theory of working practically, will finally put an end to this important dispute.225

493. **ARCHITECTONICS.** Haven’t crystallization, natural architectonics and technology in general—had an impact on earlier architecture and technology?

494. **PHYSIOLOGY (THEORY OF EXCITATION).** Just as a long-sustained inferior stimulus does indeed exert a strong incitation in the end, so a long-sustained inferior nonstimulus—a break in excitation—exerts a strong debility.

495. **MATHEMATICAL LOGIC.** Application of mathematics to the theory of thought—swiftness—and richness of thinking—not merely strength of thinking.

Degrees of thinking. Language is a thought-meter. Acute thinking—penetrating thinking.
496. **PSYCHOLOGY.** Hope is a distant (temporal distance) joy. Presentiment is a distant representing. Fear is a distant woe. Recollection of what is pleasant—recollection of what is unpleasant—retrospectively distant pleasure or displeasure. What pleasure forfeits in the recollection, displeasure gains in the recollection and vice versa. They merge into one another—so too fear and hope. The closer, the more distinguishable. Application of perspective to these things. (Imagination is the phenomenological force).

[497.] **MEDICINE.** Protracted inconveniences may suddenly abate, just as a sudden illness often only abates in a protracted fashion.

(Diversity in the duration of cures—or in the duration of curative methods).

498. **PSYCHOLOGY.** Anger is a vehement unwillingness. Enthusiasm—a vehement willingness. **PHYSIOLOGY.** (Pain is perhaps a vehement disinclination or counterinclination.—Lust is a vehement inclination). All reluctance arises from deficiency.—(Deficiency of inclination—force—deficiency of stimulus—substance). There is a deficiency in every true illness—and this gives rise to the reluctance of every illness. It is for this reason that one also says—“What is wrong with you?”

Sthenia and asthenia are inverted synonyms. (The increase in diseases—signs of an advanced culture). In sthenia the capacity increases and the excitability decreases—indirect asthenia begins at that point where an overly large decrease in excitability reduces the increase in capacity. It is the opposite with asthenia.

Community reigns in the middle sphere—mutual heightening of capacity and excitability. In the neighboring spheres of opposed alternation—a decrease in one, with an increase in the other—in the third, there is the reciprocal destruction of both. They constitute the elements of a degree—which may be united—polarized—or bound.

[499.] **PHYSIOLOGICAL STYLISTICS.** One can observe in a style whether, and how far the object stimulates—or fails to stimulate the writer—and the consequences this has on his constitution—his arbitrary mood etc.


Curative methods—educational methods of style.

(In Goethe’s style—the monotony and simplicity of the great world—are a necessary, but utterly simple etiquette). (The great world is merely educated sensibility—asthenic constitution—as an ideal. Out of the polarization of the classes a great world must at length come into being—just like a populace. The hatred of what is common leads to refinement—for this alone is opposed to the common. Unitimg of the refined and the common—One must, as an educated person, be capable of both, when and how one desires. Hence as an edu-
cated person one must above all be capable of making both the body and soul—sensitive and sensible at will.

500. PHYSIOLOGY. In a genuinely robust constitution the alternation between the states is both rapid and slow—vehement and weak—large and small—diverse and simple. The weaker the constitution, the inferiority of everything in the sphere of health—the more powerful, however, in the sphere of illness, which is the opposite in the strong. Onesided improvements in health—according to one aspect of an illness.

The most perfect human being has in his power all the constitutions along with their variations.

The stronger constitution always occupies itself with the weaker constitution—the relatively strong only with the relatively weak.

501. ENCYCLOPEDISTICS. The poet is the inventor of symptoms a priori. If the philosopher is in a certain sense like the chemical analyst (in the mathematical sense)—then the poet is the oryctognostic analyst in the mathematical sense—who finds the unknown from out of the known.

(Since words belong to symptoms, language is therefore a poetic invention—and all revelations and phenomena, as symptomatic systems—are poetic in origin—are the poetics of Nature. In the end, the philosopher is only the inner poet—and everything real is thoroughly poetic. Synthetic poesy—both the analytics of the Outer and the Inner).

502. MEDICINE. Influence of individual character on the organic technicism—the structure and the motion—and the product. Gradual influence of the development of character on the body and its variation. Origin of specialized illnesses from this source. Ordinary pathologies contain the external poetic materials—the chronicle of the illness—(oryctognostic history). Brownian pathology contains the inner poetical—the so-called philosophical materials. Their combination. Specialized historical pathology arises—by studying the Brownian illness in individual organisms.

SCIENCE OF HISTORY. Specialized human history therefore arises from studying the history of general human nature in particular countries, epochs—constitutions—and nations etc.

503. PHYSIOLOGY. On the telling influence of the numerous effects of the human soul on particular organs. This study may be infinitely instructive to us. Thus, for example, annoyance has an effect on the gall etc. The philosophy of the human body, and its members—and the philosophy of the soul and its members,
might thereby receive an extraordinary amount of illumination—as well as the relation between the manifold substances generally—the manifold forms and manifold motions with the simple operations, forms, and substances of the human spirit—Joining of inner and outer poesy—of the universal and the specialized. The universal and the specialized diversify themselves into infinity.

(The structure of the world—the organism of the world—the products of the world. Cf. the origin of specialized historical pathology—out of perfected anatomy and physiology, via the theory of excitation. (Physiogeny. Psychology. Psychogeny. Psychotomy.)

504. DITTO. All external potentials, in the sense in which Röschlaub understands internal inciting potentials—and to which the soul and spirit also belong—must be effective precisely by means of these internal inciting potentials. The sum of internal inciting potentials is the body. A proportional sum of external stimuli of both a psychic and physical kind is included in the body (the soul and bodily fluids—) and becomes modified by the internal inciting potentials and vice versa. Does the process of the alternation of fluids perhaps consist in an animation of the bodily fluids—of a mixture of the soul and bodily fluids as it were?—The more perfect the internal inciting potentials—the more perfect the mixture turns out to be, and the more perfect the new connection.

(Blood ought to be enlivened, and will therefore become so).

The internal inciting potentials themselves are a composition—out of soul and body—in different relations.

505. PHYSIOLOGY AND PSYCHOLOGY. The more pronounced the effects produced by the soul, the stronger it is; the more unpronounced the effects produced by matter, the world, and the body in the narrower sense, the stronger they are.—The more diverse both—the more developed both. The body will become soul—the soul, body. The one by means of the other—with both thereby profiting.

506. MEDICINE. The inferences a physician draws from the structure and the appearance of the surface, regarding the structure and the appearance of the internal parts—and from the normal external organic functions—regarding the internal organic functions—On the effects of a patient—and the concatenations of his movements—on the internal effects of the limbs and the internal concatenations etc. Critical study of every patient—Cure—solution—and demonstration—proof.

LOGIC. The choice of the concept for the object—and the propositions for its relations—determine the solution and the demonstration. The initial choice of an equation, is as difficult and critical as it is decisive.
507. If the proposition, or relations—of the object or concept—are correctly chosen—are really one and the same—then the demonstration and solution—the experiment and explanation—must also wholly coincide.

Just as the experiment is the mere extension—division—diversification—intensification—of the object, so the explanation is similar to the proposition—i.e. Here the proposition holds:

What is valid at a lower degree, must also be valid at a higher degree. What is wholly identical at a lower degree, must also be wholly identical at a higher degree.

508. **DITTO.** Method to obtain from erroneous solutions and proofs—the correct fundamental equation in the end, or the correct concept or the correct object—and through this the possibility of the perfect solution and perfect proof. (Degrees of proof and solution. Rigorous, short proof etc.)

What indicates several correct proofs and solutions?

(Even more diverse solutions and proofs of indeterminate solutions—here only one lawful formula is actually given—under which innumerable and isolated cases may be subsumed).

509. **PHYSIOLOGY.** In the circulation of the fluids, don’t the fluids and vessels advance simultaneously, thereby mutually assisting one another? (Galvanism of the heterogeneity of interrelated fluids.) Shouldn’t this at least be the case in the healthy state? And be the condition for health?

Too much animation—too much corporeality of the fluids—diluted, fine—elastic—concentrated, coarse, inferior elastic.

(Light, air and heat are to a certain extent the transitions of the body to the soul). Organic matter is a synthesis of the body and soul—by means of which both become greater—and assume a higher degree than previously. (The human being and the citizen are greater than the mere human being).

510. **DITTO.** This also allows us to explain the difference and effect of diffusible and sustained stimuli. The narcotic nature of diffusible stimuli.

511. **DITTO.** The theory of remedies is similar to pathology—there exists an anatomical and physiological pharmaceutics.

(Pharmaceutics embraces the whole of Nature, the soul and the body).

The application of general Brownian pharmaceutics to this specialized historical science, yields synthetic historical pharmaceutics.

512. **PSYCHOLOGY.** Faith also has degrees. It orders things. The whole world has come into being out of the power of faith—it is the synthetic principle. Meaning
and concept are one.—A meaning is a general concept—i.e. an individual concept—it is not general in the usual sense—where it is polar. The concept arises through choice–supposition–positing—so too the meaning. The foundation of creation lies in the will. Faith is the effect of the will on the intelligence.231—Objective and subjective intelligence. The effect of objective intelligence would be an object, a being of Nature—the effect of subjective intelligence—a subject, a concept—a being of the intellect. Thus the power of faith is the will.—The world etc. gradually arises out of this application.

Degrees of the will.

513. PHYSICS. All fermentation is an effect of galvanism (of the theory of contact of various degrees). The circulation of the fluids is organized fermentation.

514. PHYSICS. The simple phenomenon of stimulation may be infinitely analyzed and synthesized. The human or animal theory of excitation must proceed from one of the corresponding propositions of this phenomenon). Mechanical galvanism ceases at death, and only chemical galvanism remains over. (There is one degree of motion, and this in the strictest sense, is called life).

515. DITTO. The rapidity of the motions of stimulation—Relations to each other—figures of these motions—which commence—under this or that circumstance—becoming heavier—becoming lighter—Separation of oxygen. Electricity of these motions—duration—exhaustion.

[516.] PSYCHOLOGY. Similarity between thinking and seeing. The powers of premonition and recollection are related to long-sightedness.

(Everything transpires within us, long before it occurs. Prophets).

(Temporal and spatial distances merge into one another.)

With practice one can also learn to estimate distances, just as the eye does. One trains the eye and the power of thought mathematically—Following the rules of perspective vision, the spirit critically calculates the data supplied by the eye—and reduces the true size, shape, power etc. and the distance of the object. (Theory for the perspective reduction of color—perspective power of reduction and the theory of effects).—They are similar to the theory for the perspective reduction of the size and shape).

517. ENCYCLOPEDISTICS. All good researchers—physicians, observers and thinkers, proceed like Copernicus—they turn the data and methods around, to see whether or not they fit better this way.
518. **PHYSIOLOGY.** *The more minutely and organically divided* the organic body is—the more developed etc. Even the minutest part must contain the complete organic development, movement and freedom.

I produce this division of organic matter—even if only in a transitory manner—by means of contact with the minute parts—and as the partial assumption of a higher degree, this division is accompanied by powerful phenomena. Violent convulsions with stings—strokes etc.

In addition to the mechanical division of the substance, there is also a chemical division—and this perhaps causes the phenomena of galvanism.

[519.] Dreams are extremely important for psychologists—and historians of human history. Dreams have considerably contributed to the culture and development of humanity.—Hence, and rightly so, the former lofty repute of dreams.

520. *<More on chemical division. (Micrological chemistry.—micrological mechanics). Le Sage.>*

521. *<Worth of trifles in morality. (ETHICS. Macrological and micrological morality).>*

522. **THEORY OF THE SPIRIT.** Spirit is *philosophical* nature raised to the nth power—or degree.

523. *<Limits of human knowledge—constitution of the intelligence. Raising the constitution to a higher degree.>*

524. *<Schmid’s Psychology. Karl has borrowed it from me. Platner’s Anthropology.>*

525. *<My will is gradually approaching that perfection of the will expressed when people say: He is able to do, whatever he wishes.>*

526. *<Critique of my undertaking—Theory—and countertheory. Solution and proof. (Proposition—All science is one).>*

(If my undertaking becomes too large to execute—then I will only present my method of working—and examples from the *most general part*, and fragments from the specialized parts.)
ENCYCLOPEDISTICS. Anatomy of science—physiology. (Everything of a higher nature belongs together—so too everything of a lower nature). Specialized historical anatomy of science and physiology (mechanical and chemical theory of division and structure).

The carrying out of a subject in a tomic—gnostic—logical—brilliant—metaphysical—mathematical manner etc.

In Greek compositions the object provides the first syllable—the motion (action)—the 2nd syllable. Object and subject. It is the opposite in the subjective sciences—here the action, the subject provides the first syllable—and the object the 2nd syllable.

The first thing is the critique of the undertaking—then the critical undertaking itself.

(One must begin and stand still at some particular place.
With an archetypal faith—an archetypal will).
(Critical Doctrine of Science.)

528. LOGIC ETC. Just as I must bring a general idea—an ideal schema of experimenting to experimenting itself—and a rough schematic hypothesis—so for demonstrating and ideal experimenting, I must also have as a basis—a rough—determinable—attractive—and objective schema. The subjective imagination supplies the former—the objective imagination the latter. A plan is a subjective schema. As the ideal and real experiment progresses—the schema becomes more diverse—and more harmoniously determined—and conversely, with the completion and elevation of the schema, the experiment becomes ever clearer, of a more varied and higher degree.

All observation is all the more observation, the more specific or classified it is—and indeed, the more correctly classified. The correct order within this diversity also belongs to the higher degree.

529. THEORY OF THE EXPERIMENT. Rectification of Werner’s system of classification—His book. Incessant critique of observation—Comparison of observations (Replication of experiments).

The process of observation is at once a subjective and objective process—both an ideal and real experiment. Both the proposition and product must be completed if it is to be truly perfect. If the observed object is already a proposition, and the process thoroughly conceptualized—then the resulting proof is the same proposition, but at a higher degree. It is similar in a thoroughly real process—if such a one exists? Intermediate process—both ideal and real—On the real proof of the real solution. The artificial product is higher—it has entered into my power. The physical and chemical synthesis is nothing but a real proof of a real solution.
Revision of the oryctognostic classification.

Specialized historical oryctognosy—oryctognostic anatomy—and chemistry—and genius. (Degrees of genius) (General oryctognosy—synthetic oryctognosy).

What is an external characteristic? (Only so much is to be subsumed under individual concepts, as falls within the senses.)

Determination of fissions through the acoustic effects of warmth and coldness.

ENCYCLOPEDISTICS. Should physics in the strict sense be the politics among the natural sciences?

Tomistry—chemistry—tomical genius—chemical genius—physics.

<Werner’s introduction to the oryctognostic system must be criticized.> Something is lacking in his classification—Where is his principle of necessity—and where is his principle of completeness?

<First of all, external symptomatics must be dealt with by itself—independently of the meaning and the indication of the symptoms—just like language within grammar—After this there comes, or indeed first becomes possible: the theory of meaning—or applied symptomatics. / Werner has only useful prosaic oryctognosy in mind—this is already something intermediate, a feeble attempt at mineralogical systematics or synthesis in the broader sense.>

ENCYCLOPEDISTICS. Lower physics studies the stone among stones—just as common politics studies the human being among human beings—The formation of rocks and mountains in the former—the formation of States in the latter. Astronomical terrestrial mineralogy and geology are entirely different from this—Ordinarily, fragments from it are counted among common geognosy—and its idea also lies within the idea of our current geognosy.

The revision of Werner’s system and the critique of my undertaking must now be the first task.

(Treatment of logic—algebra etc.—therefore belong to the order of the day).

(The letters to the Schlegels. Ordering of my papers.)

PHYSIOLOGY. Hypochondria is pathologizing fantasy—combined with a belief in the reality of its productions—phantasms.

DITTO. All sensitive people must receive minute—and highly diluted spiritual (narcotic) remedies—They already possess too much. Coarse nourishment—bodily movement—regular, moderate thinking—conversation, and contemplation of the sense world, which are to be considered as coarse nourishment—are the fundamental features of its healing formula.
537. **ENCYCLOPEDISTICS.** Half theories lead away from praxis—whole theories lead back to it.

538. **ANTHROPOLOGY.** Whoever does not employ the entire range of his thinking, studying and scientific work to continually advance—only ends up causing more harm—for all temporal usage of a violent stimulus is harmful—and causes great debility. (Transition to Herrenhutism).

539. **MEDICINE.** The uncritical belief that one is healthy—as well as the uncritical belief that one is sick—are both mistakes—and illness.

540. <A critique of human intelligence (as the highest degree of the meter that we possess) must be the propaedeutics, as it were, of every other critical discipline.

(The lower sensible—higher sensible, general sensible etc. faculty of knowledge).

The critique of the entire human being differs from this—perhaps it requires the foregoing along with the critique of practical reason, as Kant calls it.>

541. <(Critique of the critique = philosophical critique). (Perfection of one critique by means of the other).> 

[542.] <The higher something is, the less it disrupts—rather, it engages and improves itself all the more.>

543. <Logical experiments.>

544. **MEDICINE.** Mountain climbing—brisk walking, and riding are certainly very therapeutic for weak lungs.

Isn’t gout chronic—indirect sthenia?

545. **POETICS.** If we are able to set numerous poems to music, then why can’t we set them to poesy?

546. Many people are so well and truly attached to Nature, since as spoiled children they were afraid of their father, and sought instead a refuge beside their mother.

547. **MUSICAL MATHEMATICS.** Doesn’t music exhibit something of combinatorial analysis, and vice versa? The harmonies of numbers—and the acoustics of numbers—are a part of combinatorial analysis.

Numerators are mathematical vowels—all numbers are numerators.
Combinatorial analysis leads to numerical imaginings—and teaches the art of the composition of numbers—mathematical basso continuo. (Pythagoras. Leibniz). Language is a musical instrument of ideas. The poet, rhetorician and philosopher play and compose grammatically. A fugue is thoroughly logical or scientific—It may also be treated poetically.

Basso continuo includes musical algebra and analysis. Combinatorial analysis is critical algebra and analysis—and the theory of musical composition stands in the same relation to basso continuo, as combinatorial analysis does to simple analysis.

Many mathematical problems cannot be solved in isolation, but only in combination with other problems—from a higher point of view—simply through a combinatorial operation.

548. <The psychological, necessary, and instinctive origin of tragedy.>

549. ENCYCLOPEDISTICS. Logic in the general sense encompasses the same sciences, or is classified in the same manner, as the theory of language and the art of music. The applied theory of language and applied logic encounter one another, comprising one higher combined science—which contains the theory of the meaning of words and its disciplines.

550. PHILOLOGY. What should a preface, a title, a motto, a plan—an introduction—a note—a text, a supplement (copperplates etc.), and an index be?—And how are they to be divided up and classified? The plan is the formula for the combination of the index—the text is the execution. The preface is a poetical overture—or an advertisement for the reader, yet also for the bookbinder. The motto is the musical theme. The usage of the book—and the philosophy of its readings, would be stated in the preface. The title is the name. Twofold and explicated title. (History of the title). Definition and classification of the name.

551. <On the building games of children—the game of chess.>

552. ENCYCLOPEDISTICS. My book must contain the critical metaphysics of reviewing, of writing, of experimenting and observing, of reading, of speaking etc. Classification of all scientific operations.

Theory of the development of the universal scientific organ—or better, of the intelligence—

(Gymnastics of the mind and body.)

(Motion—activity is the fundamental connecting element.)

Theory of the combination of scientific operations.
Theory of the relation of the intelligence etc. to the whole human being—to the moral being—their mutual supports—and their cases of interaction. The moral being has in the perfect intelligence, a necessary and indispensable organ—and the intelligence receives in the moral being, a higher meaning—a higher concept—a higher ego, as it were—a befitting goal. (It becomes, through the moral being—a goal-in-itself—just as the moral being thereby becomes the thing-in-itself).

553. Universal Doctrine of Science. Transitions—specialized historical Doctrine of Science—Application of both to one another—Theory of the relation of both to each other—syncritical Doctrine of Science.

Possibility of panthomathy—its necessity—its reality.
Its specialized historical reality.
Its perfect realization—Method—general—special, specific, individual etc.

554. Definition and classification of the sciences—necessary and complete principle of a definition, and the particular definitions and classifications dependent on it. The highest principle is the highest degree. The highest ideal degree corresponds to the highest real degree. Should God be the ideal of the degree, and the definition of God—the seed of all definitions? If the definition of God and the definition of the infinitesimal degree are to be infinite, then we must start with the definition of an intermediate degree i.e. of a finite degree—or simply with the general definition of a degree.

The knowledge of raising the degree, and the means for the classification of the degree—as well as their usage—allow us to immediately proceed into the breadths and depths—to macrologize and to micrologize—and to continue this for as long as we so desire—and to the mutual advantage of both operations.

(One learns experimenting by means of experiments).

555. Degrees and types etc. of equality—Synonymistics—Theory of the equation—and theory of the distinction.

(If I have now really completed a genuine part (element) of my book, then the highest peak has been scaled).

556. Principle in the search for characteristics—Critique of its corresponding instrument. (Kant’s undertaking). A characteristic itself must show me the way—Gradation of characteristics.>
557. My book shall be a scientific Bible—a real, and ideal model—and the seed of all books.  

558. "Logical, grammatical, and mathematical investigations—in addition to varied and specific philosophical readings and reflections—must show me the way. (I will practice classifying and defining etc. using Werner’s system and the sciences)."

559. "Elements of characteristics—abstract characteristic."

LOGIC. A characteristic can be an objective—and a subjective characteristic—if an object or I myself do not possess a characteristic, then I bestow one on it—

A characteristic is a stimulus for the renewal of an operation. It is the stimulus to an activity in general.

Activity is only comprehensible through activity and with activity. ($a = a$).

A characteristic of several things is an indirect or direct relation of all these things to one activity.

Such a one, for example, is the characteristic common to a number of things.

(Categories—classes—their logical derivation—cf. Kant).  

(Something archetypal classical.) (Should activity be the universal classical?)

560. Classifications of activity through activity itself.

561. You will best learn the principle of classification through experiments which classify. Classify and define your experiment yet again and so on.

One must grasp Fichte using the logic that he himself presupposes.  

(Absolute article of faith.) ($a = a$, etc.)

Subject—predicate and copula.

562. Mere speculation (idle thought) concludes with rest—inactivity. One must continually revise a subject—and seek to advance during this revision—as well as by repeated revisions.

563. Mechanism is an effect of harmony.

564. NATURAL HISTORY. Just as all the sciences—more or less approach—a communal—philosophical science—and may be classified accordingly, so minerals too may also be ordered according to a philosophical mineral. The external description of this philosophical mineral would be the current preparatory part.

Double external classification of minerals.

Ideal—perfect external mineral—simple external mineral. Formal—real mineral. Double formal mineral. (So too with the sciences).
565. PHILOSOPHY. Idealism should not be opposed to realism, but to formalism.

566. MATHEMATICS. The theory of combination contains the principle of completeness—just as in analysis, or in art, we obtain the unknown elements from out of the given data.—(However, this also presupposes a correct and complete problem or equation etc.)

(Shouldn’t one arrive at one’s goal by means of regular errors?—If one has an incomplete problem, one varies it as often as possible, solves and proves these variations—to obtain the complete problem in the end).

[567.] A true method of progressing synthetically is the main thing—forward and backward.

\[ \text{Method of the divinatory genius.} \]

568. PHILOSOPHY. We always come up against the will in the end—the arbitrary determination—as though it were everywhere the actual and necessary beginning.

\[ \text{Proposition: Every arbitrary (artificial) determination must be capable of being a necessary—natural—determination, and \textit{vice versa}.} \]

569. ENCYCLOPEDISTICS. A science can only be perfected and graded, through the gradation of all of its elements.—Likewise, with the intelligence.

570. DITTO. Medicine is a composite science.

571. PHILOLOGY. The index—and the plan are to be worked out first—then the text—then the introduction and preface—then the title.—All the sciences amount to one book. Some belong to the index—some to the plan etc.\textsuperscript{248}

(Names and headings are different—a heading is a concentrated plan—the result and fundamental plan of the plan).

My undertaking is really a description of the Bible—or better, the theory of the Bible—art of the Bible and theory of Nature.

(Elevation of a book to a Bible)

The accomplished Bible is a complete and well-organized library—The schema of the Bible is at once the schema of the library.—The true schema—the true formula, also indicate its origin—its usage etc. (Complete note on the usage of every object—alongside the prescription and the description).

(The labeling of minerals)

Every object has a complete file.

\[ \text{Inventory—types of inventories.} \]
Pictures, tables are higher signs—and therefore belong to higher acoustics—Transitions from literary signs to pictures.

Spacial signs—of every science—inverse acoustics. Here the words are determined by signs.

Was is an author? An author must harbor the goal of becoming an author—Nature, in the ordinary sense, cannot be described as an author or an artist—as its own artist at the very most.

The author or artist has a foreign goal.

He fashions his author (artist) nature in accordance with this goal. The naturalizations of this nature are works of art—A work of art arises from an artistic nature.

572. Requirements for an author—for an artist.

573. A list of all the elements of a book.—What a book as such, can, may and must contain.

(A treatise etc. is not a complete book.)

Apart from the above-mentioned aspects—there is still the pagination—

(As a result of great haste, one or 2, or 3 elements are always overlooked.
General applicability of this observation)

Name of the author—place of printing, name of the publisher etc.—The number of folio sheets—dedication—bibliography—list of the authors consulted—formerly, the elogia of the author etc.

Division into verses—Counting the number of lines etc. (Origin of syllabic measures).

574. Metric signs—signs for punctuation—and accentuation—secondary signs in music. All the movements corresponding to these signs.

(It is strange that the Hebrews did not indicate their vowels).

Perhaps consonantal forms arose from the figures of those organs that produced them.

Measure—rhythm—several uniform and self-alternating movements—

575. The differently combined movements or operations of an author—reading—observing—everything is related to reflecting and writing.

576. <Appetite—animal instincts—The concept of craving—(l’appétit vient en mangeant).249>

Oil, a proven remedy against the plague. The acidity in the stomach originates from indirect weakness. Doesn’t chewing have a significant influence on the stomach?

578. <How many ways of killing are there? The different ways of killing, just like the different ways of causing illness, must shed a lot of light on the methods of enlivening, of living, and of restoring health.>

579. <Fülleborn’s Philological Encyclopaedia.>

580. LOGICAL PHILOLOGY. An object, and equally well a subject, may serve as a principle of classification. Conversely, one can also classify the principle of division according to the elements of the division—for the solution and test of the process of classification consists in both this reciprocal classifying and their complete agreement. The fundamental principle of division, and those things that are to be divided up, must reciprocally exhaust one another.

Is the Wernerian oryctognostic system a convoluted system of individual classifications—a systematic convolution???

The categories are principles of classification.

Classification of scientific objects. (Desire for knowledge—genius etc.)

Classification of scientific methods.
Classification of scientific operations.
Classification of scientific minds.

Many sciences are incomplete—they don’t possess all their parts—scientific monsters. Imperfect sciences—developed sciences—possible perfection of science. Simple—complex—lower and higher sciences. (History of the sciences—with particular people—in human history).

581. An academic lecture is an oral book; it must contain all the components of a book. A compendium is a comprehensive plan—or the outline of the whole, an abbreviation of the lecture. Rhetoric belongs to the science of psychological moods. Sophistry is rhetorical philosophy, or at least a part of it. Lectures are given instead of books. The academic teacher simultaneously instructs ipso facto in the art of reading and utilizing—by using repetition, extracts, scientific experiments with the lecture material, or by means of applications and examples,

(Example—model—collection of facts)
and by emphasizing what is important etc.
A review is the complement of a book. Many books do not require a review—only an announcement—they already contain the review—the notes are demonstrations of a different kind, or ostentations. They include experiments and other things belonging to the explanation of the text; for example, the literature. The text resounds—and the notes contain the corresponding figure.

582. Perfect books render lectures superfluous. A book is Nature that has been completed and set into strokes (like music).

Painting and drawing transpose everything into surfaces—and into surface phenomena. Music sets everything into movement. Poesy puts everything into words and linguistic signs.

583. <Art is complementary Nature.>

584. POLITICAL ECONOMY. Every community ought to have a treasury. A blackboard in every town—an advertising prospectus in the district (a notice board made of cardboard).

585. TELEOLOGY. Teleological view of an object—everything for which it may be used. The purpose is the substance. The more manifold the purposes—the more manifold the substance.

586. <Couldn’t I perhaps even hold lectures here?253>

587. <Principle for the classification of the forces of the soul etc.—Is it a purely objective—or a purely subjective—or a combined principle?>

588. <Subject index—Person index—the plan is also an index.> <Does one start with the index?>

589. PHILOLOGY. Secondary inscriptions in old books—<Their index.>

590. PHILOSOPHY. Freedom and immortality belong together, like space and time—Just as the world and eternity fill out space and time as it were—so omnipotence and omnipresence fill out each of the two spheres. God is the sphere of virtue. (Omniscience itself belongs to omnipotence).254

591. PSYCHOLOGY. The soul is a harmonized body. The Hebrews call vowels: the souls of the alphabet.

592. MATHEMATICS. Perspective is, so to speak, the theory of transposition—or the composition of the surfaces of bodies. (Theory of shadows and tints in painting.)
593. PHYSIOLOGY. The reasons really continue to pile up, to dissuade me from viewing the Brownian theory of excitation in the same favorable light as previously. If all matter is related to force, as object is to subject—then matter and force have the same origin and are fundamentally united, just as they subsequently become separated.

(Acoustics of excitation.)
(With magnetism—and electricity)
(Acoustic inferences for stereo-metric sound figures.)

The inclination to matter, like the inclination to forces, is onesided—the former realistic—the latter formalistic.

Brown’s system is a fleeting scientific stimulus. It bears a likeness to a true form—yet the foundations are defective.

Is life merely a complex excitation, or a higher compound? Is the excitation composed of the stimulation and sensation?

On the hard-nosed expressions—caloric matter, electrical matter. etc.

No matter without force and vice versa. Their transition from the one into the other. If one idealizes—gradates—the concept of matter—then one arrives at force—and vice versa—

The union of the theory of heat and galvanognosy perhaps furnishes the basis for a new system of perfected medicine.

Nothing is a stimulus alone—everything can be a stimulus—and a nonstimulus. Thus irritability is thoroughly relative with respect to matter. So too excitability. Both are appearances of a substance—the excitation—the higher [substance]—

Air is just as much an organ of the human being as the blood. Separating the body from the world, is like separating the soul from the body.

Man has certain zones in his body as it were.—His body is his most immediate surroundings—The second is his town, while the third is his province—and so it continues, up until the sun and its system. The most inward zone, so to speak, is the ego—and as the highest abstraction and contraction—it stands opposed to the highest reflection and expansion—the world.—Just as the point is opposed to atmospheric space. Force is the infinite vowel. Matter is the consonant.

Just as every body has a figure, as it were—

(the figure arises through harmonization.)
so according to the strength and size of the impediment—it also has a different tendency toward the impediment and the free unimpeded force. The latter code-
termines the drive. (Absolute heat. Specific heat).

<In a system of bodies the force of each body is in turn harmonized—yet in a dif-
ferent manner—there now arises the specific force—the tendency of the system is
called: the temperature. In an absolute system there is no specific variable force—
rather, a distinct equal temperature.

(Should every system be precisely conceived as an absolute system?)
The elements in the system can diversely move about, and hence an incessant in-
ternal variation arises in the organized temperature. In particular, the external,
unimpeded force likewise receives a tendency through the system—this manifests
as an opposition to the unimpeded force—and thus the specific tendency comes
into being. The system is a synthesis of bodies—Every body that approaches an-
other body necessitates a system—An equilibrium and division must result. Once
both are already within the system, then if the approaching body is stronger it
will attempt to deprive the weaker.>

There are different kinds of systems—perfect—imperfect—and raw. The raw
system arises from the mutual needs of a community—The imperfect system from
mutual one-sided needs—and hence is hostile from the ground up—the third sys-

tem is in need of community—it is in absolute need of a foundation—and this
results in the perfect satisfaction of its onesided needs.

594. DITTO. Want or deficiency also stimulates—like dilution—and diversity.
Abundance—solidification—unification etc. nauseate. Everything depends on the cir-
cumstances. Solid (complete) data must lie at the basis of every solution and answer.

Like the others, Röschlaub errs when he makes oxygen itself a diminishing
stimulus—a negative stimulus.—It might be this—however, it could just as well be
the opposite.257

Brown’s general principles remain true in a certain respect—as soon as they
are made much more general—and everything specialized is dispensed with.

His pharmaceutics, his semiotics, his specialized pathology—his specialized
therapy, are no longer suitable. For example, his theory of opium is merely em-
pirical—merely blind.

Stimulus and irritability—are substances—and therefore cannot be pre-
sented in concreto, rather, only in alternating series of accidents.

Just as the ego divides itself into object and subject—so excitation, or life it-
self, may be divided into two or more causes, which then constitute a single effect.
Causes—quantities—and the effect—unity—belong in the category of causality—The
unit of substantiality—and accidental quantity—in the category of substantiality. In
the category of community, both are joined through separation—and vice versa.
595. DITTO. One can strengthen oneself through a concrete weakness—and vice versa.

596. MEDICINE. Medicine must become completely different.

Theory of the art of life, and theory of the nature of life.

If life is really the highest substance—then we can only hope for an explanation of it—by means of a perfect handling of every single physical entity.

Perfected physics will be the universal theory of the art of life. Analysis of the problem of life—successive solution.

597. The ordering of my papers is dependent on my system of science. Classification of all my thoughts, and an index of these titles. Revision of the thoughts.

598. ENCYCLOPEDISTICS. Every science has a twofold history—the history of the object—and the history of the object, as concept. History of the thing—history of the science. (All history is threefold—remote antiquity, present time and future.)

599. PHILOLOGY. The introduction is the encyclopedistics of the book—perhaps the philosophical text to the plan.

[600.] All sciences which take their start from facts etc., belong to the mixed sciences—the individual sciences. Every fact is synthetic—substantial.

601. PHILOSOPHY. It is dogmatic if I say—there is no God, there is no non-ego—there is no thing-in-itself.—Critically I can only say—currently for me there exists no such thing, no such being—apart from a fictitious one. All illusion is as essential to truth, as the body is to the soul—Error is the necessary instrument of truth—I create truth with error—Complete usage of error—complete possession of truth.

All synthesis—all progression—or transition, begins with illusion—I behold outside of me, that which is within me—I believe that what I’ve just done, has really taken place, and so on. Error of time and space.

Faith is the operation of deceiving—the basis of illusion—All knowledge at a distance is faith—The concept outside of me is a thing. All knowledge ends and begins in faith. The forward and backward extension of knowledge is an enlargement—an extension of the province of faith. The ego believes it sees a foreign being—through the latter’s approximation there arises another intermediate being—the product—which belongs to the ego, yet also doesn’t seem to belong to the ego—The intermediate results of this process are the most important—while that which has come about by chance—or is fashioned by chance—is the inverse of what is intended.
602. **LOGIC.** Objects classify concepts and vice versa. Both classifications again reciprocally classify one another, and so on.

603. **PHILOSOPHY.** If a person suddenly and genuinely believed—that they were moral, then they would be moral.

Supposition of the ideal—of that which is sought—is the method to find it.

Fichte’s demand of simultaneous thinking, acting and observing is the ideal of philosophizing—I begin to realize this ideal—by attempting to carry it out.\(^{260}\)

The majority of people do not want to swim, until they are already able to.

Both empirical and speculative seeking are infinite. To simultaneously seek the experimental path in both of them—is alone true seeking.

By believing that he can philosophize, and by acting in accordance with this belief, Fichte begins to philosophize.

Synthesis will be realized at that time, when I attempt to successively realize its concept—when I start to synthesize.\(^{261}\)

The result of this process is something inverted to the purpose—It is only when I know this, that I can proceed with any certainty—I then simultaneously have and don’t have the purpose, if I set out to realize both the purpose and its opposite, and so on.

Antinomy of the intention, or of the plan—and the antinomy of the result—or of the process.

Antinomy of the concept—and of the object

Antinomy of the proof—solution. etc.

As a attempts to determine b—it determines itself—and by determining itself, it determines b.

*Indirect* construction of the intention.

By determining myself, I determine the world—and thus indirectly determine myself, and vice versa.

The reflection (abstraction) is just as deceptive as the observation (reflection)—idealism and realism.

Every result of hard work is of some value—it may be put to use. (Fichte’s *objective* and *infinite* activity—and the intermediate activity).

By believing that my little Sophie is around me and can appear to me, and by acting in accordance with this belief, then she is indeed around me—and finally appears certain to me—precisely there, where I least expect—Within me—as my soul perhaps etc.\(^{262}\)

(Theory of chance and of necessity.)

and just for that reason truly *outside of me*—for the truly external can only work through me, within me, on me—and in enchanted circumstances.

On the illusion of the senses.
604. PHILOSOPHY. 1. Assumption: There is a philosophical system. 2. Description of this ideal—of this phantasm—3. Use of this description. So too with the mineralogical system.

605. PHILOSOPHY. Everything real is a meter of what is real—Hence, we cannot say that a person is really moral—until he acts morally. What is real is sthenic in nature.

So too with possibility and necessity. Yet how does it stand with delusion? Madness etc.? Here there is only an apparent belief, not a real belief. (Impossibility, apparentness and chance are therefore related, like possibility, reality and necessity. The chance apparent belief in the impossible, is delusion.263

[606.] On barometer phenomena.

607. <If a mineral has a fundamental form, then it also has a fundamental color—hardness etc. varieties.
Specific, as well as comparative.
Specific weight. Precise—more general specifications.
Specific hardness.
Specific color.
Specific coldness.
Specific density etc.>

608. <Topics of the ancients—The Sophist’s art of immediately being able to speak on any subject.
Classification of a speech.>

609. <Werner’s descriptions are too individual—too much directed on the individual stage lying before him. The general descriptions of a mineral arise from several correct individual descriptions.>

610. PHILOLOGY. Recapitulation also clearly belongs to the elements of a book.

611. <Mineralogical operations—striking etc. breaking etc.>

612. ENCYCLOPEDISTICS. Shouldn’t the art of healing, along with the other mixed sciences, above all belong to the theory of intelligence?

Isn’t the theory of intelligence, indirect technology?
(Wisdom is moral intelligence) (Intelligent and learned)
In the end, the entire theory of intelligence amounts to the rules of medicine, e.g. the method of inciting a person or refraining him from something is thoroughly medical.

General fundamental principle for the art of human movement, and for the art of calming—

Every person wants everything, and also wants nothing.

A similar fundamental principle of science and religion is:

Every person knows everything, and is also ignorant of everything—or believes everything.

Every individual will is a function of every other individual will, and so too with knowing—and with not wanting, and with ignorance.

Proceeding in accordance with these fundamental principles.

Just as all knowledge is connected, so all ignorance is also connected—Whoever is able to create a science—must also be able to create a nonscience—and whoever knows how to make something comprehensible, must also know how to make it incomprehensible—The teacher must be capable of bringing forth both knowledge and ignorance.

If the character of a given problem lies in its insolubility, then we solve the problem by presenting this insolubility.

We have sufficient knowledge of $a$, once we realize that its predicate is $a$.

613. THEORY OF INTELLIGENCE. Is everything that we directly make, made of itself?—and what we indirectly make, made by us?

Hence, our indirect technology would then be apparently direct—and our direct technology apparently indirect?!

614. PSYCHOLOGY. Awfulness can also be a symptom of something pleasant—for example, awe.

Logical despair.

615. Direct stimulus—indirect stimulus. The weakest stimulus mostly attracts the strongest—thus engendering the vehement repulsion for the weak. Yet it is precisely with the weak that the most force is dissipated—and hence the weak indirectly weakens the strong (theory of conduction).

It is the converse with the strong. The strong indirectly strengthens the strong.

Every effect is inverted etc.
Every cause gives rise to causes—the *causa prima* is but the first element in the causal chain—however, this chain is infinite both forward and backward. There is a *causa prima* only under presuppositions and arbitrary assumptions or data—never absolutely.

[616.] **ENCYCLOPEDISTICS.** My conception of science will be a kind of scientific grammar—or logic—or *basso continuo*—or theory of composition—with examples. (Syntaxis.)

(Natural history of the sciences)

*617. COSMOLOGY.* The inner world is more mine, as it were, than the outer. It is so inward, so secret—one would like to live exclusively in it—it is so like a fatherland. It is a shame that it is so dreamlike, so uncertain. Must then precisely the best, the truest look only like appearance—and the apparent look so true? / What is outside me, is precisely within me, is mine—and vice versa.

*618.* <If we read correctly, then depending on the words, a real and visible world unfolds within us.>

*619.* <On the poetic world and the poet–fantasy–artist–world etc.>

*620.* <I think I am best able to express my state of soul in fairy tales.>

(POETICS. *Everything is a fairy tale.*

*621.* <Romantic poetic view of the sciences.>

*622.* <Brief remarks on Röschlaub’s pathogeny in Hufeland’s *Journal*. 1. Remarks on the fundamental principles. 2. Remarks on the scattered individual applications. 3. Remarks on the application of the Brownian system in general. 4. On the theory of potencies. 5. On curative methods. 6. What must still occur in the field of medicine!>

MEDICINE. Shouldn’t every illness, every life be simultaneously—or successively sthenic and asthenic—and the general Brownian principles, the fundamental principles for every illness? We still lack the fundamental principles for the stimuli, which are likewise related to the individual stimuli—and have a thorough relation. Bloodletting can also directly strengthen—more proofs of this type. Concerning humeral pathologists on the whole.

The chemist and symptomatist and their necessary fusion.

Perfect chemistry and perfect symptomatics mutually complement each other. (Orytcognosts and chemists as well.)
General principles of humeral pathology, like the general principles of the other pathology.

Humeral pathologists are nothing but dogmatists—objective philosophical physicians—realists. The others are idealists, subjective philosophical physicians.

(Broadened concept of the humors, broadened concept of nerves.)

Here object and subject always come into being simultaneously. There should already be a fusion in Brown—with this idea also dimly hovering before his best followers.—However, in their expressions and applications they continually fall prey to the above-mentioned errors—making the general fundamental principles specific—and therefore limited once again.—Their general procedure with letters isn’t valid for every individual, rather, they treat \(a\) and \(b\) as specific classes, and thereby classify their stock of illnesses, remedies and individuals accordingly.—Thus, they fail to proceed truly relatively—with general formulae for the relations.

Philosophy as a whole is merely a system of general scientific procedure, valid for every individual. The terms of philosophy are letters—which can and should substitute the true individual quantities.

Philosophy disengages everything—relativizes the universe—And like the Copernican system, eliminates the fixed points—creating a revolving system out of one at rest.

Philosophy teaches the relativity of all reasons and all features—the infinite diversity and unity in the constructions of one and the same thing etc.

623. PHILOSOPHY. Everything may be made and achieved in a highly varied, and yet regulated manner.

The history of philosophy is the general philosophical history of all the sciences—the schema of all the specialized histories of literature—Just as every specialized history of literature is a specialized philosophical example, which may be reduced to a general form.

Every science is itself a specific philosophy.

Philosophy is the reason of the scientific being, which likewise consists of a body and soul.

624. DITTO. The Doctrine of Science, or pure philosophy, is the schema for the relation between the sciences as such.

It originates from a flash of insight, instead of from truly tangible, individual things—general things, which may act as substitutes for any particular thing (cf. the concept of money) or words of this kind. And since they are simple, isolated, irreducible signs and substances, it attempts to carry out the usual operations on them.—Consequently, they now appear in their pure sequence and connection—and become general objects and subjects—for proceeding and
comprehending. The formulae for the construction or relationship become—
universally valid principles.

(The dispute between idealism and dogmatism is similar to the rise
and fall of gold and silver.)

/With the accumulation of the one, the other starts becoming scarcer and more
in demand—gradually the equilibrium returns—then the other starts accumulating,
setting the reverse process into motion, and so on.

This phenomenon arises by treating these objects as commodities.
That person gains in wealth and renown, who best discerns the laws of
these fluctuations, and knows how to derive the greatest advantage from the igno-

The secret to becoming wiser and more skilled is contained in this comparison.

PSYCHOLOGY. (Utilization of the most soulful hours for gathering insights into
the physical world. Utilization of the healthiest hours for gathering insights into
the soul world. Or one utilizes the soulful hours for the development and ani-
mation of the body—and the healthy hours for the development and corporeal-
ity of the soul. The soulful hours thereby gradually become more fruitful and frequent; and conversely, the healthy, bodily filled hours also become more fruit-
ful and frequent. (With bodily movements and labors one observes the soul, and
with internal soul movements and activities, one observes the body).

Impact of this observation on dietetics.
The true reciprocal observer simultaneously or successively operates,
contemplates and compares using all of his senses and abilities toward a
single goal.

625. <What is the measure of the constitution? What does it consist of?>

626. PHILOSOPHICAL PHYSICS. The concept of an element necessarily embraces within it the characteristic of imperfection. An element in general is an imperfect entity.—This definition seems to me more preferable than Baader's definition.267

627. <A young scholar must begin with a specialized critique. He first learns to
develop his own ideas by using foreign threads and fabrics, to then weave and
spin them out into a complete and regular cloth.>

628. <See my observations in the notebook on the secondary features etc. of
the orycognostic system.268>
629. PHILOLOGY. The amplified object of the title, or the amplified title, is the book. The text of the book begins with the explication of the title, and so on.

630. PHYSIOLOGY. Initially, we determine a visible phenomenon via a movement in the volume of the eye muscle.—The intensity of this movement determines the brightness of the object and the strength of its light.—The color is determined by refraction, by a division in the movement and a visual judgment;—the figure and size, by a rotation and external movement of the entire eye muscle—and the distance, by concave and convex movements of the eye muscle. Via his eye, the observer makes an explicit distinction between these single instances of motion and their results, which follow one another as rapidly as possible. If this occurs with all the senses, as it does here with the eye, and the corresponding connection and classification of these manifold instances are taken into account, then the one characteristic explains the other—the degree of the other, its type and quantity, and the perfect description, or observation, or natural history is then complete.

Thus the modification in brightness, for example, is explained by the distance—and inversely, the color is perhaps partly explained by the form, and its relation to a neighboring object, and so on. Hence the sensation of a surface is explained by its permeability, and the luster etc. is explained by its density.

631. PHILOSOPHY. The Doctrine of Science, for instance, is a perfect description or observation, or natural history—of the object of the Doctrine of Science.

632. PHILOSOPHICAL PHYSIOLOGY. Every sense begins with a concept—proceeds to a judgment, and ends with an inference.

633. COSMOLOGY. Everything is a reciprocal symptom of itself. Tones and marks are especially convenient for signifying the universe, since they belong among those simple external phenomena that are the most capable of being diversely fashioned, varied and composed. The universe is the absolute subject, or the totality of all predicates. Both its immeasurable and measurable structure are based on this fact, for only in this manner does the totality of all predicates become a possibility. We would indeed be shocked if we were to gaze into the depths of the spirit. Profundity and the will etc. know no bounds. In this regard, they are similar to heaven. Exhausted, the imagination remains at a standstill—yet this only denotes its momentary constitution. The possibility of mental illnesses—of feeblemindedness now arises—in short: the theory of our spiritual life and spiritual constitution.—And the moral law now appears here as the only truly great law of raising the universe to a higher degree—as the fundamental law of harmonious development. With every authentic step, the human being continues to progress more easily—and space expands, once the velocity is increased. The
backward-directed gaze alone brings us forward, while the forward-looking gaze leads us backward.

**PHILOSOPHICAL SCIENCE OF HISTORY.** (Whether the human race progresses etc., is a strange, unanswerable and philosophical question. We could also ask:—Does the human race change? This question is higher—Only from change can we draw a conclusion regarding improvement or degeneration).²⁷⁰

<With the appropriate cultivation, the spirit and body progress in infinitum—Teleology of diseases as such—Theory of diseases on the whole in the most general sense. Dietetic occupation of the spirit with both what is definite and indefinite.>

**COSMOLOGY.** It is immaterial whether I posit the universe within myself, or myself in the universe. Spinoza posited everything outside—Fichte everything within.²⁷¹ So too with freedom. If freedom is within the whole, then freedom is also in me. If I call freedom necessity, and necessity is in the whole, then necessity is in me, and vice versa.

So many questions of this kind certainly belong to the misunderstandings of philosophy. Only when I first become aware of what a thing actually is, can I subsequently use it to good purpose.

Whoever seeks distinct and real numbers in \( a, b, x \) and \( n \) will at once be mistaken and not mistaken—Not mistaken, in that he therefore confirms his belief in the reality of ideals—mistaken, in that he denies the reality of non-ideals—and mistaken on the whole—therefore ever and again canceling these elements—and thus if we separate an error into its elements, it cancels itself into infinity, just as a truth affirms—and strengthens itself into infinity.

(Only the system of the universe can be thoroughly and completely explained right into its tiny infinitesimal parts. Explanation only occurs in a system—a complete explanation only in a complete system).

**LOGICAL PATHOLOGY.** The truthful presentation of error is an indirect presentation of truth. Only the truthful presentation of truth is true. The truthful presentation of error is itself partly erroneous. The opposite erroneous presentation of error yields truth.

\[
\begin{align*}
- \times - &= + \\
+ \times + &= + \\
+ \times - &= - \\
- \times + &= -
\end{align*}
\]

Also fundamental philosophical laws. Origin of minus—origin of plus.

634. <Freedom and independence of faith.> / **PHILOSOPHY.** The complete concurrence of idealism and realism—with the most complete independence, furnishes the complete proof of the correct methodology for everything. Transformation of the one into the other.
PHYSIOLOGY. The soul is connected with the spirit, as the body is to the world. Both orbits proceed from man and end in God. Both circumnavigators have need of one another at the corresponding points of their orbit. Despite their distance, both must reflect on their means of remaining together, and undertake their journeys simultaneously and in common.

The explanation of internal and external phenomena from out of sensations—Motions and material changes of sense—and their relations.

The sensation is simultaneously an indirect (motion) and a direct (material change) source of knowledge. (Sensation = excitation.) (Physiological manner of explaining the conceptions—Space—Time—Infinite.)

Fichte’s Doctrine of Science is the theory of excitation.

THEORY OF NATURE. Merely experimenting with a and b and 0 etc. gives us the most general formulae. The general laws of Nature have arisen from experimenting with Nothing.

Connection of creation ex nihilo et ex aliquo.272

The general is best expressed by nothing. 0—Atoms are the written symbols of Nature as it were—and correspond to the oscillations of the ether—of the heavenly firmament. 273 Both systems mutually explain each other—The world has originated from a general atom and a single general oscillation—Large and small atoms—Large and small vibrations etc.

Sculptors or atomists require a thrust (mobile force.)—musicians a modifying body—an obstacle. Fichte belongs among the musicians.274 (Concavists—convexists—impression—expression.) Both require an obstacle—a contact. The one to form—the other to move.

(Why do we need a beginning at all? This unphilosophical—or semiphilosophical goal is the source of all error).275

Theory of contact—of transition—the mystery of transubstantiation.

PHILOSOPHY AND PATHOLOGICAL LOGIC. Note that all treatment of error leads to error [to truth]. (Idealization of realism—and realization of idealism leads to truth. One works for the other—and hence indirectly for itself. In order to work directly for idealism, the idealist must seek to prove realism—and vice versa.—The proof of realism is idealism—and vice versa. If he wishes to prove idealism directly, he arrives at 0.—i.e. he forever turns round in a circle—or better, he remains in the same spot—All proof proceeds toward its opposite.

Everything is capable of demonstration = everything is antinomical.

There exists a sphere in which every proof is a circle—or an error—where nothing may be demonstrated—that is the sphere of the developed Golden Age. This and the polar sphere also harmonize. I realize the Golden Age—by developing the polar sphere. I am unconsciously in [the Golden Age], insofar
as I am unconsciously in the polar sphere—and consciously, insofar as I am consciously in both.

Thus I am also simultaneously Nature and spirit only unconsciously—and consciously only simultaneously—and simultaneously both and war and peace only unconsciously, and consciously only simultaneously.

635. <Critique of language—preparatory work for the teacher of science.>

636. <Concept and intuition relate to one another, like object and subject—atom and motion.>

637. **METAPHYSICS.** Every thing is a general *formula* of something else—a function of another thing. A product emerges by treating it in accordance with this formula—and to which we can ascribe this or that, just as according to the formula, 12 is a 3 treated (*multiplied*) by 4 and vice versa—having a reciprocal connection with both numbers.

638. **PATHOLOGICAL PHILOSOPHY.** An absolute drive for perfection and completeness is morbid, as soon as it shows itself to be destructive and adverse to what is imperfect, and incomplete.

If we want to attain and accomplish something definite, then we must also set up provisional and definite limits. Yet whoever does not wish to do this is perfect, just like he who doesn’t want to swim, before he is able to.

He is a Magical Idealist, just as there are Magical Realists. The former seeks a wondrous movement—a wondrous subject—the latter a wondrous object—a wondrous figure. Both are *logical afflictions*—types of delusions—within which, nonetheless, the ideal manifests or reflects itself in a twofold manner—holy—isolated beings—who wonderfully refract the higher light—Genuine prophets. Thus dreams too are prophetic—caricatures of a wonderful future.

*(Application to illnesses)*

639. **PHILOSOPHY.** True Fichtism, without an *obstacle*—without the non-ego in his sense.

Development of the *formula* for the ego.

640. **ITEM.** There is no philosophy in concreto. Philosophy, like the philosopher’s stone—the squaring of the circle etc.—is simply a necessary task of the scientist—the *ideal of science* in general.
Here Fichte's *Doctrine of Science*—is nothing more than a description of this ideal. Mathematics and physics are the only concrete sciences.

Philosophy is the intelligence itself—Perfect philosophy is perfect intelligence.

641. **ITEM.** Experiences, observations—experiments, historical or scholarly knowledge do not directly belong to idealism—to invention *a priori*—rather, indirectly—They strengthen, like negative masses and tendencies—Conversely, ideas are not a direct aid to experimenting etc. however, as indirect auxiliary aids, they're indispensable. This is a new view of the *a posteriori* and *a priori*.

[642.] Higher physics, or higher mathematics, or a mixture of the two, have up to now always been considered a part of philosophy. Through philosophy one constantly sought to make something workmanlike—one sought in philosophy an all-purpose organ.

Magical Idealism.276

On the application of mathematics to physics, and vice-versa—

643. **MATHEMATICS AND GRAMMAR.** On logarithms—the true language is a system of logarithms. Shouldn't tones advance logarithmically to a certain extent? The harmonic series is the logarithmic series of a corresponding arithmetic series.

644. Mathematicity of the oryctognostic classification.

Application of one characteristic to another, e.g. surface, color and structure etc. of the whole, of the fraction—to the isolated parts. Isolated parts, fraction, whole and color and structure of the surface. Surface of the surface etc. surface color—color of the structure, e.g. rainbow etc. refracted color—isolated color.

645. The difference in the Leibnizian and Newtonian manner of conceiving the infinitesimal calculus rests on the same foundation as the difference between the atomistic theory and the vibration or etheric theory.277 The fluxion and the differential are opposite conceptions of the mathematical element—together they constitute the mathematical substance. They are based on the proposition \( x \times y = + \). This plus is the differential or the fluxion of the function of \( x \) and \( y \). The proportional division of this plus is the main difficulty for this calculus.

Leibniz also terms the infinitesimal calculus: *analysis indivisibilium*.278 (Constant quantities—constant transitive quantities.)

Infinitesimal calculus really means calculation, division or measurement of the nondivisible—noncomparable—immeasurable. *Analysis indivisibilium* = analysis of an individuum—individual calculus—genuinely physical calculus.
646. Newton adhered more to the synthetic method of the ancients—what is its essence?

647. A good physical experiment may serve as the model for an internal experiment, and is itself a good inner subjective experiment. (Cf. Ritter’s experiments).279

648. Algebra and combinatorial analysis are thoroughly critical. One finds the missing and unknown elements through syllogistics—Combinatorial operations of the given elements. (Cf. Kant’s procedure—and my procedure with the oryctognostic system).280

It is strange, that for the most part, we have only counted analysis among higher geometry or mechanics. Along with the essence of combinatorial analysis, it is also actually transcendental geometry and mechanics. They are concerned with the tabular forms (figures) and motions of numbers or magnitudes. (Cf. Leibniz’s preface in Hindenburg).281

The affinity of geometry and mechanics with the loftiest problems of the human spirit, shines forth from the atomistic and dynamic sectarian strife.

The painting of words and signs affords countless possibilities. One might envisage a perspective and manifold tabular projection of ideas, harboring the promise of infinite gain.

Here we can conjecture a visible architectonics—and an experimental physics of the spirit—an art of invention for the most important instruments for words and symbols.

(Instruments are real formulae as it were)
(Their science is an algebra of physics and technology.)

Art of the meaning of signs/surfaces/forms/(figures). (Our current so-called algebra is already a transition to specialized arithmetic—since numbers are present.)
Acoustic perspective forms or figures.

Manifold figures of the applied oryctognostic schema—the fundamental form of this mineralogical schema. It allows us to find the gaps. (Metrics is already a theory of symbolic figures.) (Cf. the theory of the series of crystallization.) Fundamental principle of crystals, or the affinity of forms.282

[649.] Overturning the fundamental laws of mechanics—and the theory of excitation.283

No motion without solicitation etc.

My propositions:

All motion and excitation only arise through motion and excitation.
Stimulus and mobility are merely relations of motions.
Everything that appears, e.g. motion and excitation, was already previously there.

Every so-called stimulus greatly disturbs the motion and excitation—polarizes them—and as disturbed motion and excitation, they now become visible.

However disorderly and confused these propositions may be, they nonetheless suffice to demonstrate the substantiality—and the original nature of the motion and excitation, and the absurdity of all existing propositions, which only possess a relative validity. (Cf. Ritter’s galvanic experiments).^284

650. Kant’s question: “Are a priori synthetic judgments possible?” may be specifically expressed in the most varied manner.^265

e.g. = Is philosophy an art (dogmatics) (science)?
   = Is there an art of invention devoid of data, an absolute art of invention?
   = Can diseases etc. be created at will?
   = Can we conceive verse according to rules, and an insanity according to fundamental principles?
   = Is perpetual motion etc. possible?
   = Is genius possible—can genius be defined?
   = Can the circle be squared?
   = Is magic possible?^286
   = Can God, freedom and immortality be demonstrated?
   = Does a calculation of the infinite exist?

and so on.

651. <Strictly necessary concept> of a mineral. (Subjective (external) and objective (internal) genetic concept.) >

652. Identity or continuity of chemistry and mechanics. Proof (of the soul and of the body).

653. External appearances are related to internal appearances, as perspective changes are to the fundamental shape—and so too the external and internal appearances among themselves.

(Translation of the movement into the shape and vice versa.)

The relationship of external signs among one another—They alternately relate with the internal changes (cf. galvanism), and again so among each other.

(Schema of the inner changes.)
A significant feature in many fairy tales, is that if the impossible becomes possible—then immediately something else impossible also unexpectedly becomes possible—that if man overcomes himself, he simultaneously overcomes Nature—and a wonder occurs, granting him the opposite pleasure in the very moment the opposite displeasure becomes pleasurable. The conditions for magic, e.g., the transformation of the bear into a prince the moment the bear becomes loved etc. Likewise in the fairy tale of the two genies. Perhaps a similar transformation would take place if man began to cherish the affliction in the world—In the instant man became fond of the illness or pain, the most enticing desire would repose in his arms—imbuing him with the highest positive pleasure. Mightn’t illness be the means to a higher synthesis?—The more terrible the pain, the higher the hidden indwelling pleasure. (Harmony). Perhaps every illness is the necessary beginning of an inner union of 2 beings—the necessary beginning of love. Enthusiasm for illnesses and pain. Death—an intimate union of loving beings.

Poetics of Affliction

Doesn’t the best always begin with illness? Semi-illness is affliction—whole illness is pleasure—and indeed higher.

On the attractive power of affliction

Or can one eradicate the affliction in the world, in the same manner as evil? Should poesy, say, eradicate displeasure—just as morality eradicates evil?

Transition of the kindhearted to virtue—is it a passage through evil? No, rather through philosophy.

There is no absolute evil, and no absolute affliction—It is possible that man gradually makes himself absolutely evil—and therefore also gradually creates an absolute affliction—however, both are artificial products—which man should thoroughly annihilate in accordance with the laws of morality and poesy—neither believing—or accepting.

Affliction and evil only arise and persist through opinion (which is a creative knowledge having its origin in faith).

Here subject and object should (they aren’t) become one—they should become united—then the apparent objective evil, the affliction, and the apparent subjective affliction, the evil etc., would also unite, thereby destroying both ipso facto for the virtuous poet, since each one must of necessity annihilate the other.

At a certain higher stage of consciousness affliction etc. already ceases to exist—and this consciousness shall become the permanent one.

Since it is the basis for every logical affliction of untruth, the philosopher should therefore gradually annihilate the standpoint of common consciousness—and this does indeed occur when he strives to make the higher standpoint the ruling one, and at length the only standpoint.
The good is realized—introduced and diffused, through the annihilation of evil etc.

All affliction and evil is isolated and isolating—it is the *principle of separation*—the separation is both annulled and not annulled by means of combination—yet as *apparent* separation and combination, evil and affliction etc. will in fact become annulled through a genuine separation and combination, which only exist in a *reciprocal relation*.

654. I destroy evil and affliction etc., through *philosophism*—*elevation*—by directing evil and affliction back on themselves; it is precisely the opposite case with goodness and pleasure etc.

(Evil treatment of evil—Criminal justice.)

(Application of the fundamental principles, minus with minus etc.)

655. Only organic philosophism, or the philosophical organism, is the subject of medical algebra or analysis.

(Brown has attempted to present his fundamental principles)

656. The indirect *consequence*—coming to light of itself—of the perfected philosophy—or of the *dominant philosophism*—i.e., its *indirect purpose*—is the supreme good, to which the supreme beauty etc. also belongs. In the perfected body or organ, the lofty shape and motion and the beautiful soul of humanity, would appear of themselves.290

Indirect construction and conjuration of the supreme good.

657. Everything can become an experiment—everything can become an *organ*. Genuine experience has its origin in genuine experiments. (*Attempts* are experiments.) Fichte expounds the mystery of experimentation—instructing in the transforming of facts and Acts, or actual things and actions—into experiments and concepts. Things into opposite actions, into concepts—actions into opposite things—as well as into concepts. The concepts are related—so too the actions and things—and all 4 are mutually related.

Fichte teaches us to construct these 4 things, and equally therefore their *connection*—and difference.291

Data—moments of observation.
Ordering of the data—and *schema*.
Revision of the observation according to the indication of the schema.
Rectification of the individual schema.
Reduction of the schema to a general schema.
Result of the observation.
(Test of the general schema.)
Inferences from the results.
Connecting the experiments of this experiment with other experiments—according to the standard of the final schema, and so on ad infinitum.

The foregoing work becomes criticized and elevated (and diversified)—through all subsequent work.

658. Every instrument has 3 parts—the working part—the controlling part—and the transitional or connecting part.
(The support and framework.)

659. The purpose is twofold—direct and indirect. The former determines the closer rules, the latter the more distant rules—(closer and more distant components.)

660. Space and time—sensible intuitions a priori—what does that mean?

Geometry (Schema for figures)  Mechanics (Schema for motion)

661. The botanical and zoological theory of classification—or the Doctrine of Science—is considerably more complicated than the mineralogical theory. The greater individuality among plants and animals allows a fairly complete classification according to a primary organ.—However, this means that the classification continues to remain incomplete—even as proportionally incomplete and limited as the mineralogical classification is according to a single characteristic or principle.—The increase in individuality likewise increases the columns of classification—and the necessary micrology therefore flourishes as well—while the relativity of their features evolves with the greater perfectibility and perfection of the plants and animals.—Hence the more perfect the animal—the less it has a primary organ—on the other hand, the more imperfect, the less it possesses a sufficiently individual primary organ.—According to its concept, however, a member is an individual etc., and inferior to the whole—the highest ideal system forms an exception, for the direct whole ceases due to the identical perfection of the members, with the indirect whole now coming to the fore.

Both mineralogists and organologists appear to have paid scant attention to the progress of the classes among themselves—to the raising of the series of columns to a higher degree.

Every class again demands its own classification as it were—its own schema. The higher the animal or plant—the more relative its classification; while the more complicated—the more general—require greater experience—greater data.
Mineralogists seem to overlook this raising of the classes and its impact on the classification. For instance, the higher degree of crystals.

It seems that here we have once again stumbled on the conflict between monarchy and aristocracy—and democracy. The political problem might well be one of the major problems, if not perhaps the principal, with its true solution drawing innumerable inferior solutions in its wake, having the most profound influence on all the sciences.

The seed of solution lies in the mixed form of government—If we adopt the correct point of view, then we cannot fail to find the solution—The true determination of the limit—the limit between the two extremes, can only be ascertained insofar as nothing is placed in between them, but rather, when both are viewed as One. (Cf. Fichte’s *Doctrine of Science*.293

*Ideal of cosmopolitics.* (Impact of this solution on mathematical problems). (Minimum of empirical additions for experiments./ Quadrature of the circle/.)

662. As far as I’m aware, Werner doesn’t have any special general schemata for describing the species, genera and classes—rather, they are still mixed in his description.294

For example, the general description of the siliceous species etc.

Determination of the supreme species—and its transition to the lower species.

(Luster and tone are the most obscure features of small minerals. The shape is an additional factor with large minerals. Important features at night. Even solidity and hardness could be initial features; for example, when I see or hear someone hammering at a distance—sound of a hammer.)

663. The true fundamental principle is a will that has been seized, retained and shaped by the intellect.

(Action = temperature—of the fantasy—when retained etc.)

[664.] What we ourselves, circumstances and fortune etc. have wrought, may only be filtered off into a single product with extreme difficulty, and perhaps not even at all. (Cf. integral calculus.)

665. Differential calculus is the critique—Integral calculus—the solution.—The former instructs in ordering the data into equations—the latter in solving the equations. The former is algebra—the latter is analysis—for algebra and analysis are also similarly related to one another.

666. Critical history—System of classification, or collection of characteristics—Description of the history of mankind—e.g. the historical critical description of a
nation—the latter is a consequence, or the philosophical special history etc. is created from the latter.

667. Kant’s formula for the moral law—appropriate remarks on this.—Treatise on the maxims of every deed as a law of nature.²⁹⁵

668. Jacobi’s prejudices.²⁹⁶ (Constant galvanic action—temperature.)

(Temperature of life—temperature, as a principle—in the theory of heat as well.
What is a constitution—a temperament? original, specialized temperature of life—measure and relation of the temperature of life) Constitution, the measure and relation of the temperament. (Wavering form of judgment)–So too with reason—fantasy etc.)

[669.] The antiphlogistic art of therapeutics, according to Brown’s fundamental principles, remains extremely problematical.

670. According to Werner, an encyclopaedia is a correct ordering and enumeration of the knowledge necessary for the attainment of a goal—(a philosophy of study—) It consists of 2 parts—one part furnishes a systematic description of the knowledge and skills to be attained—as well as their sources and results—while the other comprises the rules of subjective, appropriate study and exercise—with respect to the time—order and result of the occupations—larger or smaller goal—character of the mind—secondary and auxiliary studies and exercises. The latter is called the methodology.²⁹⁷


672. Examination of attention—diversion—divisions—constancy—impressionable force, energy—duration—range and density—malleability in general—synthetic attention—harmonious attention.²⁹⁸

673. Whatever we cannot directly decompose, we must indirectly or ideally decompose—i.e. attempt to give voice to—we then decompose the appearance—the expression—thus finding the constituents and their relation. (Shouldn’t this observation also hold for the infinitesimal calculus?) For example, doesn’t animal matter yield its intimate constituents by means of galvanism etc?

[674.] The weaker a person is, while otherwise in equilibrium, the more he requires (equilibrium—health) a clearance of his semen. Only an extremely sturdy person is able to tolerate the reabsorption of all of his semen without any harm or disturbance. Likewise with the gradual thinning of the blood—with so-called sanguines.

Are the humors thoroughly prepared by the vessels?—No.—Are they then perhaps only distributed by them, or indirectly prepared—or all three together?


677. Philosophical natural history is what is entirely and naturally connected in every single one of its parts—and hence thereby entirely explains itself—(without the intervention of the concept of causality) (according to the concept of substantiality).

A Republic is a philosophical State. Republicanism is a political philosophism.

678. The more active the organs are, the more oxygen they draw from the fluids—and hence the more oxygen-rich the fluids—The more inactive—the less oxygen they require—and hence the less oxygen possessed by the fluids.

679. Inversion of the three fundamental logical principles—this results in 3 logical antinomies and 3 fundamental problems. So too with mechanics etc.

680. <The qualitative mind separates the different denominators.>

The categories never occur singly, but always in combination. The mathematician must be capable of distinguishing the different types or qualitative denominators—in order to calculate correctly. The qualitative thinker classifies—the quantitative thinker treats these classifications singly or several at a time etc. The categories are unes et indivisibles. The former structures—the latter determines the share of each element in the common mass and their collective relations.

681. Strictly speaking, the mathematician is concerned with numbers in their general sense. Classification of numbers. Direct—indirect—whole (regular) and incomplete (irregular)—true, apparent—indeterminate—determinate—antithetical numbers etc.

682. Every genuine system must be formed in a manner akin to the number system—likewise the qualitative system—or the system of denominators.

Is the qualitative system say—infinitely extended by the number system—and conversely, is the number system restricted by the qualitative system? Or both indirectly?

683. In all 4 classes—the first category is the ideal goal to be attained by the central category—by means of the lowest category. The lowest category is the ideal outline—the mere concept of the ideal—the beginning of the ideal.

684. Every science will be poesy—after it has become philosophy.
685. On dress—as a symbol.

The child's scarf is the tightly wrapped and folded sail that the youth unfurls—whereupon it becomes a fluttering coat—it may be bound up once again, as in the allegory of Fortuna. The child wears its hair long and simple, for it does not yet fear any foe—the youth in locks—to be able to hang ever greater numbers of flowers therein—the man short, so as not to be seized—the old man simple, like the child—for he too is sacred, like the child—the young boy's wide open heart, and the youth's easily veiled breast—require no explanation.—Simplicity and lightness, brightness and comfort, are the hallmarks of children's dress—while it is facility, variety and dexterity, instead of comfort, for the clothing of the youth. Practicality is the character of the man's clothing—Comfort, simplicity and somberness, that of the old man.

Resplendent flowers for the child—branches for the youth—a staff, for the man—somber flowers, for the old man. The child, shoes—the old man, shoes—the youth, ankle-length boots—the man, boots—

The child and the old man, caps—the youth and man, none of the usual headwear. Unusual—a wreath for the child—and the old man—something decorative for the youth—something practical for the man.

Only young men wear beards to adorn themselves. The clothing of the ancients etc. Clothing = symbol of the spirit of the time.

The foregoing belongs to symbolistics—one part constitutes the theory of tropes. Every symbol in turn may again be symbolized by means of what it symbolizes—countersymbols. However, there also exist symbols of symbols—subsymbols.

All the superstition and error of every age, of all nations and individuals, is based on the confusion of the symbol with the symbolized—on their identification—on the belief in true, complete representation—and the relation between the image and the original—the appearance and the substance—on the inference from the external likeness—to the thoroughgoing internal correspondence and connection—in short, on the confusion between subject and object.

(Raising of the accidental to the essential—of the arbitrary to the fateful, for example, in astrology—the consequences arising from the arbitrary names of the planets and the constellations).

Symbolistics of the human body—of the animal world—of the plant world—

(Everything may be a symbol of something else—symbolic function.)


686. Every artificial form—every created character, more or less harbors life—and the pretensions and hopes of life. Galleries are the sleeping chambers of the future world.—
The historian, philosopher and artist of the future world are at home here—they develop themselves here and live for this world. Whoever is unhappy in our present world, and does not find here what he seeks—delves into the world of books and art—into Nature—that eternal antiquity and modernity—and resides in this ecclesia pressu\textsuperscript{102} of a better world. He certainly finds here a lover and a friend—a fatherland, and a God—They slumber, yet it is a prophetic, highly significant slumber. The time approaches when every initiate of this better world will behold, like Pygmalion, his surrounding, created and assembled world awakening with the glory of a higher dawn, to requite his long devotion and love.\textsuperscript{103}

687. Goodness is morality. Beauty is objective goodness—Truth—subjective goodness—Both relate to irrational Nature—In rational being, right is analogous to truth—goodness to beauty.

Goodness, beauty, right and truth are capable of different degrees. There exists natural goodness—polar goodness—educated, or philosophical goodness—so too with beauty etc.

Natural beauty—collisional beauty—philosophical beauty—Natural right—collisional right—philosophical right—natural truth—collisional truth—philosophical truth. Beauty and goodness relate to phenomena—right and truth to noumena.

Beauty relates to mediated, sensible phenomena—Goodness to immediate rational phenomena. Right to rational noumena—truth to the noumena of the senses.

(Baumgarten wasn’t entirely incorrect when he defined poetic beauty as: perfect sensible speech. Correctness etc. is imperfect beauty).\textsuperscript{104}

688. Poesy is directly related to language. Contrary to what those gentlemen would have us believe, “aesthetics” is not such a bad expression—however, “the theory of beauty” seems the best expression to me.\textsuperscript{105}

Poesy is a part of philosophical technology. The predicate philosophically expresses its self-purpose everywhere—and it does this above all indirectly. Consequently, direct self-purpose is an absurdity—giving rise to destructiveness, and therefore to a destructive potential that must be destroyed: blatant egotism.

In general, one can include all the stages of linguistic technology under the expression “poesy.” Correctness, clarity, purity, completeness, and order are predicates or characteristics of the lower genera of poesy. Beauty is above all the ideal, the goal—the possibility—the purpose of poesy.—If real poesy (speech)—is treated in accordance with the necessary schema of poesy (speech)—with necessary poesy (speech)—there then arises idealistic poesy (speech), the poesy of beauty (speech). / Harmony—euphony etc. everything includes beauty as such. Beautiful soul.

689. Symptom—etymology.

690. Woman is the symbol of goodness and beauty—Man, the symbol of truth and right.
Why does the male in the animal kingdom have to be more beautiful (relative beauty) than the female? (Animal beauty—the stimulus—is strength—energy) (In general, man is more directly stimulating. Woman, more indirectly stimulating).

Problem: Beauty must be the inseparable symptom—the external characteristic of goodness—Beauty must of necessity both symbolize and signalize goodness—goodness, beauty.

Tongue and lips etc. are the parts of a telegraph. The telegraph is an artificial instrument of speech. The eyes are telescopes—telescopes, are eyes—the hand, as an instrument of speech—an acoustic excitor and nonconductor—as a paintbrush—as a general directional instrument—a lever, a handle—as a support and a foundation.

691. The theory of relations belongs to algebra—or to the natural history of quantities.

(Verbs are the actual forces of words—so-called nouns have arisen from verbs—and verbs from nouns. Motion and rest—variable—constant x. All rest is a figure.)

692. To whomever I can transmit an indeterminate drive, I give them life in the strictest sense. / Substance = the thing that is substituted. /

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694. Pain must be a deception. (All experience is magic—can only be explained magically—Diminishment and concentration of experience. Diminishment and concentration of speculation. Empiricism ends with a single idea, just as rationalism begins with a single experience. (Empirical idealism—and realism. Rational realism and idealism.)

695. 3 types of community. 1. Reciprocal inclusion (causality)—2. Reciprocal exclusion (substantiality)—3. Simultaneous reciprocal inclusion and exclusion.

696. The transformation of a proposition, or several propositions, into a problem, is an elevation. A problem is far greater than a proposition. Highest, all-embracing problem.
697. Thoughts in the strictest sense, or the modifications of reason, are opposed to sensations—They provide unity, whereas the latter furnish diversity, and vice versa. Both are seldom pure—and purely divided.

698. Theory of the imagination. It is the sculptural ability. 306

699. On Gerstenberg (Letter to Gerstenberg and Baader). 307

700. Types of demonstration (Scientific education = skill in demonstrating.)

(Philosophical instinct.) Awakening of the observational instinct—education of the sense. The sense becomes educated by the intellect.

[701.] The purpose and the reason are one—the former merely viewed from without, the latter from within. Beginning and end are one and the same. I can search for the reason in the proceeding or the succeeding—3-fold types of causality—of substantiality, and of the connection between the two—according to the category of community.

702. On the method of treating error, like truth 308—and an arbitrary proposition, like a necessary proposition—the real, like the ideal—etc.—so that we lessen the error using the result obtained, and then repeat this operation until the truth is perfectly or approximately discovered. E.g.

\[
\begin{align*}
7 + 4 &= 10 \\
3/1 + 7/3 &= 2\frac{1}{2} \\
7 + 4 &= 10 + 1 \\
&= 4\frac{1}{2} \\
&= 2\frac{1}{2} + 4\frac{1}{2} \\
&= 2\frac{1}{2} \cdot 2 \\
&= (2\frac{1}{2} + 4\frac{1}{2}) \cdot 2 \\
&= \frac{9}{2} \cdot \frac{5}{2} \cdot \frac{4}{2} = 2 \\
2 \cdot 7 &= 5/2 \cdot 2 + 5/2 \cdot 2 + 2 \cdot 2 \\
&= 5 + 5 + 4 \\
&= 14
\end{align*}
\]

If it were confirmed that the principle of contradiction is the fundamental principle of the faculty of thought, and the supreme principle of logic, then this would only be an indication that we cannot accomplish a great deal using logic alone, and that by itself the faculty of thought is not very useful.—Instead, we must search for another faculty and its theory, one opposed to the faculty of thought and
logic, and which by itself would also be just as useless as the latter, and therefore must be brought into connection with it—to thus obtain a combined faculty—and combined, reciprocally completing theories, actions and results, and so on.

In the end, all reflection appears to lead to genuine experimenting—and to contain and prove the so-called theory of reason—and the necessity and method etc. of experimenting and of life as a continuous experiment.

Perfected speculation leads back to Nature.

The entire mystery of philosophizing is contained in Bacon’s generalized sentence—philosophia abducit et reducit—the deduction is due to the reduction. Nature, however, is far greater once it has passed through the philosophical organ.

Philosophism is a higher analogy of the organism. The organism becomes completed through philosophism, and vice versa. Both symbolize one another.

Whoever knows what philosophizing is, also knows what life is—and vice versa.

Types or degrees of philosophism.

703. There are many sorts of unknowns./ Subject and object are as much like a sense generally and a thing—or a stimulus. A constant change is a temporal change. Origin of times—out of the relative, and hence, gradually diminished elasticity of our thought action. Spaces and times are symptoms of weakness./ Every true illness is fever—refracted health—(cf. colors). Alternation between a positive and negative state of health.

(Application of the concepts of elasticity, brittleness—softness—hardening etc. to the body etc., and the explication of their appearances. The soul = a spring = maximum effect of a spring—overstating—understating).

(Mixture of chemical and mechanical elasticity.)

The external is nothing more than a divided and translated internal as it were—a higher internal. (What is appearance?)

704. One king—many kings—one king or kings ad hunc actum. Transitory kings.

705. Every human being etc. is a calculation, just as every calculation is a human being.

706. Just as a change in the skeletal structure (according to Camper) explains and generates every other change, so too with (external) characteristics in general.

707. The collector, the micrologist and the macrologist constitute a remarkable classification of the scholar.
708. It is only by means of a leap that we pass from the universal, the contingent and n, to the particular, the individual and the distinct. Treating reality according to a necessary formula, furnishes the ideal. (All genuine relations are simultaneously direct and indirect).

Consciousness—simultaneously an indirect and direct relation.

709. If we wish to carry out a change in our body, then we notice that all our sense forces inwardly focus themselves, i.e. by means of representations, on the place in question. (For example, we inwardly perceive the place, as it were, where we want to undertake a movement, or where we want to be active in general).

710. True thinking appears like a creating—and is indeed such a thing. Untrue thinking appears as something other than it is. The former is at once thinking and nonthinking. (Indirect and direct.)

711. Is simple self-awareness—a pain? (Every beginning is toilsome or painful). Teleology of pain. The reality of pain is the reality of the common, raw consciousness.

(Common—not separated.)

712. The philosophical body is the soul. Psychology is philosophical physiology and aesthetics. The spirit is the philosophical soul.

713. Freedom is the faculty of selecting a motive. In every genuine choice, the reason for the choice originates in the one who chooses—not in the thing chosen.

714. Naturalism./ In his metaphysics, Wolff is concerned with the philosophical body—with the totality of the philosophical body—with the degree of the philosophical relation between both i.e. between the soul, the world and God.312

[715.] The true and genuine appears as if it must be so, and couldn’t be otherwise. (Its simplicity, childlike naiveté, lightness, ease, necessity and insignificance).

716. The obsession with originality is coarse, scholarly egotism. Whoever is incapable of treating every foreign thought as though it were his own, and a personal thought as though it were foreign—is no true scholar.

The generating of new ideas can become an unnecessary luxury—It is an active collecting—the revision of what has been collected already denotes a superior degree of activity. There exists nothing personal and nothing foreign for the true scholar. To him everything is at once foreign and personal. (For the philosophical body, even the body itself is both foreign and personal—irritant and irritability alike).
The scholar knows how to appropriate the foreign, and make the personal extraneous. (Learning and teaching—observing and presenting—eating and secreting).

Higher striving after higher originality—Even in the scholarly world one must love and choose in order to be able to exist and to enjoy oneself.

717. Philology and philosophy are one and the same. / Every beginning is a free act—a choice—a construction of an absolute beginning.

Fichte’s ego—is a Robinson Crusoe—a scientific fiction—to facilitate the presentation and development of the Doctrine of Science—like the beginning of history etc. Description of the philosophical state of Nature—of an isolated principle—or concept. Every concept is an ego—The ego is a universal molecule of thought.

Treatment of every concept—according to the Fichtean formula for the ego.

(Individual thought experiments with respect to the Fichtean Doctrine of Science.)

The more immeasurable and diverse the horizon (the sphere) of consciousness becomes—the more the individual quantity wanes, and the more noticeably and perceptibly—the spiritual and rational quantity of man increases. The greater and higher the whole, the more remarkable the particular. The restrictive ability increases with the loss of all limits. The Goethean philosopher or thinker. Freedom flourishes,

(Freedom and love are one.)

with the education and skill of the thinker. (Degrees of freedom.) The diversity of the methods increases—the thinker eventually knows how to make everything, out of each thing—the philosopher becomes a poet. The poet is but the highest degree of the thinker, or senser etc. (Degrees of a poet.)

The separation into poet and thinker is only apparent—and to the disadvantage of both—It is a sign of sickness—and of a sickly constitution.

(The reality is contrasted with the illusion, Negation—or ideality—with non-illusion, Limitation—as a correlate, with the synthesis of the illusion and nonillusion.)

718. Whoever can add yet wants to do nothing else but add haphazardly, is similar to he who is able to think, yet conceives everything in a haphazard manner (like myself, for example). Both indeed act as though they themselves had invented the rules of their procedure—and sought to acquire skill according to these rules—and had therefore completely accomplished delightful or useful examples of thought and addition.

Every science is a complete example of thought.
719. Isn’t raising to a higher power prior to multiplication?—idealized—not historical.

1. 1. 2. (Formula for the origin of both 2 and 1)

\[ a + a \] Formula for addition.

1. 1. 2.

\[ a - a = 0 \] Formula for subtraction.

Fundamental formula for the art of calculation \( a \pm a \). This contains every type of calculation—and all the categories. (Has philosophy originated from the contemplation of mathematics?)

Philosophy is universal—or higher mathematics—the animating principle of mathematics—poetical mathematics—Or the substance, if mathematics is the form.

Mathematics is merely objective philosophy—formal philosophy—and so-called philosophy—is merely subjective philosophy or mathematics—real philosophy. By combining them in a manner analogous to that of the combination of chemistry and mechanics—there arises substantial—synthetic—philosophy—or mathematics, or physics. Contrasted with philosophy, physics is mathematics—while contrasted with mathematics—it is philosophy—

ordinary philosophism = chemism.

Wonders belong in the category of substance.

Naturalism and magism = \( \pm \) or instead of the \( 2^{\text{nd}} \) element of the equation, merely the sign = as an element of the equation.

\[ b, a \] or \( N = M \) or \( N + M = a = a \.

or \( N, M\).

720. In the organism and genuine philosophism, \( N = M \) or

mechanism = magism. (+ −)

(Chemism and magism are 1.)

they belong together.

721. (On the expression: to recuperate). \( ^{316} \) (Twofold type of recuperating through rest and fresh exertion—deficiency and stimulus.)

Contrasting the stimuli. Alternation.

Mechanical and chemical therapeutic method and type of explanation. The individual aspect, \( \text{propter genesin} ^{317} \) and falseness of the Brownian system, is its tendency toward mechanics. Out of opposition to the \( \text{reigning system} \) (so too with \( \text{Fichte} \)), the chemical, and with his correct sentiment for the imperfections of the old system, and his sure anticipation of an extension—Brown plunged into the opposite extreme—the mechanical system. We must separate this polemical relation—and the oppositional portion of his system, from the general portion—and
his general, actual, instinctive will from his private and temporal intention—and so
too with the old system.—We then obtain the substantial system—and the two ac-
cidental systems—which criticize one another—and therefore secure from their
simultaneous usage the true intermediate results (just as in differential calculus).

722. (Twofold), accidental mathematical systems—their combination in the infinitesimal calculus. (Synthetic and analytic method).

723. The more modestly and slowly one begins—the more one progresses—and
thoroughly perfects. The more one can make do with less—the more one can make
do with more. Once we understand how to love One thing, we will also know best
how to love everything.

Art of transforming everything into Sofie—or vice versa.318

724. Both producing ideas and assimilating ideas weakens in excess. (Determina-
tion of the scholarly organism.

Reading and working.
Critical reading and
working. (Simultaneous reading and working.)

Philologizing is the true scholarly occupation. It corresponds to experimenting.

(Someday I must carry out a complete experiment.)

It is on account of indolence that man demands mere mechanism or mere magic.
He doesn’t want to be active—to employ his productive imagination.

(Complete experiments are not factually different, but only with
respect to their size.)

(A small simple experiment is just as valid as a large complicated
experiment. Whoever can competently carry out the one—is also
able to carry out the other—only more diligence is required for
larger experiments—in accordance with their apparent duration).

725. Imperative. We shouldn’t pay any heed to what is unpleasant. (Nor direct
our attention to it.)

[726.] Concerning the stronger fatigue on the 2nd day after an exertion.

Fever.

727. On maxims of moderation—manifold kinds of measurement. (Planar measure-
ment—temporal measurement.) (The measuring force.)
The character of passion is *immoderation*—twofold types of passion—All passion is fever.

728. Brown’s theory (like the Fichtean) is concerned with the *physiological ideal*. All illnesses should be *general*—should be transformed into general illnesses—like-wise with remedies and with all things. He merely establishes the ideal of a *therapeutic method*. Revision in this regard.

729. On the medical character of man. Many people are thoroughly medical—in the truest sense of the word, they have the disposition to become wise.

730. Types of souls. (Consciousness—its degrees—types—diseases—alterations—It is *action*—Deduction and classification of the manner of man’s conduct (his forces etc., from out of consciousness). Arbitrariness, wonder and chance—are indirectly related to the world etc. / *Matter = an ideal* / The study of one thing—the study of all things, flows at length into a single stream—where everything is linked together./ On the Fichtean problem—how objects relate to representations./ Combining the world of wonders and the world of Nature. Shouldn’t wonders take place according to rules—and natural effects *not according to rules*?!—The worlds of wonder and Nature shall become One. (*Rules and nonrules.*) A *nonrule* is a rule of fantasy—*Arbitrary rule*—is a rule of chance—is a rule of wonder. Rule—direct law—An indirect, (curved) law = non-rule. Rule of the productive imagination—Synthesis of the direct and indirect law—

Quadrature and curvature.

Attempt at laws—and descriptions.

731. *Direct logic*—indirect logic.

732. The wit is creative—it *draws* comparisons.

733. On the simplification and shortening of series, using their different analogies / Trade—art of acquisition—theory of commodities etc. / Ideal of grammar. / On reviews—*critical journal*. Irony. / There exists no genuine distinction between theory and practice. / On polarity—binomy—infinitinomy.)

(On the circle (magic circle)—for determining a limit. Glass plate—theater).

[734.] The rigorous system etc.—the rigorous method is merely for study—it shouldn’t be printed.—One only ought to write for the public in a free, unfettered style, with the rigorous demonstration—the systematic exposition, *forming the basis*. / One shouldn’t write in a hesitant etc. uncertain etc. manner—confused and without end—but in a determined—lucid—solid manner—with apodictic and tacit
assumptions.—Hence a resolute person also makes a healthy, decisive and lasting impression. / The scientific style loves foreign words—and for that very reason is unfit for the public.

[735.] Eccentric and concentric constitutions. (Highly variable—more stable—more constant.)

736. (On the expression—to sleep on something.321

Is sleep—a mating with oneself?)

737. Everything perfected does not express itself alone—it also expresses an entire (co)related world. Thus the veil of the eternal Virgin floats around perfection of every kind—dissolving under the slightest touch into a magic fragrance, to become the celestial chariot of the seer. It is not antiquities alone that we behold—It is at once heaven, the telescope—and the fixed star—and therefore a genuine revelation of a higher world.

Moreover, we shouldn’t believe too rigidly that antiquities and the perfected are made—Made in the sense in which we usually designate something as made. They are made like the beloved, through the appointed sign of a friend in the night—as a spark is made through contact with a conductor—or the star via a movement in the eye. In precisely the same way as the star appears and penetrates into a telescope—in like manner does a heavenly form appear in a marble figure. (Poetic theory of telescopes—the star etc. is a spontaneous being of light—the telescope or eye, a receptive being of light).

With every touch of perfection the work leaps from the master into far more than the expanses of space—and so with the final touch the master beholds the work that is supposedly his, separated from himself by a chasm of thought—whose breadth he can barely comprehend—and which only the imagination, like the shadow of a giant intelligence, is able to bridge. At that moment when it ought to have become entirely his, it became much more than he, its creator—and he became the unwitting instrument and property of a higher power. The artist belongs to the work, and not the work to the artist.322

738. If you ever behold a giant, first of all check the position of the sun—to see whether or not it is the shadow of a pygmy.

(On the immense effects of tiny things—can’t they all be explained—like the giant shadow of the pygmy?)

739. On the usage of incendiaries. / On indirect indications of error—and delusion—etc. Every scientific declination and inclination is remarkable and fruitful.
Every college—a society of artists—to whom, depending on the need, we give something for reworking—so too with rights—money etc.

If it is possible for any characteristic of any mineral to become a primary characteristic—then every mineral would have one or a number of primary attributes and signs—and allow us to perhaps derive brief definitions of minerals, from the theory of the comparative description of minerals.

Material motion—or active matter (hence natural—variable—transitory) is the intermediate member between chemistry and mechanics as it were—and since it is imagination itself, it can therefore only be comprehended using the imagination. (Natural understanding—natural wit—natural memory—natural reason—natural sense etc.)

Atmosphereology—view of the atmosphere, as an entire whole. Relation of the atmosphere to the body—of atmospheres to one another—of the atmosphere to the heavenly firmament. (Ether—intermediary element of the atmospheres—Does the sun really radiate light—or is the illumination of the sun and planets a joint effect of the ether—and the heavenly firmament? The productive imagination of the universe. The reddish light of Mars—the varieties of light and intensities of the planets in general (Determination of every light from out of its corresponding night.) (The cyanometer.)

Series of special colors in minerals.

Laocoon—sensuousness of this sculptural group. The simple sensations of the children become compounded and intensified in the father. Reflections on serpents—and the nature of serpents. Only One serpent—disregard the other serpents. Different groups of serpents. Laocoon, as a member of a series—as a study—not as a work of art—a mere scientific work of art. 2 satyrs, seizing 3 nymphs etc.

The serpent, a (visible) sensible venom. Serpents needn’t devour, but only bite—inject venom and imbibe—only to kill and imbibe life.

(Mechanical penetration, chemical penetration—living penetration—all three simultaneously.)

It is an immoral work of art. Virgil’s religious depiction of Laocoon, a fortunate artifice by making Laocoon a victim—or an eradication of the harmful by means of the harmful.

Mightn’t it be possible to imagine a more comprehensive, i.e. a more sublime moment in the Laocoonian drama—perhaps there, where the greatest suffering is transformed into intoxication—resistance into surrender—and the highest
life into stone? (Shouldn’t the sculptor always seize the moment of petrifaction—and seek it out—depict it—and solely be capable of depicting this moment?)

The greatest works of art afford us no pleasure at all—They are ideals, which are only able to approximately please us—they should become—aesthetic imperatives. The moral law too should only approximately exist—and be a formula of the (will’s) inclination. (Ideal willing—infinite willing. In accordance with its character, the unattainable does not admit of attainment—it only expresses the ideal sum of the entire series, so to speak, and is therefore apparently the final element—the typus of every element—and indicated by every element).

746. All internal faculties and forces—as well as all external faculties and forces, must be deduced from the productive imagination.

747. Construction of features—how do I create features—how do characteristics arise? (Menstruum universale—a general means for division—and decomposition.)

(Do absolutely intimate relations exist—or only relative relations? For example, oxygen probably has the same basic equal relations with all bodies—and it is only unequal in certain circumstances—cf. temperature. Mightn’t the reason for the different relations also be attributed to modifications in the acidic bases?)

[748.] Everything ideal has at base a deviation from the common rule, or a higher (curved) rule.

(On straight and curved rules.)
(On straight and curved rules.)

Distinction between truth and beauty—like that between right and morality. The artist often confuses truth with beauty. Truth and right are studies—merely to privately regulate morality and beauty—and their presentation—the canon, that is to be changed etc.

749. Prejudices of scholars.325

Most of the following characteristics are based on typical egotism—and the majority of them are also opposed to counterprejudices:

1. Tendency to peculiarity (obsession with originality). This naturally relates to disputes concerning the priority of discovery.

2. Pretensions to be rigorous and infallible.

3. Hatred of authority.
4. Contempt for laypeople.
5. Jealousy and belittlement of colleagues.
6. Contempt for other sciences.
7. Exaggerated admiration of hardship.
8. Mania for discovering anything old and outmoded—in order to disparage it.
9. Contempt for anything that cannot be taught or learned (This is related to their hatred of religion and wonders—their hatred of poets etc.)

750. Preestablished harmony will be the result or constitution of the perfect moral world. Beauty also relates to preestablished harmony. Actual preestablished harmony takes places in the consciousness of God. It will be proven and necessitated by the Fichtean system.  

751. An idea forfeits an extraordinary amount as soon as I impress my own inventive stamp on it, and turn it into a patented idea.

752. Even chance is not unfathomable—it also has its regularity.

753. Ideals too are products of a transitional moment.

754. Just as one correctly traces spiritual meteors and unusually violent motions back to bodily effects, seeking to successfully mitigate a sickly state by using bodily means, so one may also best approach bodily afflictions from the avenue of the soul—and allay or entirely alleviate these states through soul activities and influences. The body reciprocally exerts the same influence on the soul as the soul exerts on it. The majority of illnesses are complex, and as much in the soul as in the body, just as we look for the seat of affliction in both the solid parts, and in the fluids. (Transitional parts (organs) of the solid parts and the fluids—of the body and the soul. The spirit is perhaps the heavenly firmament).  

755. The subject belongs to intuition—the predicate is a concept. The path from the intuition to the concept is synthetic—the converse path—is analytic in the mathematical sense—Yet the intuition is individual—the concept general—with the foregoing assertion also hinging on this point of view. Therefore, the path from the intuition is—analytic—the path from the concept—synthetic.

756. All pure sciences are studies.
757. The logician proceeds from the predicate—the mathematician from the subject, the philosopher from the copula. The poet from both the predicate and subject. The philosophical poet from all three simultaneously.

(Deduction of methods from the fundamental formula. Figure of logic.)

758. The poetic philosopher is en état de Createur absolu. A circle, a triangle are already created in this manner. Nothing can be added to them, save what the Creator has already given to them etc.

Above all, we must never forget—that the highest comes before the lowest etc., to be sure, not in real history but in ideal history—and furthermore, that if the mathematician really does something correctly, then he does it as a poetic philosopher.

759. The variations—temporal, as well spatial,—of things, and even our very own phenomenon, resemble the forward motion of trees on a street, along which we swiftly travel.

I myself and other people etc. are in a variable state—en état de variation, and hence the temporal and spatial variations of the phenomena.

760. Maimon’s 7 types of analysis. Application to the representation of figures, to all kinds of experiments, numerical errors etc., consequences of thought and constructions—/

761. The (philosophical) conceptual path (the synthetic method) of the ancients—the mechanical (mathematical) path (the analytical method) of modern humanity.

762. Economics and numerous other crafts e.g. the tanner, horn artisans etc. are in need of organics, just as the others require chemistry and mechanics.

Calculus is the same as process./ I must attempt to acquire—skill, certitude, and precision in philosophical calculus.

Artistic, complete resolution of the cosmopolitical problem—(How is community possible among human beings etc? And if it is possible) In how many different ways? Absolute equality is the highest artistic feat—This ideal, however, isn’t natural—Human beings are only relatively equal by nature—which is the old inequality—the stronger also have stronger rights. By the same token, human beings are not free by nature, but are bound to a greater or lesser extent.

Few human beings are human beings—and thus, human rights have been established in a highly unsatisfactory manner, as if they were actually present.

Be human beings, then human rights will fall to you of their own accord.
763. Series of motions—series of figures—series of solids etc.

764. All applied science is synthetic. (Excess. (Possibility) deficiency. (Reality) necessity.)

765. On plus and minus etc. (Methods of inversion and exhaustion.) Are the fundamental laws of fantasy opposed (not inverted) to those of logic? The inconsequential nature of fantasy. Magism. Combining both fantasy and the power of thought.

766. Instinct and space are quite similar—Every solid is an embodied instinct. Types of ego activity. (Origin of the concept of rest etc.)

We learn observing through experimenting—We observe ourselves etc. in experimenting—thereby correctly observing—or learning to draw from the foreign phenomena sure inferences regarding the unity. The explanation is already present in a correct observation.

767. Logic—Fantastics.

Rationalistics.

768. Natural—artificial logic—and ars inventrix.332

769. Appetitus sensitivus and rationalis—the appetitus rationalis is a synthetic willing. Limitation within synthetic willing—boundary—enclosure. (I simultaneously will everything). Elective freedom is poetical—hence morality is fundamentally poesy. Ideal of total willing. Magical will. Should every free choice be absolutely poetical—moral?

Opposition between the principle of contradiction—and sufficient reason for the will. Simultaneous willing and nonwilling = simultaneous thinking and nonthinking. Evil and good are absolute poetical concepts. Evil is a necessary illusion—so as to strengthen and develop the good—just like error in the pursuit of truth.—So too with pain—ugliness—disharmony. These illusions can only be explained through the magic of the imagination. A dream instructs us, like in that remarkable fairy tale.333 Scientific treatment of fairy tales—They are exceptionally instructive and teeming with ideas.

770. Nullitas—from nolo.334

771. Relation of space to the concept of substance—and of time to the concept of cause.

772. Leibniz calls matter—a phaenomenon substantiatum.335
773. Systema causarum occasionalium—influxus physici.

Harmoniae praestabilitae.\textsuperscript{336}

774. Quality and quantity are synthetic concepts—rationalities.

775. Actual abstract or general concepts are differentials in the sense of differential calculus—mere copulas.

The productive imagination is divided into reason, judgment, and the power of the senses. Every representation (expression of the productive imagination) is composed of all three—clearly in different relations—types and quantities.

Do certain intellectual limits or imperfections exist because of religion?—like helplessness because of love? We were destined to be human beings in order to be infinitely united, even with the beings in the world beyond; and we have chosen a God as a monarch.

(Poetic form of the world)

Deduction of spirits from out of the essence of reason—Our relations with them. There are no limits for intellectual progress etc., however, we should establish transitory limits of this kind, ad hunc actum\textsuperscript{337}—simultaneously limited and unlimited—able to perform wonders, yet not wishing to perform any—able to know everything, yet not desiring to.—

The development of our abilities and knowledge is attendant on the correct development of our will. The moment we become perfectly moral, we would be able to perform wonders, i.e. even if we didn’t desire to perform any wonders, at least we would be extremely moral (cf. Christ). The highest wonder is a virtuous deed—an act of free determination.

Fichte is perhaps inconsequent when he asserts that the ego cannot limit itself—and is compliant with the principle of sufficient reason.\textsuperscript{338} The possibility of self-limitation is the possibility of all synthesis—of all wonder, and a wonder set the world into motion.

(Are synthetic \textit{a priori} judgments possible? = Is there a magical intelligence, i.e. reason?)\textsuperscript{339}

[776.] Opposites to the known laws of Nature.

1. \textit{Lex continui}. 2. \textit{Lex parsimoniae}. The latter also entails that it is only capable of bringing forth every individual once. 3. Law of inertia. It retains anything it has made. Natural memory.\textsuperscript{340}

Real Nature is not the whole of Nature. Whatever has been present—lives on, only not in real Nature. All these laws are already distantly related to the morality of Nature.
777. Important question: Is humanity in a state of direct or indirect weakness?
Are exaltation, enthusiasm—direct, or indirect sthenia?
Just as the sphere of disease is classified, so too the sphere of health, the
sphere of the constitution.
In its pure state the Brownian theory of excitation neither directly relates to
health nor disease.—
It is primarily related to the function of life—and its classification etc.

778. Critical idealism—is already poetical or moral criticism—Deciding on a single
path for x or y.

[779.] On the extraordinary degree of evidence, solace and serenity [possessed] by
ideal principles, for example, (Exquisite principles of faith)

Everything that occurs, occurs for our best
(S’il n’y a point de Dieu, il faut s’en faire). 341

Miraculous power of faith—All faith is wondrous and wonder-working. God exists
the moment I have faith in him.
Faith is an indirect wonder-working power. Through faith, we are always
able to work wonders for ourselves—often for others as well, if they have faith in us.
Here below faith is a perceived effectiveness and sensation in another world—
a perceived transmundane actus. 342 Genuine faith simply relates to the affairs
of another word. Faith is the sensation of waking and working and sensing in
another world.

Applied—earthly faith—willing.
Faith—perception of realized willing.

780. Static and mechanical variables.
Static and mechanical constants.

781. It isn’t absolutely necessary for thoughts to always arouse feelings, and vice
versa—or thoughts, thoughts—and feelings, feelings.

[782.] The strange, contradictory and religious theories of feeling among pietists
and the Moravian Brethren—their relation to mechanics, electricity and chemistry.
(grinding, melting, rupture.)
Kant’s advocacy spirit. 343
What is mysticism?—What must be treated mystically (mysteriously)? Religion,
Love, Nature, State—
Anything specially chosen relates to mysticism. If the entire human race
were but a pair of lovers, then the distinction between mysticism and nonmysti-
cism would cease.
Hemsterhuis’s theory of the moral sense. His conjectures on the perfectibility and possible infinite use of this sense—Philosophical ethics—poetical ethics.

Beauty and morality are virtually like light and heat in the spiritual world—Through a precise knowledge of the former—through their affinities—and analogy, it will be possible to establish and develop a science of the spiritual world, just as through the latter we have a science of the starry world.

Does mysticism kill reason?—Kant believed it was dogmatism. Dogmatism eliminates relations etc. Activity or inactivity.

The theory of religion is scientific poesy. Poesy is to sensations—what philosophy is to thought.

(Self-thought—self-sensation.)

Religion is the synthesis of feeling and thought or knowledge.

Thus, the theory of religion is a synthesis of

poetics and philosophics.

Here genuine dogmas arise—genuine empirical principles, out of rational principles (direct)—philosophemes—and principles of faith (indirect)—poems—truly composite—they are not reciprocally constrained, but greatly reciprocally strengthened and extended principles.

(Reason is a direct poet—direct productive imagination—Faith is an indirect poet, indirect productive imagination.)

What reason is among the philosophers, faith in the narrower sense is among the poets. Liberal use of faith. State religion.

There is a great deal worth objecting to in Kant’s Conflict of the Faculties. (Relation of the will to the productive imagination)

The entire State eventually arrives at representation.

All representation rests on making present—what is absent and so forth—(Miraculous power of fiction.) My “Faith and Love” rests on representative faith. Like the assumption—perpetual peace already exists—God is among us—America is here or nowhere—the Golden Age has arrived—we are magicians—we are moral, and so on.

783. The Doctrine of Science as the ideal schema of language—For example—ego—the archetypal word.

Philosophy of the parts of language—of language in general, of syntaxes. Relationship with concepts and sensations.
784. (Basis of the cohesion—of the relationship etc. between thoughts—Observation of thoughts and their pictorial aspects—their variations—and interminglings etc.  

Dos me pu sto\textsuperscript{348} in the inner realm—formation of an observer—of an independent organ—of an organ, that relatively yields all affections—and whose relations of dimension, motion and production correspond to similar tangential relations).

Starting with real bodies in geometry—Starting with points. System of figures.---System of spatial limitation—and spatial fulfillment.

Self-classifying system of Nature e.g. with gravity—the heaviest must be below—the lightest above, since the heaviest can especially bear the greatest load, because it occupies a smaller space than the lighter—Yet below, the smallest space is at the centre of gravity.

785. Lambert’s\textit{ fundamental theory} is intellectual chemistry.\textsuperscript{349}  

\textit{Chemical mechanics}—simple motions—relations between the motions—Composite motions—dissolution—vaporization—manifestation of figures—extraction—mixture of the motions.

(Theory of general application.  
is the law of mechanical relation.)

Likewise with\textit{ chemical figuristics}.  

Architectonics is almost the same as critique.

786. Simplicity of the circle—its easy construction. The transitions between the different conic sections. Origin of straight and perpendicular lines out of equations. Philosophy of the point—Its origin. All curves only arise through themselves—just as life only arises from life.\textsuperscript{350}

Every definition contains an (analogous) relation between the (analogous) abscissa and the ordinates.

Apart from determining the equation for this figure, there is also the general relation, as well as the series of variation—the law of abscissa and ordinate variation—in the equation. The law of exhaustion for possible reciprocal variations of this functional equation for \(x\) and \(y\)—the resulting law of individual subsumptions (cases) among these general expressions for the equation.

787. Remarkable, mysterious numbers. When counting was still in its infancy, those numbers that frequently occurred during the counting real things—for example, characteristic, permanent numbers like the 10 fingers etc.—and other striking numerical phenomena, must have energetically seized the imagination of man, allowing him to divine a deeply veiled treasure trove of wisdom in the science of numbers—a key to all the locked doors of Nature.
788. By attentively observing the various bodies and their reciprocal relations, as well as their effects, we will become aware of different approximations—and spacings, partly through the body, and partly through the manner and method. The results of many approximation relationships will be particularly noticeable where the volume of air between the two bodies becomes 0. Those bodies that have, or may have other bodies present between them, are termed distant from one another. The more distant, the more bodies are present between them. They are joined if the intermediary body has one or several relations to them both. Separate, if it has no such relation.

Everywhere a force, or an action (*quod idem est* 351), becomes temporarily visible—and appears thoroughly diffused, to manifest itself under certain emerging conditions (contacts), to become effective. This mystical force appears to be the force of pleasure and displeasure—whose inspiring effects we believe we so wonderfully behold in sensuous sensations.

(All effects are nothing else than the effects of one single force—of the World-Soul—which only manifests itself under certain conditions, relations and circumstances—it is everywhere and nowhere.)

The transfusion system etc. hereby collapses. 352

The State of Nature is at once *res privata* (mystical) and *res publica*./353 Mysticism of Nature. Isis—virgin—veil—Mysterious treatment of natural science./

Desire for knowledge—inquisitiveness—mystery—unknown.

The desire for knowledge is wondrously mixed—or composed of mystery and knowledge.

Mystical sciences—people—things—signs—sounds—thoughts—feelings—times—figures—motions etc.

(Mystical—sacred—separated—isolated.)

Character of revelations—direct—indirect, or mystical revelations.

Wondrous forces of corporeal phenomena—of beautiful features—of the shape,—of the voice—of the color of the skin—of the fullness and tension of the muscles—of the eyes—of sentient *forms*—of the composition of the skin—of *angles*—of a confined space—of darkness etc.—of veiling. The body becomes even more mystical through our choice of clothes.

Observations of sensuousness in the whole of Nature.

(Stimulus is entirely analogous to the concept of mystery—the mystery shall become demystified—the *stimulus*, nonstimulating.)

(Feeling of the World-Soul etc. within sensuousness. Feeling of genius in patriotism, in religion, in love.)
View of the entire world through the moral sense—deduction of the universe from out of morality—all genuine improvements are moral improvements, all genuine inventions—moral inventions—advances. (Merit of Socrates.)

Calculus = the art of joining determinations or the art of determining as such e.g., to find the nongiven determinations from the given determinations.

The theory of calculation = theory of determining relations.

The theory of numbers makes the theory of calculation possible—prepares the way for it—So too the theory of figures etc.

All fixing occurs by means of connection—through a more or less individual relation.

I make something solid—by bringing it into relation with something variable—by relating it to something loose etc.

Operations of the understanding. Is the abstract understanding—the faculty of speech?—Here something becomes solid and recognizable through its arbitrary connection with the distinct affections of a writing and musical instrument. The relations between the symptoms now become for me the relations between the causes of the signs. (Estimation of the relations of the causes from out of the relations and effects etc.)

Phenomenology is possibly the most useful and comprehensive science.

The laws of chance—the laws of variations in general—lawful series—lawful calculus.

The relations between laws and descriptions—their transitions—their unity.

Combination of the increase and decrease of one and the same motion—(circular lines-curves).

More combinations of this type, for example, combining sleep and waking into a single state.

(Does the soul also travel to the antipodes at night—to a world where everything is the same as here, except inverted with respect to time? More on the antipodes etc. in relation to the internal man. So-called spirits are merely the antipodes of human beings.)

Calculus of analogy—the exposition of an allegory.

According to Condorcet,
to again find the quantity itself—We may now ascribe this increase to an infinite quantity, or simply momentarily search for their relations where they disappear. It is a method that extends to all combinations of variable quantities, and to all the hypotheses about their variations, and in the same manner for all things, whose variables are capable of a distinct measure; instructing in determining either the relations of their elements from the knowledge of the relations, which the things have in opposition to one another, or their relations once their elements are known.356

797. Dancing—eating—speaking—communal feeling and working—being together—seeing, feeling, hearing oneself etc.—all are conditions and causes, and already even functions of the effectiveness of the higher—composite human being—of the genius etc.

Theory of Sensuousness.

Amour is the thing throwing us together.357 All the functions mentioned above have sensuousness (sympathy) as their basis. The actual sensuous function is above all the mystical function—the veritable absolute—or the function penetrating to the totality of the union (mixture)—the chemical function.


799. General problem of language—copper tables—methods for writing tables and printing paper. Reciprocal relations between planar signs and pictures, tones and sounds.

The human spirit can approximately imitate external symptoms and their compositions—it must therefore be analogous with the constituents and the forces of Nature—

Inferences from this. / Executed comparative study of Nature and art, and the consequences arising from the comparative science of both.

800. Comparative anatomy—Comparative chemistry.

Comparative anatomy and chemistry taken together.

801. In order to really know a truth, one must have also engaged in polemics against it. (Method sublime.)


802. Searching for pure chemical experiences—and exact observations. Relation of chemistry to fluidity.
Philosophy of fluids. On dust. Transitions between chemistry and mechanics. Concepts of conductors etc.—everywhere up to now the transfusion idea. The same use as an image. Observations of pure heat. Coagulation.

(Instead of the Lavoisierian ball of ice—a ball of wax—or ball of talc—pyrometer).

Couldn’t chemical instruments be vastly improved? Variation and exhaustion of a phenomenon, by varying the tangential and cooperative instruments. Fixing retorts and receptacles onto a set of scales—etc. Experimenting with a magnet in all kinds of fluids—in fire—electro—etc. Electricity—Franklinism. German names for these special forces of Nature.

803. Strange, that forces order and classify themselves. E.g. gravity, heat.

[804.] Remarkable dispute, whether heat is a specific stimulus and substance—or a modification of substance at all—hence having nothing separate from the body, existing by itself. Concept of a bound, compressed substance—its expansibility—force and conditions for its expansion. Vibrating motion of air above fire—so too with water.

Appearances when mixing various fluids.

Perhaps all mechanical motion is simply the language of Nature. One body addresses the other mechanically—the latter responds mechanically.—Yet the mechanical motion is secondary for both, and solely a means—the cause of its internal change and outcome.

805. We still proceed far too carelessly with experiences and experiments—We don’t have any idea how to utilize them.—We scarcely study experiences as the data to the solution and manifold combinations for the calculus—We fail to take sufficient care with respect to the inferences of the experiences—We neither assume every experience to be the function and element of a series—nor sufficiently order—compare—and simplify the experiences enough—we do not examine an object in all its reactions—or diligently compare it with the requisite diversity. (Distinguishing is an integral part of comparing).

[806.] Aepinus’s treatise on tourmaline. (Experiments with tourmaline).

807. The abstract calculus of philosophy may be thoroughly compared to infinitesimal calculus.

808. Pure experiences of muscle and nerve movement—and their utilization, combination—classification and inferences.

Proceeding from a few indisputable facts—like in philosophy.
809. Time and space come into being together and are therefore clearly one and the same, like subject and object. Space is preserved time—time is flowing, variable space—Space—basis of all preservation—Time—basis of everything variable. Space is the schema—Time, the concept—the action (genesis) of this schema. (For every moment I must also imagine a preceding and succeeding moment)

810. Pure observations on the phenomena of time and space.

811. Types of articulation. / All substances are distinguished from one another through the modification of instinct. Coarse and fine substances. There exists no mere substance—just as there exists no mere object. Substance is the bearer and indicator of action—of activity.

812. In the end, substances are distinguished like different elements. Where there is One substance, all substances are potentia—On chemical substances etc.

[813.] On the possibility and applicability of systematizing in general.

814. The expression of a communal relationship (of a multitude) is a common law. (Law of ideal approximation.)

815. The general section of oryctognosy simply indicates the relations under which we have to specially study a mineral.

The priority of the primary colors.

816. The real theory of Nature—and theory of the world, is already an assembled science—an individual science—a composite and eclectic science, like the science of saltworks etc.

817. Utterly remarkable proposition—direct and analogous:

That in every chemical operation etc. several degrees of matter etc. simultaneously make their appearance and in different relationships.

818. Every chemical, or mathematical or mechanical or philosophical process is composed of several processes.

819. Origin of the concept of density (intensity) and so forth with other concepts.

Density of color—figures of color—change of color—types of color, diversity of color—luster of color—surface of color—cube—permanence of color—sphere of color—brilliant with color etc.
Criticism—(or the method of exhaustion, which includes the method of inversion), is really the theory that directs us back to ourselves during the study of Nature, back to internal observation and experimentation, and during the study of our Self, to the external world, to external observations and experiments.—Considered philosophically, it is the most valuable of all indications.361

It lets us divine Nature, or the external world, as a human being—It proves that we can and should only understand everything, as we understand ourselves and our loved ones, as we understand us and you.362

We catch a glimpse of ourselves as an element in the system—and consequently, in an ascending and descending line, from the infinitely small to the infinitely large—human beings of infinite variations.363

Naturally, we only understand everything foreign by making ourselves foreign—by varying ourselves—and by observing ourselves.

We now behold the true bindings connecting subject and object—behold that there is also an external world within us, united in an analogous manner with our internal being, just as the external world outside us is united with our external being; and hence the former and latter are joined, like our internal and external realms.

Thus, we are only able to perceive the internal realm and the soul of Nature by means of thoughts, just as we only perceive the external realm and the body of Nature by means of sensations.

So-called transcendental philosophy—the referring back to the subject—idealism, and the categories—and the connection between object and representation, now appear in a brand new light.364

Demonstration of why something belongs to external and internal Nature—Demonstrability of every existence and its modification.

Nature is the ideal. The true ideal is simultaneously possible, real and necessary.

The ego principle is the truly communal, liberal and universal principle as it were—it is a unity, without being a constraint and determination. Rather, it renders possible and assures all determinations—providing them with an absolute connection and significance. Selfhood is the foundation of all knowledge—as the foundation of permanence in change—as well as the principle of utmost diversity—(You.) (Instead of the non-ego—You).365

Community and peculiarity. Everything can be ego and is ego or shall be ego.


[822.] Beginning of form (definition) in the directions (angle) etc.
823. Concerning the *a priori* nature of the beginning of language, and the lan-
guage of children—and moreover, the strange *tropelike* verbs—dissolve [Auflösen],
mix [Mischen], etc.

824. Schelling’s drive to individualize Nature, or better expressed, his drive to
diversify Nature.\textsuperscript{367}

825. On *surface* and *content*. (Extension with and without force.)

826. Chemical music—(On *sound* etc. Our soul must be air, because it has a knowl-
edge of music and takes pleasure in it. Sound is the substance of air—the soul of
air—the propagating motion of air is an affection of air by means of sound. In the
ear, sound is born anew)

(Study of the concept of *causality*—the transfusionistic system—the system
of excitation etc.)

A pure thought—a pure image,—a pure sensation, are thoughts, images and
sensations—that have not been aroused by a corresponding object etc. but have
*originated* outside so-called mechanical *laws*—outside the sphere of mechanism.
Fantasy is an extramechanical force of this kind. (Magism or synthesism of fan-
tasy. Here philosophy appears entirely as Magical Idealism).

\[827.\] Has Nature always been *lawful*, and will it always remain *lawful*?

(All so-called sensible, real concepts are synthetic—usage of tropes.)

828. With every concept, the soul strives toward a genetic and intuitive word (a
formula)—Its etymologization. It understands a concept once it can complete it,
and is able to treat it in every kind of manner, fashioning it into spirit and into
matter. The universalizing, or philosophisizing of a specific concept or image is
nothing more than an *etherizing*, an aerating—a spiritualizing of a specific—or indi-
vidual element. The opposite process also exists.

(expressive—*correctly propagating* words)

829. On *homogeneous* and *heterogeneous* counting—Counting what is similar—
Counting what is dissimilar—One by means of the other.

830. (On the *development* of a relation.)

831. On connections—alternating connections etc. Theory of splitting—breaking
e etc. (Quality is *form*—direction—shape etc.)

832. *Passion* and *character* are interminglings of thoughts and affections (sensa-
tions)—with the *productive will*—the *creative will*. Naturally, here *consciousness* or
productive reason also plays a role.
Self-consciousness is action, whereby reason, ratio, also plays a role. In the broader sense, self-consciousness is a task—an ideal—It would be a state without any temporal progression, an atemporal state—a forever permanent and identical state.

(A state, without past or future, and yet variable.)

In genuine self-consciousness, we have merely changed—however, without proceeding any further. In it, all the states and variations of our empirical ego are simultaneous—We are as much in a moment that occurred two years ago as we are in the present moment—We are not an ego indirectly or by means of inferences—but rather directly. (We are mostly an ego through the calculus of instinct.)

All our recollections and experiences arrange themselves around a mystical unity that we call the ego. By perceiving ourselves in the world, we find a multitude of sensations—all marvelously selected, mixed, ordered, and connected. We feel ourselves wondrously attracted to this phenomenon—the phenomenon seems to draw us in.—The world has vanished—we behold nothing but the phenomenon in the place of the world—and there now arises the concept of the empirical ego.

833. A method of punctuation for designating static variations. For instance, the transition from the child to the man.

Designating the transition (of the soul) using points.

834. People will only truly become one through religion.

835. Love proceeds like philosophy—it is and will be—each and everything to everyone. Therefore love is the ego—the ideal of every endeavor.

836. The mood of consciousness—of every kind of presentation, is the mood of crystallization, of formation—and diversification—i.e. it is arrested repose—a static force—a rationalizing (equilibrating) force—and proportional force of evolution—a constant quantity amid variable change. (Point of rest on a lever)

837. Science does not begin with an antinomy—binomy—but with an infinitinomy.

838. Kielmeyer’s idea concerning the transitions between different forces—(on their successive and simultaneous existence).

(Synthesis of the ancient and modern)

839. The reproductive force is organic elasticity.

840. If we weren’t so fundamentally mathematical, we wouldn’t perceive any distinctions etc.
841. Syncritical politics of the intelligence—the path to genuine praxis—perfection of the intellectual instruments (telescopes etc.) of theories. (Enhancement often harms light, as light does in turn to the design—the appearance of the figure—the self-specification and individualization).  

842. Geometry is the art of transcendental signs—sculpture. (Mechanics—transcendental acoustics etc.)

843. On the mystery of individuality. Fichte’s misunderstanding of individuality.

844. The theory of emanation or the philosophical theory of light—is based on the transfusion idea.  

Gravity is very similar to light—centers of gravity are foci. Perhaps energy, action and life are generated in a focus, like heat in the focus of light.

845. In necessary results, we find very few true, genuine experiments, just as we find very few true observations.—We observe untold confusion here, even among the most ordinary things.

846. Proof that all foreign sensations—are cooperations with the World-Soul.

847. Philosophy is an art of self-division and self-union—an art of self-specification and self-generation.

848. \[ d \quad g \quad b \quad a \]
\[
\begin{array}{c}
\delta \\
\gamma \\
\text{Temporal space} \\
\text{(Positive extension)}
\end{array} \quad \begin{array}{c}
g \\
\beta \\
\text{Temporal plane} \\
\text{(Negative resistance)}
\end{array} \quad \begin{array}{c}
b \\
\alpha \\
\text{Temporal course} \\
\text{moment}
\end{array}
\]

\[ d \text{ and } \delta \quad g \text{ and } \gamma \quad b \text{ and } \beta \quad a \text{ and } \alpha \text{ simultaneously arise.} \]

849. Initially, there are no simple definitions—the more we simultaneously define—the more correct every single definition becomes. Defining en masse—science. The definition is the formula for the construction of concepts etc. All propagation—generation—propagation of the species—is preceded by a specification—and the specification, by an individuation. The unity is simultaneously the class, genera, type and individual—Classification, generation, specification and individuation first arise with the plurality.

[850.] Every judgment is at once a predication, a subsumption—and an equation (equilibration, synthesis etc.)—the equation is simultaneously a tropization—or
symbolization—and a genuine construction, namely, both a partial animation and corporation.

(A symbol is an individual, *tropelike* schema)

851. Plato’s Ideas—are inhabitants of the *power of thought*—of the inner heaven.375 (Every descent within—every inward look—is simultaneously an elevation, a heavenly ascension—a glance toward the *truly external*.

Relation to a fragment in *Pollen*).376

852. The knowledge—contemplation and experimentation (moral assistance) of God, is the true source of life.

853. Nothing is more romantic than what we commonly call the world and destiny—We live in a colossal novel (writ *large* and *small*). Contemplation of surrounding events. Romantic orientation, examination, and treatment of human life.

854. *Motion* is but the element of well-being and contentment. (Motion of play—music—occupation.) So-called inner repose only arises from a *regular vibration*—and circulation.

(Circular motion of reason.)

855. Infinite diversity of the sounds of an Aeolian harp, and the *simplicity* of the mobile potential. So too with man—man is the harp, will be the harp.

856. Theory of pain. The rupture of continuity isn’t sufficient to explain pain. Pain and pleasure certainly have an unexplained connection with the associations of ideas and sensations. *Powerlessness* also lies at the basis of all pain.—

857. Philosophy is really homesickness—*the desire to be everywhere at home.*377

858. Analysis is the art of (*divination*, or) invention arranged into rules—its possible propagation and perfection.

859. Memory is the *individual sense*—the element of individuation.

860. Everything may be described—verbs. All activities become, or may become, accompanied by words—like all our representations by the ego.

861. Comparative psychology and physiology—equations and analogistics of the body—and the theory of the soul.
A sermon is—a fragment of the Bible, of the Holy Book—of the canonical part of the Bible. (Its apocryphal part.)

Active use of the religious sense, like that of the moral sense—productive, religious sense—productive, moral sense.

Fichte’s productive imagination is none other than a sense stimulated by reason—by the idea, and by faith and the will.

Every sermon should awaken religion—and propound the truths of religion—It is the very highest that a person can offer.

Sermons contain the reflections of God—and the experiments of God. Every sermon is the result of inspiration—a sermon can only be, and must only be, inspired.378

(Artificial construction of a sermon—indirect.)

How do we avoid boredom in the presentation of what is perfect? As a religious exercise, the contemplation of God seems—too monotonous—we are reminded of the perfect characters in plays—of the dryness of a really pure philosophical or mathematical system etc.

Even the contemplation of Jesus is tiresome—the sermon must be pantheistic—and contain applied, individual religion, and individualized theology.

Internal religious experiments and observations.

863. Reproduction—repetition—division—(addition—multiplication—exponentiation etc.) of experiments. Composition of experiments.

(Experimental calculus.)

Experimenting is to a certain extent nothing but calculating.

(All calculus is analytic— inventive)

Model of experimenting. (Phosphorus—camphor)

864. The sciences of the other heavenly bodies will only be discovered through calculus—So too the defects of our sciences.

865. Observation and experimentation (active experience) of man.

Schema for observation and experimentation.

866. If it simply depended on the constituents of the mixture, and not on the type of mixture—or better, on the combination of these constituents—then alluvial sediment would almost be an organic mass.

867. Insofar as they are helpless, domesticated animals resemble man.
[868.] Just as good spirits and geniuses appear here or are formed from coexistence—congruence etc.—so the converse holds for evil spirits and pain etc. that are formed from discrepancy—hostility etc. At any rate, pain is a substance that originates from hostile contacts.

869. Everything is eternal of itself. Mortality—transformability is precisely a trait of higher natures.

Eternity is a sign, sit venia verbis, of a spiritless being. Synthesis of eternity and temporality.

870. If I were to fall ill, then devotional writings, novels etc.—chemical experiments, drawing—playing music, the guitar—copying out or excerpting—cooking—examining tables—visiting artisans—working on a lathe, sculpting wood etc.—viewing cabinets—observation of the illness—acoustic experiments—descriptions of minerals—observations of the weather etc.—visits—motion—rest—physical exercise—and patience (with learning languages), would be the order of the day.

(Morality and religion in the illness—and every possible kind of activity.)

(Even the blind and deaf still have a large sphere of occupations.)

871. On metallurgical processes—why no longer on the wet path?—/ On labeling antiphlogistic chemistry—pneumatic chemistry. This name relates to the synthetic process between the solid and liquid substances.

872. Is everything solid a fossil?—or only something coinciding with the ideal of a fossil?—types of fossils—semi-fossils—individual fossils—(Are only regular fossils—fossils?) Transitional fossils within the plant and airy kingdoms.

(The transition of substances—into forces—or elements?)

(Perhaps electricity into light—heat etc?)

873. Distinction and relation between attributes and characteristics.

874. Werner has furnished the theory of a specialized observational process—One can build further on this basis.

General theory of observing and experimenting—and single, specialized processes as examples. Practical theory of observing and experimenting.

875. My idea of an absolutely beneficial vocation for myself on earth.

876. Liturgy—the name for mineralogical chemistry.
877. If I were now to fall ill—then I could ascetically, morally and religiously employ these hours, apart from a few possibly needed for the above-mentioned scientific and technical purposes, especially in the development of my morality and religiosity. If there is little hope, or if I otherwise become too ill, then I still have bitter almond water and opium.

I could especially employ my health in a scientific and technical fashion.

I must also learn to use travel—society and all manner of diversions, partly for convalescing, partly in a moral and religious manner, and partly in a scientific and technical manner.

878. Anatomical remarks on the eating and carving up of meat.

879. Injunction: to learn everywhere, and to develop oneself everywhere.

The nature and arrangement of convalescence—so that this too may not be entirely wasted.

Shouldn’t sleep be gradually done away with?383

880. I still lack a textbook on zoology.

881. All truth consists in inward, inherent harmony and concordance—coincidence—and therefore, in genuine forming and in genuine acting—as much in the object—as in the subject.

882. Ingestion of medicine by means of drops—incessant rubbing etc.

883. Nothing is more contrary to the spirit of a fairy tale—than a moral destiny—a lawful relation—There is genuine natural anarchy in a fairy tale. / Abstract world—dream world.—The consequences this abstraction etc. has for the state after death.

[884.] Pain and pleasure are the result of a sympathy (synthesis of pathies, sensations).

885. The general inward, harmonious relation does not exist, however, it shall be. (Consequences for magic, astrology etc.—they are schemata of the future–)

the absolute present time.

(Shall be—Shall exist)

886. If the history of philosophy is a history of philosophical attempts—or of attempts with the philosophical force—with the individual unity, which we term phi-
losophy, and which especially appears in verbs—or of attempts to seize the philosophical Proteus—or of attempts to generate, to prepare philosophy, or finally, of attempts to realize the idea of philosophy—then every history is clearly somewhat analogous—and every historical object is an analogy of philosophy.

(History of attempts to bring about attempts. The idea of realizing an attempt—likewise, the well-ordered descriptive series of experimental attempts are clearly synonyms of philosophical history.)

(All philosophy, or science of science, is critique). (The idea of philosophy is a schema of the future).384

887. Diogenes’s manner of proceeding was experimental philosophy—genuine synthetic philosophy.385

888. Camper’s Writings. Finke’s Treatise on a General Medical and Practical Geography. Koch’s Treatise on Composition (musical).386

889. Systematic catalog of the therapeutic methods and operations that man constantly has in his power—e.g. saliva—urine—(shouldn’t one make use of excrement?) Ejaculation of semen—Complete and partial movement—rest—Sticking a finger down one’s throat in order to vomit—rubbing—hitting—pressing—holding one’s breath—changing position—closing the eyes—etc. pinching—biting.

890. Systematic overview of the physical qualities of minerals—and their explanation or derivation.

E.g. Phosphorous, play of colors—iridescence—duplication—refraction of colors etc.—

Electricity—magnetism—galvanism. (Galvanic characteristics are virtually infallible characteristics of carbon, and hence are physical chemical [characteristics].) Heat—heatiness etc.

All characteristics are fundamentally physical—partly physical chemical, and partly physical tonic etc.—especially, or in the narrower sense, certainly the above named etc. Studer has remarked that even brass becomes magnetized when struck. Continuation of this interesting remark.387

891. A concrete substance (that is fused together) (concerning this concept), is composed of substances or of quantities, properties and relations.

[892.] A few exceptions, or contradictory cases don’t overturn an otherwise convenient and readily applicable system—rather, they mostly indicate—an accidental—or a defective combination and application—or even an erroneous application of the system or the rule.
893. Werner’s observation concerning the strange preference of animal plastic Nature for the number 5 (particularly in the conch family)—and of atmospheric plastic Nature for the number 6.\textsuperscript{388}

(Stars in echinoidea and in snowflakes)

(artificial formation of snow.)

(Crystallogeny)

894. Elevation is the most superior means I know to instantly avoid fatal collisions. Thus, for instance, the general elevation to nobility—the elevation of all people to genius—the elevation of all phenomena to the state of wonder—of matter to spirit—of man to God, of all ages to the Golden Age etc.\textsuperscript{389}

895. Genlis’s fabulously physical fairy tale will always remain a skillful accomplishment.\textsuperscript{390}

896. Ecstasy—Inner phenomenon of light = intellectual intuition.\textsuperscript{391}

[897.] On our ego—as the flame of the body in the soul. Similarity of the soul to oxygen. (Oxygen as a process of irritability.) All synthesis is a flame—or a spark—or analogous to a flame.

898. The general expressions of scholastic philosophy bear a strong resemblance to numbers—hence, their mystical usage—their personification—their musical enjoyment—their infinitely varied combination.

   Everything Real created out of Nothing (like numbers and abstract expressions for instance)—has a wonderful affinity with the things of another world—with the infinite series of singular combinations and relations—with a mathematical and abstract world in itself as it were—with a poetical mathematical and abstract world.

899. The strange accompaniment of intellectual fantasies—of abstract play—with inner sense fantasies and the play of images.—Accompanying symbolization, or schematism.

   Theory of emanation etc.

900. Every object becomes the stimulus (and the formula) for a new objectification. It is the lowest series—the next subject is the differential series.

   It congeals—and the subject is a fluid, an atmosphere. It is a constant quantity—the subject, a variable quantity.—Both in one and the same function.
901. All chance is wondrous—contact with a higher being—a problem, and the data of the active religious sense.\(^{392}\)

(Transformation into chance.)

Wondrous words—and formulae. (Synthesis of the voluntary and the involuntary).

(Flame between Nothing and Something.)

902. Mystical dogmatism of the Orient—(has arisen from inactivity and presentiment) higher communication of knowledge—intellectual quietism—system of knowledge, like the system of grace—passive system—indirectly active system.

Axiom: We can know nothing by ourselves,

All genuine knowledge must be given to us.

(Active revision and elevation of inactivity.)

903. Could one want to be, and become a genius? Like with wit, faith, religion etc.

With respect to genius, the system of predestination has up to now almost exclusively dominated. It is based on the partly true observation—that initially the will works in a clumsy manner—and interferes with the play of Nature—(affectation) to create an unfavorable impression—undermining itself at the outset by a division of force (with attentiveness)—and due to this deficient stimulus and deficient capacity, it isn’t able to accomplish that to which it dimly and instinctively aspires.\(^{393}\)

904. Instinct, as the feeling of need and incompleteness—is also the feeling of cohesion, of constancy—the conductive—orientating sense of touch itself—(Thus it is instinct that causes the bolt of lightning to strike down into the metal chain.)

The raw, synthetic completing impulse—is a transitory—pointlike ego.

905. The scholastics transformed all things into abstractions—It’s a pity they didn’t attempt the opposite operation—and reflect on this procedure, or draw inferences from it.

(Reflection transforms everything into a system, or into an interwoven series.)

906. Mere analysis—mere experimentation and observation, lead into unforeseen regions and consequently, into infinity.—They may be poetical in nature and intention—if not, we must absolutely have or posit a goal—rightfully called a finis\(^{394}\)—so as not to lose our way in this speculation—like a madman lost in a labyrinth.

Here lies the seat of that utterly notorious speculation—of that false mysticism of ill repute—of that faith in fathoming the thing-in-itself.—
Criticism clearly demonstrates the need for a limitation—for a determination, for a pause—It indicates a definite goal—and transforms *speculation* into a useful, and even into a poetic instrument.

This never-ending continuation of activity is a character of souls, or of *spiritual inertia*.

(For instance, we are reminded of those who wish to exhaust an infinite series, a series of fractions—the circle-squarers etc.)

907. The *series* of individual elements, to which memory is related (as the lowest soul force—as the basis of the others)—is also the lowest *series*.

(Opposition of basis, that concept relating to weight, and the *lever* (of lifting) that relates to the *counterweight*)

(Fresh deduction of the lever, from out of the *point of the lever* etc. by means of the centrifugal force.)

908. Fichte has chosen the *logical schema* of science, as it were, for the model of a real human construction and world construction. His similarity to *Plotinus*, using written words and linguistic formulae—combinations—Fichte works—internal wonders—or deems as an arbitrary deed of wonder:

simultaneous *thinking* and *writing* or speaking, with reciprocal postulation or necessitation. Proposition: Reciprocally related simultaneous speaking and thinking (active contemplation) works wonders—generates a substance (*flame*), which harmoniously arouses—and develops, both speaking and thinking.

909. Knowledge and science are entirely analogous to the body—if it isn’t *beautiful* or *useful*—then it is a burden.

(Soul and spirit of science.)

This is why learning is so much like eating—and *a priori* knowledge is a satiation—and a nourishment, without partaking of food.

910. Should we only seek, carry out and contemplate the useful and the beautiful?

[911.] Experimenting with images and concepts within the faculty of representation in a manner wholly analogous to physical experimenting. Associating. Allowing to arise—etc.
912. The physicist revises Nature firsthand—the chemist and mechanist already 2nd and 3rd hand. The latter receive the raw forces etc. from the physicist.

913. Should bodies and figures be nouns—forces, verbs—and the theory of Nature—the art of deciphering?

914. Should God be the element of synthesis—this operation’s oxygen so to speak? (Experimenting in God—Theosophizing) Spinozism—system of emanation.

915. The so-called auxiliary sciences are really completely misunderstood—Under this rubric, we should really present the Doctrine of Science of every specialized science—its individual genesis—its composition out of the elementary sciences—the relations of this composition, and the relations to other composite sciences.

916. Synthetic conviction is believed knowledge or vice versa. One conviction simply arises in the intellect—another in the senses—and another in the will—Not the monotonous, but the harmonious coincidence of all three constitutes the perfect conviction.

917. On the form and articulation of the life action (sidereal body). Center point of gravity—line of gravity—plane of gravity—etc. Point of affinity—line—plane etc. of affinity. Influence that changing the position of the center of gravity has on the human body. (Changes in perspective feeling, thoughts and force) Gout etc. belongs to the morbid effects of this action. Change in a manifold figure—through a simple representation of this figure.

918. Similarities between illnesses—Every organ may readily have all the illnesses of the other organs.

All illnesses are composed of illnesses. The entire body becomes ill if the single organs become ill. Relations between the illnesses of the individual organs—their mixtures—and complications.

All illnesses arise from dividing the organs in two. (Illness is a human feature, like death).

(Similarity between nasal mucous and semen—similar smell in the catarrh of the bile and the saliva. And in the urine and transpired matter etc.) (The brain resembles the testicles).

919. (The theory of different worlds belongs to cosmology).


Logology. (Was man originally destined for pain—to endure suffering etc?)
The genuine gain with Fichte and Kant lies in the method—in the regularization of genius. 398

Here flashes of inspiration and methods are exhausted, so to speak, and arranged into a system.

The individual results were almost already entirely present—however, the spirit of the system—the critical spirit was lacking, and without it their entire possession was unstable and unmanageable. 399 The spirit becomes represented—through the purposeful reunion of the elements—through criticism—a process uniting sense and will.

(The difference between thing and concept emerges from their relation to the collective and private will—)

On the earthly individual—the heavenly individual and their relations./ (God is the World-Soul of the ideal world).

923. Soul is virtually a concept, like matter—in the end, it is obviously very closely connected with it. The forces and faculties of the soul may be compared with the forces of matter and specialized substances.

With respect to the majority of results, Plotinus was already—a critical idealist and realist./ The method of Fichte and Kant is not yet complete or presented precisely enough. Both still do not know how to experiment with facility and diversity—absolutely unpoetic—Everything is still so awkward, so tentative. 400

The method for the free generation of truth may yet become greatly broadened and simplified—thoroughly improved. There now exists a true art of experimenting—The science of active empiricism. (Theory arises from tradition) (All theory relates to art—praxis). 401

We must everywhere call to mind the truth—everywhere be capable of representing (in the active, productive sense).

925. The art of inventing mechanical instruments is geometrical in origin. Problems with the figures—skeleton—outline.

(Linear projections—planar projections—stereotypes.
Solid form—linear form—planar form
theory of invention—or analysis.
Theory of the formation of numbers and words. E.g. series etc.
Mechanics of numbers and words—theory of velocity—)

926. Quantitative—qualitative—relative space and time.

Modal.
927. The combinations of ego and non-ego, in accordance with the directive of the Categories, yield the different systems of philosophy.

(System of derivation out of the simple. The system of revised common experience—system of mere ego—identity—system of mere non-ego—Contradictory system of ego and non-ego. Sufficient reason.

System of occasionalism (relation to the system of excitation)

928. Strange harmony of the accidental in the atomistic system.

929. In every system—individual group of thoughts—which may either be an aggregate or a product etc.—One idea, one observation, or several such, have especially flourished and stifled the others—or have remained over. We must now gather them together in the system of spiritual Nature—granting each its own specific soil—climate—its particular cultivation—its specific neighborhood—in order to form a paradise of ideas—this is the true system. / Paradise is the ideal of the earth.

Remarkable question concerning the seat of paradise—(seat of the soul)
(An art gallery shall be in relation to the forces of Nature etc.—what an English botanic garden (imitation of paradise) is in relation to the earth and its products—a rejuvenated, concentrated—and elevated earth).

Paradise is scattered over the entire earth, as it were, and has therefore become so unrecognizable etc.—Its dispersed features should be united—its skeleton filled out. Regeneration of paradise.

930. On the theory of the affinity between complete thoughts, and ideas etc. (Lithopolitics.) Theory of association—politics of ideas—politics of representations.

What is climate and soil for plants— is heat and the medium (dissolution)—for minerals—an element in a certain sense. (That is my element) (Hence, oxygen is the element of fire)

On the element of ideas—and of every idea in particular—its necessary heat.

Theory, in which one has to search for—and surmise distinct ideas. (Associative applied analysis.)

Homeland and affinity of ideas.
931. Unity of light—unity of darkness.

932. To what extent is the concept a thing—and the object of a particular science?—Does it possess scientific validity?

933. The proofs of God are perhaps worth something en masse—as method—Here God is something like $\infty$ in mathematics—or $0^0$. (Degrees of zero) (Philosophy of 0.)

(God is now $1 \cdot \infty$ now $\frac{1}{\infty}$—now 0)

God is a mixed concept—He has arisen from the union of all our soul faculties etc. by means of a moral revelation, a moral centering miracle.

(Like philosophy, God is each and everything to everyone—the personified $x$—Fichte’s non-ego).

Fichte’s non-ego is the unity of all stimuli—the absolute stimulus, and because of this an assimilator—an eternal unknown. Only life stimulates, and only life cannot be enjoyed).

934. Conscience already demonstrates our relationship—connection—(the possibility of a transition) to another world—an inner independent power, and a state apart from the common individuality. Reason is no different. The état de raison is ecstatic. (One can perform wonders through the connection with the Father).

The possibility of active empiricism is based on this proof. We will only become physicists if we make imaginative substances and forces—into the regulative standard for natural substances and forces.

935. Every union of the heterogeneous leads to $\infty$. Theory of probability—probability proofs and calculus—quadrature of infinity etc.

936. If we compare our own products and botched works with the products of Nature, then we will learn to understand Nature. One understands an artist insofar as one is and becomes an artist, and thus one understands oneself.

937. With the clarification and rectification of physical theories, the hyperphysical (transcendent), as well as the transcendental or critical, synthetic theories, e.g. the theory of emanation, will also profit—through an improved theory of light.
938. Central forces are radii, not diameters. / A spike is a mechanical focus. / Following Baader—are coldness and gravity really related? / The conception of internal and external worlds forms itself in a parallel progression—like the right and left feet—the significant mechanism of walking. / Study of the annual fair—a theater of commodities predisposed to illusion etc.—On collections and their types of presentation and demonstration in general / On the language of the physical world through a figure. Translation of quality into quantity and vice versa.

[939.] Pus–ichor./ Organic mass is the synthesis of the liquid and solid./ Mystical geometry / True scientific spirit has up to now especially reigned among mathematicians./

940. The fairy tale is the canon of poesy as it were—everything poetic must be like a fairy tale. The poet worships chance.

941. The three dimensions are the result of the reduction of infinite dimensions. They relate to a threefold transition of the leaves.

942. Bodies are precipitated and crystallized thoughts in space.—Space simultaneously arose in the precipitation as 0 or $\infty$—as a free temperature—a substantial body.

/ Time is a successive alternation of 3 forces—The present floats—like a vessel that has an ascending and descending course. /

If the world is engendered within us—then it is the bodily system of the world that is engendered first of all—and so on downward—The astral system is the schema of physics. Its transposition into the plane—into minerals—plants, and animals. Man is a focus of the ether. (Concept of ether.)

943. The ordinary theory of nature is a necessary phenomenology—grammar—symbolistics. / We view Nature, and perhaps the spiritual world as well, in perspective.

The understanding imagination is moreover the business of designating in general—of signalizing—of phenomenologizing—The signs of language are not specifically different from other phenomena.

944. On porose and vascular masses./ Order of the transitions—of crystals—problems with this theory./ Mystical art of war. The mathematical war—The poetical war—the scientific war—the game of war etc. The rhetorical war.

945. Every part of my book, which may be written in completely different styles—In fragments—letters—poems—rigorous scientific essays etc. Dedicated to one or several of my friends.
946. On spasmic swellings.

947. If chemistry is—the theory of the modification of heat, then its connection with electricity and even galvanism is hardly surprising. (Magnetism is related to gravity—as electricity is to heat).

948. The particular sciences are formed qualitatively, not quantitatively. Hence the art of demonstration is none other than the science of metallurgy. The theory of the formation of rocks is nothing more than the theory of the formation of minerals. Miniature and colossal science.

Principle for the relation between minerals.

949. Harmful nature of movement after a meal—Eating but once—at 4 o’clock—(Necessity for clearances of the semen in certain years.)

950. One type of pain may be repelled through reflection—another through abstraction.

951. Attempts at proving my propositions in Pollen.405

952. The genuine dividuum is also the genuine individuum.

953. The poet employs things and words like keys, since the whole of poesy is based on the active association of ideas—on the self-active, purposeful, and idealistic production of chance—(fortuitous—free concatenation.) (Causistics—fate. Causation.) (Play.)

954. I should really write a fairy tale—laws of the fairy tale.406

955. On the mystical members of the human being—where merely to think of them—to silently move them—is already sensuousness.

956. Wherever colic arises—then gout arises as well—rheumatism—hypochondria—hemorrhoids etc. Colic of the nerves etc.—coli of the muscles. Semi-illnesses—Transitions between illness and health.

957. The universal concepts: Being, Difference etc., have suffered the same fate as philosophy etc.—everyone has turned them into whatever they have wanted. This clearly demonstrates that we shouldn’t solely make use of them, or look for anything wondrous in them.—They are intellectual matter, able to be fashioned into whatever one wants. They are indications of the determinate—of types
of determination processes. They possess no determination—we must give them one—Philosophy etc. is also an indication of this superior kind of procedure.

958. With a remarkable instinct, Spinoza and others have looked to theology for everything—and have made theology the seat of the intelligence. Spinoza’s extremely interesting idea of a categorical—imperative—of beautiful or perfected knowledge—of a self-satisfying knowledge—of a knowledge that pleasantly eliminates the desire for knowledge, and annihilates all other kinds of knowledge—in short, of a sensuous knowledge (lying at the basis of all mysticism). (Euthanasia).  

Insofar as it is based on the struggle against sensual desire—isn’t even morality itself sensuous, genuine eudaemonism? Sensuousness is a pleasant and ennobled pain. All war is sensuous. (Transcendent sensuousness of enthusiasts etc.)

959. A dream is often significant and prophetic, because it is a natural effect of the soul—and hence based on an ordering of associations. It is significant, like poesy—yet for this reason also irregularly significant—thoroughly free.

960. One should be proud of pain—all pain etc. is a remembrance of our lofty rank.


962. Treating the sciences and every single object both as an instrument—and experimental substance.

Science is none other than the scale etc. In a truly scientific mind everything is indicated of itself. The mind is the universal scale.

Active view—active object. (View of the world through a crystal—through a plant—through a human body etc. Similar experimentation)

963. On the theatrical nature of the annual fair and of experimenting—Every glass plate is a stage—a laboratory—an art gallery is a theater.

964. Cosmopolitan politics of ideas—politics of stones—politics of plants etc. (On sensations and their mutual affinities and relations)

965. Living forces—can be constructed indirectly—wondrous forces.

[966.] The play of clouds—play of nature, extremely poetical. Nature is an Aeolian harp—She is a musical instrument—whose tones in turn are the keys of higher strings in us. (Association of ideas.)

967. Goethean treatment of the sciences—my project.
968. The memory carries out prophetic—musical calculus.
   Hitherto strange conceptions of the memory—as a picture booth—etc. All recollection is based on indirect calculus—on music etc.

969. Sensuousness of engendering—Thus all engendering is a polemical operation. Sensuousness of the synthesis.

970. Presence of the spirit—future of the spirit—past—(absence) of the spirit.

971. Reflections on a history of philosophy.

972. The second—immanent generation is the understanding = emergence of consciousness—of generation—Existence series—synthetic existences. Potentials of being.

973. A body is related to space—as a visible object is to light.

974. Even instinctively, the circle is the canon of all figures.

[975.] Is gout etc. the precursor for the periods of bodily power? It is based on the association etc. the poeticization of the body.

976. (Almost) every single thing may become the object of a particular science.

977. All the universal sciences—e.g. physics and mathematics, etc., really resemble philosophy in one respect—they are Proteusses—universal substances—indications etc.

978. Brown has completely failed to explain disease—His classification concerns both life and disease—
   The explanation of the nature—of the origin of disease is far beyond Brown’s horizon—His classification is a partial classification according to the phenomenon of species—to which health and disease belong as types.
   Intermediate action of consciousness—stenia (excess)—asthenia (excess).

979. Man aspires to be nothing more than a stimulant, and to arouse attention (swelling, to entice reflection).

980. Aren’t the frog-skin hygrometer and the hygrometer as such—as well as the results of the galvanic impulses, an effect of the diminishing heat etc?
It seems to me that differential calculus is the general method for reducing the irregular to the regular—to express it through a function of the regular—to join it with the regular—to make the regular into its meter—to logarithmicize it with the regular.

982. The art of war may be divided into a whole host of special theories.—The art of dance—physical exercises—art of fencing—art of shooting—and psychology etc., all furnish their contributions to the art of war (Also arithmetic, mathematics, economics, politics etc.)

(War [Krieg]—to get [kriegen], to obtain.)

983. The same fate has befallen science as has befallen man—in order to revise and shape science more easily, we have divided it into a number of individual sciences (and States)—both in the former and the latter, the reason for the division was fortuitous and foreign.

984. The expression:—to clear something up [aufs reine bringen]. / In tension or attention, repulsion and attraction are joined—one for the sake of the other. E.g. in abstraction, the repulsive force is enhanced by one—diminished by the other etc.

985. Levity—gravity etc. / Formula for the origin of a triangle./ On the successive, and piecemeal determination of space. (Angle, hyperbola, parabola—parallel lines—simple lines etc.)

The concept of a plane has arisen in accordance with, and virtually out of (or at the very least via), the concept of the body.

986. A fairy tale is really a dream picture—devoid of all coherence—An ensemble of wondrous things and happenings—a musical fantasy for instance—the harmonious effects of an Aeolian harp—Nature herself.

If a story is introduced into a fairy tale, then this is already a foreign intrusion.—A series of clever, entertaining attempts, an alternating conversation, and a masquerade—are all fairy tales. We are dealing with a higher fairy tale, if without putting to flight its spirit, we introduce some element of understanding into it—(coherence, meaning—etc.) Perhaps a fairy tale could even be useful.

The tone of a mere fairy tale is alternating—yet it may also be simple./ Components of fairy tales.


988. If we had fantasies like we have logic, then the art of invention would already be—invented. To a certain extent aesthetics is also a part of fantasies, just as the theory of reason is a part of logic.
989. It is strange, that an absolute and miraculous synthesis so often forms the axis of a fairy tale—or is the aim of a fairy tale.

990. The concept of causality is connected with a real fulfillment of time—insofar as a specific object is conceived in a prior moment, and relates to an object of the present moment in the same way as its moment relates to this one—In the concept of purpose a productive, successive (object or) moment is added in thought to the present moment (object). The means is in the present moment—the substance is also in the present moment—it is a personified—structured present time.

A body is an individual that fills out space. A soul is an individual that fills out time. / Laws of time fulfillment. / The former creates space—the latter, time).

991. Time is inner space—space is outer time. (Their synthesis) Figures of time etc. Space and time arise simultaneously.

The force of temporal individuals is measured by space—the force of spatial individuals is measured by time (duration).

Every body has its time—every time has its body. Constructions of time. (Triangle of time—figuristics of time—stereometry of time—trigonometry of time).

992. On the process by which wine becomes oily—similar decomposition with water.— The fat in an animal body arises by distilling the oil out of the juices via the fine tiny vessels./ The more delicate and finer the form of the organic mass, the more it is alive.

993.] On the phenomenon of reflection—that reflexive force which can spring onto its own shoulders. (Structure of motion.)

(Solidification of time—concentration of thought.)

994. Everything evaporative is simultaneously a collector of electricity—(an (enticing) cause attracting heat) Relation to galvanism.

995. Is there really such a thing as an absolute isolator—or excitator?—Both are relative concepts—It depends on the height and range of the degree of the isolant and excitant.

(Aren’t all attractors of heat connected with attractions of oxygen?)

996. All armature is ultimately a heightening of excitability, just as the telescope is a heightening of visibility.

997. Our spirit is a substance of association—It results from harmony—from the simultaneity of the diverse, which also preserves it. (It is gout—a playful being).
The spirit is the social principle of concatenation—For a spirit—an association, has but granted it existence.

Death transports the spirit to another place within that grand association—Laws of association—it awakens somewhere else.—

Light is the action of the universe—the eye is the superior sense for the universe—or World-Soul—World-Action.

Its rays are a mere fiction.

998. In the end, chemistry also fails to have any real generic (intermittently) varied substances. Alkalis and acids merge into one another—Alkali and earth = acids and earth=earth and metals—etc.

(Hydrogen sulphide, prussic acid, alkali fluor etc.)

999. Butter weakens, like all oils etc./ Just as fixed ideas often have exotoses in the brain or other bodily causes, so fixed pains etc. conversely have soul causes.

Man can certainly become master of his soul afflictions—something demonstrated by our morality—our conscience—our independent ego. In afflictions of the soul, man may even be outside himself—and observe and carry out counter experiments. Admittedly it is often incredibly difficult—the most difficult for the most highly sensitive—whose propensity is above all lively and quick.

1000. Antithesis between school and world./ Modifying is a relative making and destroying. We are incapable of an absolute making, because the problem of absolute making is an imaginary problem. There is no such thing as an absolute beginning—it belongs in the category of imaginary thoughts.

1001. What are, properly speaking, a citizen of the world and cosmopolitan interests?

1002. Kant is a fine observer and experimenter.409—

[1003.] The synthesis of the soul and body is called the person—the person in turn relates to the spirit, as the body relates to the soul. Someday it too will disintegrate, to arise again in an ennobled form.

1004. On pluralism and omnilism. / Kant’s warning against self-observation / His defective explanation of naïveté. / His incorrect elucidation of the remarkable plurality in the language of the people /—like “you” [ihr], “they” [sie] etc. (On the soul’s courting of the body—).410

1005. By means of a game similar to the game of chess—it is perhaps possible to bring about symbolic thought constructions.—The former sport of logical disputation was very similar a board game.
1006. The mathematical method is the essence of mathematics. Whoever fully understands this method, is a mathematician.

As the scientific method in general it is extremely interesting, and perhaps supplies us with the most accurate model for the classification of knowledge, or for the faculty of experience.

Axioms and postulates denote the theoretical (a.) and practical (b.) cognitive faculty as such. Problems denote the desire. Solution and proof, the analytic (ad a.) and synthetic (ad b.) ability. Explanations and corollaries also have their significance. This reveals that our desire for knowledge is the intelligence’s desire for life, a play of intellectual forces.

1007. Just as the eye only sees eyes—so the intellect only the intellect—the soul, souls—the reason—reason—the spirit—spirits etc. The imagination, only the imagination—the senses—senses. God is only known by a God etc.

1008. The fluid element is also ensouled—yet evidently in a different fashion to the solid. Perhaps the soul is somewhat like heat. Gas corresponds to the medium of the soul—to the ether of the nerves. A violent stimulus—(mechanical—or fiery stimulus) occasions evaporation and vaporization. (Origin of the media of the soul—origin of the soul itself so to speak.

The soul uses the body in begetting and possibly vice versa—Mysticism of this operation.

1009. We have rigid motions (tensions), like fluid motions—with both merging—and in varying degrees.

1010. Problems: Thinking—inventing—knowing—believing—willing—etc. (Axioms, postulates, problems, theorems etc. of this kind.)

1011. Space passes over into time, like the body into the soul. Simultaneous generation process of one side. / The fairy tale is entirely musical. / The eye is a planar sense—feeling—is already cubic. Hearing is a mechanical sense—smell and taste are senses of chemical motion—Just as speech and the ear—smell and taste—stand in a relation, so many other organs undoubtedly share common links. Feeling seems to be particularly related to the eye. Also to the ear, e.g. difference between painters and musicians. Relationships between the acuteness of these senses and the intellect etc. Their acuteness almost appears to stand in an inverse relation with the intellect’s acuteness—with the soul generally. E.g. savages—and animals etc. / The stimulus for planar motion appears to be light. /

1012. Just as certain appearances not only compel us to experience certain sensations, but moreover, to add further conceptual elements—to a definite supplement
and plethora of thoughts—for example, to place a spiritual text at the basis of a human form, then it is also the case—that by contemplating ourselves—or by observing ourselves—we feel compelled to a similar addition of concepts and ideas—to a definite contemplation—and this structured compulsion and cause is the picture of our Self.

The rules of our thinking and sensing etc. are the schema, partly the character of humanity in general—and partly our own individual humanity. By observing ourselves, we feel compelled to sketch, to conceive etc. ourselves in a more or less clearly defined manner—in this particular way and not in any other.

(microcosm in potentia.)

1013. Litho-characteristic. A mediated sensation—a sensation of the sensation is a semi thought—is possibly, already a thought. Cf. harmony—conclusion.

1014. The synthetic method (commencing with the data) is the freezing—wilting, crystallizing, structuring and successive method. The analytic method in contrast, is a warming, dissolving and liquefying method. The former seeks the whole, the latter the parts.

1015. Attempt to prove and solve this—to construct what mathematics fails to prove or solve—Doctrine of Science of mathematics.

The application of problems and theorems—combining them—the scientification of mathematics.

1016. All historical science aspires to be mathematical. The mathematical force is the ordering force. Every mathematical science strives in turn to be philosophical—to be animated or rationalized—then poetical—lastly moral—and ultimately: religious.

1017. The teacher of the science of physics—first creates light—air—heat—etc. finishing where the physicist begins. He deduces in general the components, the constituents, and relations of Nature from out of the tasks of Nature. Man is philosophical Nature—perhaps too, poetical Nature etc.—Above all, the science of Nature.

1018. The measure is the 0-point or the intermediate degree on the scale. The true measure is always the mean—on the one side fraction—on the other, compound.

Different types of measure.

1019. Remarks on the formation of smoke—with smoking and other things.

[1020.] In the end, even cohesion depends on weight.
1021. On the identifying and substituting of algebraicists.

1022. Thinking is among operations, what the conclusion is among propositions.

1023. How would it be if the understanding were no longer the sense for qualities, but only for quantities—with the active memory instead being the sense for qualities?—The former is the mathematical sense—the latter the physical sense. (Categories of memory—categories of reason—active reason is productive imagination.)

God—world—man—animal—plant etc. are categories of reason. (Examples from the categories of memory.)

1024. In the end, electricity is dry galvanism (dry path) and galvanism wet electricity (wet path). Relation to chemistry.

1025. In my opinion, air has an effect on water and oil etc., as the latter do on solid bodies.

The effect of 2–3 heterogeneous liquids on each other. The elements of air in liquid and solid chains. Chains of air.

1026. Water is a wet flame./ Tests with a diamond and mellite in galvanic experiments./

Does combustibility have any influence on excitation and the conductive force?

1027. Introduction of active matter—like active senses.

1028. Electrical chains and non-chains. / – Action, + action. Motion with the closure and opening—contact and separation—provision and deprivation. Application to asthenia.

1029. The theory of life etc. is just as independent as the theory of the structure and formation of animals—the spirit alone synthesizes life and the figuration.

(Direction arises with the figure.)

1030. Exclusive alternation of quantity and quality.

1031. Coldness arises with all liquefaction—this only appears not to hold for ice—for coldness conversely results when water freezes, yet here warmth should really arise.—It is clearly somewhat warmer when it snows—however, snow too does not originate from water, but obviously out of very fine mist.

1032. Dimensions = directions. (Self-contact in galvanism and electricity and even in chemistry as well.)
1033. Intuition is the concept of fantasy—their unity etc.

1034. A synthesis is a chronic triangle. / Language and linguistic signs have arisen a priori out of human nature, and the original language was truly scientific. — The goal of the grammarian is to locate it once again.

1035. Scientific answer to the question: Do active phantasms really exist? (Are synthetic a priori judgments peculiar sensations? Sensual categories?)

Just as the understanding vindicates space and time in order to effect valid determinations for the senses, so the imagination effects $x$ and $y$—in order to be capable of making valid determinations for the understanding. ($x$ and $y$ are perhaps signs (appearance) and a limit.)

1036. Isn’t there a faculty in us playing the same role here as the heavenly firmament does outside of us!—the ether—that invisible visible matter, the philosopher’s stone—which is everywhere and nowhere, everything and nothing—We call it instinct or genius—It is everywhere antecedent. It is the fullness of the future—the fullness of the ages in general—becoming for time, what the philosopher’s stone is for space.—Reason—imagination—understanding and sense (significance of 3–5 senses) are merely its isolated functions.

1037. Strange, that it is only actually the limbs, and virtually only the external limbs, which are subject to the will.

1038. The theory of falling bodies may yield highly interesting inferences concerning the laws of vivification, and about internal mechanical disintegration etc.

1039. On pumps and suction equipment—on the new principle of lifting etc.

1040. The equation for the human being is: body = soul—for the sexes: man = woman.

(Polarity is a real equation.)

(The parts are called elements, which are connected with $+$ and $-$.)

0 is the general element of the equation for the united elements of the equation.

1041. Numbers and words are figures or signs of a temporal dimension. Literal and numerical figurations.

1042. A wedge, a lever etc. are tools for strengthening and diminishing forces—for turning a small absolute force into a large specific—relative force. A spike is a mechanical focal point—a surface is the opposite—(the borer.)
1043. Couldn’t one bring water onto the wheel by means of jolts? / Acoustic experiments that involve the shaking of a disc etc. using sounds—and vibrations of air etc./

1044. Words and sounds are true images and expressions of the soul. Art of deciphering. The soul consists of pure vowels and struck vowels etc.—

[1045.] On combining different systems of signs and scales etc. For instance, as in meteorology—where we obtain from 5–6 signaling instruments, composite words of composite weather phenomena.—So too with all composite phenomena. (Synthesis of two heterogeneous worlds and operations etc.)

1046. (The reagent of true Christianity.)

1047. Comparison between bodies and signs—as well as thoughts and signs.

(A thought is necessarily literal.)

(The arts of music and writing are psychology—or at least the basis of it.)

1048. Our spirit is the connecting element for what is completely unequal.

1049. All sensations are consequences of a fundamental sensation. It makes sense—nonsense etc.) Isochronism. / The number of outlooks on a body, and a representation, or a thought./

1050. On drama—and the construction of the dramatic—scenes—acts—intrigues—pantomime—division—structure of a plot etc.

1051. On the transitions of a crystal. Applying this theory to the transformations of figures in general. Does acoustics exert an influence? The transitional period is by far the most varied.

1052. The figure of the smallest part is nothing more than the figure of the archetypal formation—of the elementary formation—and this is only a figurative expression for dynamic community—or composition.

How is a chemical, material connection figuratively expressed?—This is a problem for the unity of the internal sense.

1053. Freezing—counterpart to inflammation./ Indication of cold and pale extremities—In certain people, the life force is driven out—into the external limbs—in other people, it is driven back—into the internal parts. Reflections on this.
1054. Surely gravity is only a composition of all forces?

1055. Thinking is willing or willing—thinking.

1056. The liver is the tempering organ—All fat tempers.

1057. The soul is the most powerful of all the poisons. It is the most penetrating and diffused stimulus—Hence all soul effects are thoroughly detrimental for localized afflictions and inflammatory illnesses.

Often a localized affliction cannot be cured in any other way than by stimulating a general illness, and vice versa.

Curing one illness by means of another.

1058. Plan for a pathomatical journal, and for an order of intellectual knights etc.\textsuperscript{411}

1059. On the spirit of mercantilism.

The spirit of trade is the spirit of the world. Quite simply, it is the spirit sublime. It sets everything into motion and joins all. It rouses countries and cities—nations and works of art. It is the spirit of culture—the spirit of the perfection of the human race. The historical spirit of trade—which is slavishly directed to given needs—to the circumstances of time and place—is merely a bastard of the true, creative spirit of trade.\textsuperscript{412}

1060. The spirit relates to the soul—or the constituents of the invisible individual are related to each other—like the fluid and solid parts in the body. The spirit comes into being out of the soul—It is the crystallized soul—the soul’s figure—or its character—Its temperament and constitution are functions of the initial ability, of the spiritual world and of the soul’s constitution. Here we once again encounter the two systems of humoral and solidar pathology—the dry and wet paths.

1061. Philosophy is fundamentally antihistorical. It proceeds from the future, and the necessary, to the real—Philosophy is the science of the universal sense of divination. It explains the past from out of the future, which is the opposite to history. (Philosophy views everything in isolation, in its natural state—unconnected.)

1062. To me, gout etc. seems to be more of a general illness—than a disposition; an illness that doesn’t exist in concreto, but rather expresses itself in manifold variations.

Perhaps pure sthenia etc., can already arise in sound constitutions.—The majority of constitutions are probably not able to become genuinely ill, and it therefore only remains in imperfect illnesses—Tendencies to illness—perhaps rheumatic pain etc. is an immature inflammation.
1063. On the going to sleep of a limb. (*Isochronism*—*isochronic* = simultaneous.)

1064. Human beings are in relation to the moral sense, what air and light are in relation to the ear and eye.

[1065.] Every Englishman is an *island.*

1066. The body arises through a *sculptural idol*—a formative schema—a mystical, self-functioning *typus.*

1067. Fichte fails to comprehend *hypostasis*—and because of this lacks the other half of the creative spirit.\(^{413}\)

Philosophy as a whole isn’t going to get very far without *ecstasy*—without a consciousness that supplants and anchors everything. (Spinoza’s goal).\(^{414}\)

1068. Oryctognosy belongs to history.

1069. *Letters,* *discussions*—or conversations—work documents—effective brochures—are all practical literary works—sermons too.

Novels, devotional works, comedies etc., even historical and philosophical works, to the extent that they cannot be viewed as work documents, *reports,* protocol etc.—are merely pleasant, charming, literary works.

1070. *Individual elements* unite whatever is heterogeneous—e.g. in the so-called *assembled* and mixed sciences—They wonderfully bring together the most disparate elements into a single joint purpose and work—into a combined effect—An individual element is a magical—arbitrary principle—a foundationless life—a personal accident.

*Mankind as such* is clearly the most general and peculiar individual principle of the sciences. It sets them all into activity—right into the most infinite parts.

1071. Curing pain with tickling—Opposite of pain.

1072. *Symmetrics*—symmetry in compositions. *Abscissa* and *ordinates* grow symmetrically.

1073. What did Spinoza seek? Even Fichte’s philosophy isn’t entirely lacking in inspired *empiricism*—in fortunate *flashes of inspiration.*

Life itself is rather like colors, sounds and force. The Romantic studies life, just as the painter, musician and mechanist study color, sound and force. A careful study of life makes a Romantic, just as a careful study of color, form, sound and force, make a painter, musician and mechanist.
1074. Popular and scholarly—historical and philosophical State constitutions.

1075. The active use of our organs is nothing more than magical, wonder-working thinking, or the arbitrary use of the physical world—for willing is nothing more than the magical, powerful faculty of thought.

[1076.] Our earth is a conductor of gravity—an isolated conductor. Compressed, solidified, and diluted gravity—like electricity and magnets.
   Does loose tissue also isolate and preserve gravity?
   On the origin of coldness in snow and salty mixtures.

1077. Consciousness, or the ability to possess external and internal wealth. / Pairing of enthusiasm and reason./

1078. Concerning a frostbitten limb.

1079. The accumulation of verbs, adjectives and nouns is often little more than a twofold and manifold discourse—a fragmented parallelism.

1080. On the corruptibility of human contemplation.

1081. Freedom is a matter whose single phenomena are individuals.

1082. Continuation of the Hemsterhuisian thought—concerning the peculiar change in the way man pictures the world on account of the Copernican hypothesis—or on the certainty of celestial bodies—on the certainty, that the earth is suspended in fresh air.415

[1083.] Who knows what kind of fabulous results might be gained through the isochronism of numerous actions—just as flint and steel emit a spark of light through forceful rubbing.

1084. Deduction of the excitability and constitution of every member of the human body, from out of its position, its mass and its adjacent members etc. Reflections on the beauty of the human frame.

1085. Acquisition of a couple of beautiful statues.

1086. Cold air appears to be a better conductor of electricity—or a worse non-conductor, than warm air—hence electric machines are more effective in summer than in winter. However cold air is also denser than warm air.
1087. Electrically speaking, the earth and planets must be negative, if the sun is positive—and perhaps there also exists a similar alternation in gravity—and light.

1088. We really live in an animal—as a parasitic animal—this animal’s constitution determines our own and vice versa.

The binding relations between the atmospheric elements probably correspond to a large extent with the binding relations between the same elements in the organic body.

[1089.] Concept of velocity and generation. The latter is a development of a substance, or of an organ of gravity—and in this sense what we then ordinarily call generation is perhaps not a true generation.

The former is simply an element of every embodied force—a necessary outcome of the appearance of force.

Thinking is a force that is perhaps too swift, and too immense to be effective—or perhaps things are simply extremely good conductors (or nonconductors) of the power of thought.—

1090. Every solidification produces an expulsion of heat—heat becomes perceptible—All rarefaction attracts heat—engendering the feeling of coldness.

1091. Our newer physicists work on a grand scale—talking about the structure of the universe—however nothing becomes completed in this way—no genuine progress is made. With reflection and spirit, they either practice magic—or work like a tradesman.


(Study of the particular.)

1093. The poet understands Nature better than the scientific mind.

1094. The soul works in a similar manner to both oil and narcotic poisons—depressing and stimulating alike.

[1095.] < The opinion concerning the negativity of Christianity is excellent. Christianity thereby becomes elevated to the level of a foundation—the projecting force for a new edifice of the world and humanity—to a genuine heavenly firmament—to a living, moral space.

This wonderfully relates to my ideas regarding the hitherto misunderstood nature of space and time, whose personality and archetypal force have now become indescribably illuminating to me. The activity of space and time is the force of creation, and their relations are the hinges of the world.
Absolute abstraction—annihilation of the present—apotheosis of the future, of this veritable better world: all belong to the inner core of Christianity—and thereby unite it with the religion of the ancient world, with the divinity of the ancients, with the restoration of antiquity, as its 2nd principal wing.— And like the body of an angel, both hold the universe in eternal suspense—in an everlasting enjoyment of space and time.

1096. However, these gentlemen still plainly fail to see the best within Nature. Fichte will henceforth put his friends to shame, while Hemsterhuis clearly anticipated this sacred path to physics. Even Spinoza harbored that divine spark of natural understanding. Plotinus, perhaps inspired by Plato, was the first to grace the Holy Sanctuary with a genuineness of spirit—and yet no one after him has again ventured so far.

In numerous ancient writings there beats a mysterious pulse, denoting the place of contact with the invisible world—a coming into life. Goethe shall be the liturgist of this physics—for he perfectly understands the service in the Temple. Leibniz’s Theodicy has always been a magnificent attempt in this field. Our future physics will achieve something similar, yet certainly in a loftier style. If only one had used another word within so-called physicotheology, instead of “admiration”.

1097. Lovely, liberal economy. Cultivation of a surrounding poetical world. Writing poetry with living figures.

1098. Fichte’s ego is reason—His God and Spinoza’s God are strikingly similar. God is the pure supersensible world—we are an impure part of it. We conceive God personally, just as we conceive ourselves personally. God is just as personal and individual as we are—for our so-called ego

is not our true ego, but merely a reflection of it.

1099. On the benefits of massaging in various warm substances—e.g. milk, meat broth, eggs, wine, quinine etc. especially fat and oil. Earlier neglect of the skin—of the primary organ.

[1100.] Concerning Fichte’s Appeal [to the Public against the Charge of Atheism]—Fichte makes himself into an opponent—this is a rhetorical and polemical thesis—postulate of all polemics: there exist opponents. The shocking nature of Fichte’s assertions. What is atheism? Christian religion. The mysterious merit of all religious affairs. Does the State possess religion? God! (Atheism and Selfhood of God.) We are likenesses of God. On the proceedings of the electoral government of Saxony. Why aren’t other writings confiscated.

1102. Schelling only proceeds from the phenomenon of irritability in the world—making the muscles the basis—What about the nerves—the arteries—the blood—the skin—and cellular matter? Why doesn’t he, the chemist, start with processes—with the phenomenon of contact—with the chain?

1103. On Fichte’s longing etc.—his tendencies on the whole.

[1104.] Astronomy must become the basis of all the physical sciences.

1105. The lever can be explained without recourse to rigid lines and a point of support—simply by using the theory of force, and above all by using centric forces.

1106. Marriage is to politics, what the lever is to the theory of machines. The State doesn’t consist of single people, but of couples and societies. The classes of marriage are the classes of the State—husband and wife. The wife is the so-called undeveloped part.

This class has one ideal—Rousseau realized it without exception in his panegyric on the natural man. Rousseau’s philosophèmes are entirely feminine philosophy or the theory of femininity—conceptions from the female point of view. The wife has now become a slave.

1107. Dialectics is the rhetoric of the intellect—With the exception of all of the intellect’s sympathies.

1108. Sensual intoxication is to love, what sleep is to life.

[1109.] Gamism is the basis of patriotism.

1110. Light is indisputably a galvanic product. There is evidently an actio in distans with light. Air is the conductor of this action. Reflective bodies are nonconductors of conductive surfaces.

1111. Religion encompasses within it the entire domain of the so-called supersensible and the otherworldly—Religion is partly theoretical—partly practical.

1112. We shouldn’t merely be human beings, we should be much more than human beings—Human beings are equivalent to the universe—Man is nothing definite—He can and should be both something definite and indefinite.
1113. Enjoyment and Nature are chemical—art and reason, mechanical.

1114. In relation to all the forces, the physiological human being is certainly only a semiconductor—and furthermore, simply a chain of the countless nuances of the conductors, semiconductors and nonconductors of galvanism etc.

[1115.] The more man can simultaneously occupy himself with different things (provided of course these occupations don’t clash or are disruptive)—the more energetically and purely the power of thought works—and perhaps the heterogeneous occupations are elevated on the whole.

1116. According to Fichte the ego is the result, so to speak, of the universe. In order to (consciously) posit the ego I must presuppose the entire universe as it were—and so conversely, the absolute positing of the ego is nothing else than the positing of the universe.427

1117. The concept of a clear thinker may be best illustrated by an example from mathematics.

A geometric relationship becomes clear, if I express it using extremely simple quantities—e.g. \( \frac{288}{110} = \frac{144}{56} = 2 : 1 \)

In this manner, the imagination becomes neither dazed—nor confused—The soul gains a clearer concept of this relationship—because it can instantaneously grasp and behold all the elements of this relationship with the requisite strength, both by themselves and how they relate to one another. Therefore a clear thinker is someone who is able to simultaneously grasp and behold with the requisite strength, both a whole as such as well as its parts—and who easily finds for himself and others the simplest expression for complicated relationships.

(On rational and irrational thinkers)

1118. The dissolution of phosphorus, sulphur etc. in gases at low temperatures, also seems to me to be physiologically remarkable in the highest degree.

Does something similar occur in the animal body in the production of mephitic gases? Does a lower temperature arise in the abdomen and in the organs due to the congestion of the nerves?—A dissolution of animal mass in the airy formation then becomes possible—especially once the cramping activity of the organs is taken into account.

Cramp as such is perhaps a result of negative nerve activity—or even a result of the inactivity of the nerves—and is closely connected to coldness.

1119. Concerning the process of catching a chill—and its connection with the process of inflammation—the process of catching a chill is a process of destruction—dissolution—dilution, rarefaction, disorganization—the process of inflammation is precisely the opposite.
1120. All actions, even that of thinking itself, will be traced back to an *actio in distans*.

1121. The more *isolated*—the more *effective*. Is this the mysterious import of the basic chemical principle?—*Corpora non agent, nisi soluta*. Every solution is more of a complete *separation*—than a union. Hence here we have the true *actio in distans*. Different *forces* may work undisturbed in one and the same point.

1122. The word “mood” [*Stimmung*] pertains to the musical relations of the soul—
The acoustics of the soul is still an obscure, yet perhaps vitally important domain. Harmonious—and disharmonious vibrations.

1123. Hypotheses on multisenses—on *obscure* senses—on *new* senses—and their possible arrangement.

(Diversity and certainty of simultaneous optical sensations.)

1124. Just as inflammations often tend to follow deprivations, so *chills* (*detona-

This fact makes me greatly inclined to set the sicknesses of summer in opposition to those of winter, and also to prescribe opposite types of cures.

A hot summer cures the plague—just as a cold winter cures inflammatory sicknesses.

The transition in the early part of the year from heated rooms to cold damp rooms breeds lazy fever or fever chills—just the transition in autumn from cold, damp rooms to heated rooms—calls forth sniffles etc.

The body becomes more *inflammatory* through deprivation—more susceptible to *colds* through excess.

There is even a *pendulum motion* in the body.

< Wherever the process of nutrition is congested—deprivation renders good service—and vice versa. >

1125. There is indeed something exquisite and remarkable about priests and Moravian Brethren—they are idealists by profession—and *practice religion ex pro-

1126. The calculus of *variable* quantities is a kind of *mechanics*—the theory of con-

Mathematics is genuine science—because it contains created *knowledge*—the products of its own spiritual activity—and because it *methodically inspires*.

It is *art*, because it has fashioned inspired procedures into rules—because it teaches one to be a genius—and because it replaces *Nature with reason*. 

186 Novalis: *Notes for a Romantic Encyclopaedia*
Higher mathematics is concerned with the spirit of quantities—with their political principle—with the world of quantities.

1127. A clear concept is both a decomposed and recomposed concept—

1128. The dissolution of the constitution of the classes becomes necessary, if true inequality—disparity and degeneration have arisen in the original classes.

   This may occur in many different ways—1. If the natural class abandons its vocation—2. If the artistic class does the same. 3. If one of them waxes or wanes too excessively. 4. If the effectiveness of the one and the receptiveness of the other are not in proportion. 5. If one part of a class merges into another without maintaining its right et vice versa.

1129. There is only one king for economic reasons. If we didn’t have to be so economical, we would all be kings.

1130. Pathological explanation of the human condition—of our world—our constitution—and our mood—irritability and sensibility.

1131. Sciences are the results of needs—and deficiencies—hence, the very first task of the sciences is to remedy. If we therefore seek the most important means for fulfilling our wishes, then we must turn to the sciences—and consider the study of the sciences as the straightest path to our goal. Medicine affords a highly interesting application of this general observation. If we here pose the question: What are the possibilities presently available to mankind to free itself from its bodily ills?—then it is the state of medicine that furnishes a response. The development and dissemination of medicine forms a counterweight to the crushing burden of our bodily ills.

   The more medicine becomes the elementary science of every human being—the greater the progress achieved by the whole of physics (and here too medicine will avail itself)—and the more inwardly the collective sciences will band together to promote their common interest—the well-being of mankind—with philosophy itself assuming the mantle of president and decision maker.—Then that load will become more bearable, and the breast of mankind will become ever more free.

   Let every single person endeavor to attack this affliction at its root, so as to hasten the approach of this blessed age.—He studies medicine and observes and researches—and expects more fundamental benefits from the enlightenment of his own mind, than from all drops and extracts.

[1132.] The present is the differential of the function of the future and the past.

1133. Even the inoculation of death will not be lacking in a future general therapy.—Just as numerous illnesses fall under the methods of education, so in the future medicine will be required of pedagogues.
1134. Medicine, like physics and philosophy—is as much a theory of the art of creating, as that of destroying.

1135. Mechanical—chemical—and composite or synthetic medicine. / Relativity of the expressions: strengthening, weakening, inflammatory etc. Deceptiveness of the symptoms in different individuals—Here the physician must often focus on the indications of the time—and the place—of the epidemic etc.—and look beyond the isolated symptoms./ On the action of atmospheric air. / On the therapeutic character of remedies—e.g. the effect of neutral salt, of opiates etc. Are there inflammatory and cooling remedies?—What is the connection between the processes of consumption, nutrition, and inflammation? Etc.

Equilibrium of the various actions in the body—Application of hydrostatic and hydraulic principles to the theory of actions—and their classification—/ On the method for locating and dislocating illnesses.

1136. Application of coldness by means of evaporation in inflammatory illnesses.

1137. Machines for generating clouds on a large scale in order to bring water to arid areas.

1138. Studies on fermentation and putrefaction.

1139. Chemical and physical and mathematical etc. theory of machines.

1140. The intuitive representation is based on systematic thinking and perceiving.

1141. Individualization by means of regular natural diversity.

1142. Just as the voice has multiple modifications with respect to its range—supplesness—strength—type (diversity)—harmony—rapidity—precision or acuteness—so the literary voice or style too should be similarly judged from different points of view. Stylistics has an uncommonly strong resemblance to the theory of declamation—or to eloquence in the strict sense.

Rhetoric is already a part of the applied arts of speaking and writing. It also employs applied spiritual, or psychological dynamics—and especially embraces within it the applied and specialized theory of man.

(Technical theory of man. The foregoing dynamics is above all a part of the theory of man.)

1143. Everyone must know how to economically use their voice and style—to proportion and nuance the two respectively, and in an immanent manner.
Thinking, like the blossom, is surely nothing else but the finest evolution of the plastic forces—it is simply the general force of Nature raised to the nth dignity. The organs of thought are the engendering organs of the world—the sexual organs of Nature.

The blossom is the symbol for the mystery of our spirit. The State and Church stand and fall together. Philosophers or systematic thinkers are of necessity—monarchists and religious people.

Fichte’s philosophy is a process for generating thought or a process of organization—a phenomenon itself or a fact.

Concept of active irritability and sensibility. (Heightened irritability and sensibility are mostly only ever results—and not causes of illnesses. Illness expresses itself most generally via a heightening or diminishment of irritability and sensibility. If the illness is eliminated, then irritability and sensibility return again to their usual static state.

Brown’s main accomplishment is that he appears— to have observed the most crucial and characteristic symptom of illness, and then to have accordingly ordered it in relation to medical remedies (i.e. a pathology that is already applied.)

The ordering of remedies is proportional to this.

Apart from heat, all so-called stimulants are conductors of force—and therefore they deprive—the force of life acquires room to move through them.

Nourishing remedies are semiconductors—condensators.

Nonstimulating remedies are poor conductors—isolators—force-inhibiting—compressing—narcotic (soothing) remedies.

Man is an (inexhaustible) fountainhead of force—or a process for generating force—the metaphor with light is extremely apt.

Heat is a genuine stimulus—A stimulus through (co)excitation—Perhaps chemical substances also work in an excitatory manner—Communicative action—chemical—mechanical actions.

Harmful nature of the mystical morality of modern times—for example, the tirades against innocence etc.

With all technical devices, the purpose is the critical or formative principle—and the entire structure must be judged and deduced from it.
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Appendix

Extracts from the Freiberg Natural Scientific Studies (1798/99)
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1. There is much more electricity present after thunderstorms than before them. The anxiety of animals can be explained by the withdrawal of the electrical stimulus. Both the purest nickel and cobalt are likewise capable of a high degree of magnetic force.

Atmospheric pressure is contrary to evaporation. The lower the barometer, the easier it is to boil water. Any enlargement of a surface due to a mechanical reduction and expansion must occasion negative electricity.

2. On the self-inflammation—and detonation of a human being. We possess numerous instances of the lightning-like inflammation and sudden combustion of an organic body.

(What is a mirror? Polished surface. Prismatic, rainbow colors. More intensive transparency—e.g., in a diamond. Easier decomposability of steam—Even easier decomposability of air. Mechanical—and chemical reflection—semiconductors only partly reflect. A perfectly combustible body doesn’t burn with physical heat, because all the heat is absorbed (cf. phosphorous.).

3. (Since the breathing of the plant world is beneficial for animals, is the breathing of animals then beneficial for plants?

Plants don’t produce any excrement. Hence plants nourish animals, just as animals nourish plants. Alum and vitriol are produced by the weather).

(Therefore gardens flourish better in impoverished surroundings—in homes—backyards—in towns).
4. a. The synthetic course proceeds above all from the constituents (or better, from the elements) to the whole. b. the analytic course from the whole to the elements. Perfect synthesis and analysis are uno memento, just as inhaling and exhaling are connected in breathing. a. is the empirical path, b. the path a priori. Their union, see Laplace—the mathematical method of proof is the empirical path.3

It does not suffice to universalize the specific, the particular—rather, we must also endeavor to individualize the universal. Likewise, it does not suffice to compare, rather we must also know how to distinguish.

a. is the path from Nature to spirit.

b. the path from spirit to Nature.

(The moral path).

5. If we possessed perfect descriptions and determinations of both Nature and concepts, then we would no longer require any laws.

6. Simple thoughts—composite thoughts = thought systems. Imperfect composite thoughts = irrational thoughts. Whoever is able to bring forth numerous living thoughts, is called a genius.

Individualization of philosophical operations and concepts.

Second Chemistry Notebook

7. It is strange that in nearly every chemical operation—all the degrees of the present connection or separation etc. simultaneously appear—in different relations—and often remain over. / Relationship to the different tones of every stroke of a string—the fifth—the third [interval] etc.

8. It is likewise a sign of the prevailing tendency of our time towards abstraction (= association with the invisible—nonsensible—immediate—-independent.), that the theory of gases and forces has been so thoroughly worked out, and now forms the most important chapter in physics). (Only the self has access to the self).

Appearances of fire. 1. Through pressure and friction. 2. Through affinity. 3. Through secretion or excretion, e.g. in the infusion of acids etc.

2. Mathematics Notebook

9. The study of machines educates the mechanist—and accustoms the spirit to skillful discoveries and combinations.
(The forces are conversely related, like their velocities).

Mechanics is the mathematics of forces. Geometry is the mathematics of forms. Optics is the mathematics of light. Bass continuo is the mathematics of acoustics.

Perspective—the mathematics of vision.

Is mathematics the art of finding and determining from data or facts, other dependent and connected data and facts—simply analysis and synthesis?

Numerical system of nomenclature in arithmetic.

All sciences should become mathematics. Up to now, mathematics has merely been the first and simplest expression or revelation of true scientific spirit.

The numerical system is the model for a genuine system of linguistic signs—The letters of our alphabet shall become numbers, our language, arithmetic.

What did the Pythagoreans really understand by the forces of numbers? Spirit of mechanics—is surely the spirit of the whole, without any connection to the parts—or to the individuality.

Poetics of mathematics.
Grammar of mathematics.
Physics of mathematics.
Philosophy of mathematics.
History of mathematics.
Mathematics of philosophy.
Mathematics of Nature.
Mathematics of poesy.
Mathematics of history.
Mathematics of mathematics.


By means of control the body is forced out of its relations—into a free living state. Life in turn is also—physical life, specific life—absolute life—living life.

The expression “absolute” is in turn relative. Absolute absolute or absolute is the highest and the ultimate.

11. Nature incessantly adds, subtracts, multiplies, raises to a higher power etc. The applied mathematical sciences show us Nature as a mathematician. Physics is real mathematics.

12. General principles, which are already applied in universal arithmetic. Principles of general addition, subtraction—multiplication and division etc.

13. Velocity as the quotient of space: time.

14. Friction is a mechanical secretion. Thrust is a mechanical inflammation or nourishment—a body in motion is a mechanically living, combustible body—There may
exist several mechanical stimuli simultaneously in a body—Together they constitute a mixed stimulus. On their diverse mixtures—in opposed directions—their reciprocal expansions—and diminishments. (Brown and his adherents belong among the mechanical physiologists, just as humeral physiologists belong among the chemists). 4

3. [Large Physics Notebook]

15. In a comparison, every member of the equation becomes stronger, more strikingly polarized and individualized by another member (E.g. colors become brighter and darker by means of comparisons).

16. On the isolated skin—The skin on the whole is utterly remarkable.

17. Senses in general are already armatures. On telescopes and microscopes.


19. The system cancels all possible extraneous connections, and effects new, inherent connections.

20. New light is now cast on why the actual thing-in-itself is unknowable—it is absolutely isolated—it is simple matter. It is only something definite and distinct when in community with something else—and thus, all our sciences are related sciences. All our sciences are based on the simple science—on the simple—synthesizing principle—the ego.

21. Is magnetism related to gravity, as electricity is to heat?

22. The division into body—soul and spirit is universal—even heat has its own spirit and soul etc.

23. Synthesis of a priori and a posteriori methods. Elastic mode of thinking—of philosophizing, to pass from appearances to principles, and vice versa—or better still, to simultaneously pass from here to there—to unceasingly proceed in both directions (cf. the magnetic current. A fluid that is decomposed in a polar manner immanently moves in opposite directions).

Astronomical method of treating astronomy. 5

24. The contemplation of the large and the contemplation of the small must simultaneously increase—the former must become more diverse, the latter simpler. The composite data for both the world structure, and also its most individual
parts (macrocosm and microcosm), will gradually expand through reciprocal analogization—Hence, the whole explains the part and the part the whole.

A. Geognosy(-logy) (and astrognosy(-logy)) and B. uranology in alternating growth and nourishment. (Here A. and B. in entirely new and comprehensive meanings).

25. General oryctognosy—or algebraic oryctognosy. Fundamental laws of the theory of external characteristics in general.

26. Should geometry be partly treated according to the theory of external characteristics?

27. Joining is simultaneous freedom. In the neutral point, or the point of indifference, both the opposites are completely free—one simultaneously works with the other and this makes both imponderable. Soul and matter are imponderable in their entire reciprocal penetration—

$$a = b$$

Both are usually linked in reciprocally inverse relations. The maximum and minimum are absolutely linked. Just as at the point of indifference both are only apparently mutually cancelled for a third in an absolute manner—are imponderable—so at the absolute point of difference both are in reality mutually cancelled and each apparently absolutely sensible. (Absolute stimulus) (Absolutely nourishing—and absolutely consuming).

Here absolute death becomes an absolute quantity—that can never be attained along finite paths—absolute death contains the possibility of absolute life—Death is polar—life is thoroughly synthetic. Life arises out of the alternating saturation of a plus and minus death. Death is what is simple—an element. Absolutely polarized elements that are in a state of alternating saturation constitute absolute life. Moreover, imperfect elements, $+\text{ and } -$ elements, only constitute an imperfect life—because they are incapable of perfect saturation—permeation, and therefore perfect harmony cannot take place.

Perfect life is heaven. The world is the totality of imperfect life. The insensible, propter harmoniam,

$^4$ is the substance.—Therefore, perfect life is the substance—the world is the totality of its accidents. What we here designate as death is a consequence of absolute life, of heaven—hence the incessant annihilation of imperfect life—this continual digestion, this continual formation of fresh devouring points—new stomachs—this constant devouring and making—Absolute life—absolute enjoyment. Everything will become heaven./ The goal of our life is the exercise of virtue—Virtue is greater than enjoyment. Nature, or absolute life, is immanent enjoyment—the spirit transcendently produces—secretes. The world is the sphere of the imperfect unions of the spirit and Nature. Their perfect indifferenciation forms the
moral being par excellence—God. The essence of God consists in incessant moralization. Just as pure heaven enlivens the world—and the pure spirit inspires and populates the world—so God makes the world moral—unites life or heaven and spirit. Everything shall become heaven—2. everything shall become spirit—3. and everything shall become virtue. No. 3 is the synthesis of 1 and 2.

28. Main principle—One can only become, insofar as one already is.

a. Past.
b. Future.
Present = synthesis of a. and b.
Absolute present—imperfect present.

29. The imperfect present presupposes an imperfect future and an imperfect past—a future, that is intermingled with the past, that is partly bound, i.e. modified by the past—a past that is mixed with the future and modified by it. The imperfect present is a result of both—and is actually its process of generation.

(Imperfect present—imperfect presence of mind).

The perfect present produces a perfectly free future—and a perfectly free past—where both are simultaneously affected—and where both simultaneously effect. In the perfect present both cannot be distinguished from one another. The expressions and relation of this new unity cannot be explained from the qualities and the relation between the isolated elements. (In accordance with its nature, all explanation must descend, be analytic, and proceed as Kant has constructed motion in the phoronomy).7

Synthesis of the indirect and the direct—of the perfect and the imperfect—of God and man—of Nature (universe) and natural being (individual)—of the spirit (magician) and the soul (artist).

A person with perfect presence of mind is a seer.

As earthly beings, we strive for spiritual development—for the spirit as such.

As heavenly, spiritual beings, we strive for earthly development—for the body as such.

Only through morality do we achieve both of our goals. A daimon, that can appear—really appear—must be a good spirit. Just as the human being (who can really work wonders)—can really cultivate contact with spirits. A human being who can become a spirit—is also a spirit who can become a body. This higher type of death, if I may express it so, has nothing in common with ordinary death—it will become something which we can call: transfiguration.8

The Last Judgment won’t occur on any particular day, rather, it will be nothing else than that period—which is also called the Thousand-year Kingdom.
Through morality, every person can bring about his own thousand-year kingdom. This thousand-year kingdom continually reigns in our midst. The very best among us, who have already reached the spiritual world during their lifetimes—only appear to die—only let themselves apparently die—Good spirits also appear similar, and have also attained community with the physical world—however, not in order to leave us undisturbed. Whoever fails to attain perfection here, perhaps attains it yonder—or they must begin another earthly life. 9

Shouldn’t there perhaps be a death yonder—the result of which would be earthly birth? Then the human race would be quite small—smaller than we had previously imagined. Yet this could also be conceived in other ways.

Specters—are an indirect, false, illusory transfiguration—the result of darkening. Embodied spirits can only appear to the sage, to the person who is already transfigured here below.

A rational dream—is a thought etc. Ordinary dreams are indirect thoughts—symptoms of an inflamed lack of reason. Simultaneous dreaming and nondreaming—synthesized, is the operation of the genius—in which both reciprocally strengthen one another. (Analogous to moral dreams).

The beautiful is analogous to the morally visible. A philosopher makes analogous moral thinking—Orators and poets, analogous moral speaking.

Thinking—sensing—inferring—judging—fantasizing, perceiving etc. are one and the same operation—they are only different with respect to their objects or their direction.

30. Thinking in the ordinary sense of the word, is thinking of thinking—Comparing etc. different specific thoughts. Direct dreaming—reflected dreaming—potentized dreaming.

31. To say that our life is a dream, is the same as saying that our life is a thought. Reflections on dreams in the ordinary sense of the word.

32. Iron—nickel and cobalt are idiomagnetic bodies. Other bodies are symperimagnetic bodies. Tourmaline is at once constantly magnetic and constantly electric—it possesses the greatest irritability against both forces.

Conductor.
Nonconductor.
Semiconductor—simultaneous more perfect conductor and nonconductor.

Elastic bodies.
33. The Moon is in any case a younger body than the Earth—hence its outer appearance. The most external planetary bodies arose first of all, thus they have satellites. The reddish light of Mars—does Mars have any satellites?—If so, why aren’t they visible? Could planets arise from satellites? The origin of the Moon may indeed have caused numerous changes on our Earth—cf. Hemsterhuis.¹⁰

34. If one finds a corresponding linking element—a truth, then one is raised in this moment itself above the elements—and through this higher aspect, this higher unity, both thereby receive a higher significance—in which several of them become subordinate to it.

Infinity is an ideal in mathematics. An infinite quantity in mathematics is a quantity that can neither be increased nor decreased—i.e. an absolute—invariable—and consequently imaginary quantity. Even here we find an ideal that must be accommodated—an ought.

Theory of absolute quantities—this forms the basis for the theory of finite quantities—of gradual quantities, which can be increased and decreased. Through the opposite procedure, integration annihilates the alleged error (with respect to infinite quantities). It annihilates the differentials—and extends their apparent differences up to an infinite quantity: It is a positive and a negative procedure.

The fundamental formula of infinitesimal calculus multiplied by \( \frac{a}{\infty} \) multiplied by \( \infty = a \).

It is an apparent operation—determination of the ideal—an indirect—polarized calculus. Usage of error.

(Truth is a complete error. Just as health is a complete illness).¹¹

If one wants to view an instrument in its perfectly pure effects, then one must provide it with something in return, a nothing to treat, this yields the purest general result of its manner and capacity for effectiveness.

4. The Theory of Gravitation

35. Literature: Kant’s Dynamics.¹² Gren’s Physics.¹³ Laplace.¹⁴ Eschenmayer’s Experiment with Magnetic Phenomena.¹⁵ Gehler’s Dictionary.¹⁶

Materials.

[System of the World by Peter Simon Laplace (Frankfurt am Main, 1797, pt. 2)]
Universal Theory of Gravitation.

All parts of matter reciprocally attract one another, in precisely their relations and inversely in the squares of their distance [p. 205].

Presuppositions.

1. That gravitation occurs among the smallest elements of bodies.
2. That the masses are proportional.
3. That they are inversely related, as the squares of their distances [p. 206].

My Observations.

Shouldn’t nos. 2 and 3. form a single law? Mass is everywhere—gravity only arises through the inequalities of mass.

Free mass–fixed mass. (Cf. the theory of heat). Reciprocal effects of free and fixed masses. A gravitational process produces ponderable bodies. A focus is nothing more than the life of gravity—the seat of a ponderable soul—that determines the equilibrium. Elastic ponderable bodies—which are both positive and negative gravity, and which fall to a terminus for a period of time, until they ascend again—Muscles—and muscles of this type are planetary bodies. A perfect muscle doesn’t merely fill itself with nourishment in order to revert to its maximum or minimum, or doesn’t even transform its shape, e.g. like with all calcified, fusible and vaporous entities, which are therefore imperfect muscles.

36. The orbit of planetary bodies is determined by their elasticity—through their sphere of excitability. Wouldn’t any stimulated body approach, in a certain sense, the body that stimulated it up until a point, and then distance itself from it once again—if both bodies were floating in outer space? Don’t all stimulus become transformed into the universal stimulus of gravity, if both bodies are in a single fluid?

5. Fragments on Physics


Special constructions for the eye, ear, feeling—intellect.

Total constructions.

(Everything is or isn’t magic. The rationality of magic).
38. Le Sage’s physics is infinite physics—irrational physics.\textsuperscript{17}

39. Everything effective, real and sensible is already subordinate—the result of an antithesis, a decomposition.

The genuine and true is not sensible.

Subject and object are therefore already antitheses.

Viewed from the category of quantity, quality, causality and substantiality, perhaps the ego is an object of different sciences—For example, perhaps philosophical physics provides such a side view of the ego.

40. [\ldots] Irrationality belongs to the character of animals—visible lack of reason—negative character of the animal body—Character of the human body—visible rationality.

The positive character of the animal body—determines the negative of the plant, and so on up to the mineral.

Reference of chemical analysis to the more artificial generation of the plant and animal worlds.

Through reason, the internal abilities, the soul, gain a completely different importance.

The soul and internal abilities of the animal are modified in an entirely different manner by the lower unity. Perhaps uses are its highest. Likewise with the plant and mineral world.

Just as the nature and individuality of every mineral is codetermined by the nature and individuality of its planet—whose nature and individuality in turn is determined by its system—whose nature and individuality is again determined by its Milky Way, and so on—thus, such a relation also holds for man—if we understand by mankind a product of reason—or a cosmic being. The nature and individuality of humanity on this planet—is determined by its system and so forth. We are only limited beings in this world—yet we are not limited forever.

41. Philosophical instructions for the experimenter.

Shouldn’t the flame, sparks etc. belong in a new kingdom, one that would be different from the plant, animal and human kingdoms? Living processes.

42. Four kinds of flames—1. Those whose excrement are—inorganic natures. 2. those, whose excrement—are plants—3. those whose excrement—are animals. 4. those whose excrement—are humans. The higher the flame—the more artificially—and hence more complexly formed is the excrement. All consuming is a process of assimilation—a process of joining—a process of generation. [\ldots]
43. Is an electric spark simply a compressed flame? Coagulation and crystallization are really—deflammations—or perhaps an effect of fermentation—(Is fermentation perhaps deflammation?/)

44. Papers from Friedrich Schlegel.18


Schlegel classifies diseases according to their natures—and therefore for him, there are plant, animal and mineral illnesses, which the human being could also have—because he too is a composite of all natures. [. . .]

The philosophy of physics contains nothing less than a characteristic of Nature as an infinite animal, as an infinite plant and as an infinite mineral. <It is the natural history of Natural.> Philosophy of mathematics where the body is presented as an absolute chaos of numbers, figures and forces [nos. 296 and 298].

The philosophy of physics contains nothing less than a characteristic of Nature as an infinite animal and so on. It is the natural history of Natural. Philosophy of mathematics—Every body is a chaos of numbers—figures—forces. Pythagoras—the first mathematical philosopher.

45. Between A an B lies the sphere of the imperfect C.—the imperfect conductor. The sphere of philistines.

Feeling is developed (organized) motion. (Organized substance—organized motion). Concerning feeling, here belongs every effect of the external senses. Sensation is feeling that is assimilated through the intellect.

Are sensations, feelings, and thoughts really excrements? The woman does not really conceive, rather it is the egg that conceives. The egg is a secretion of the woman. Once the egg has been conceived, then due to its growth it ceases in turn to be a part—a member of the mother. The man also doesn’t really fertilize, rather he is only an instrument of fertilization—the semen fertilizes.—

Egg and semen are polarized secretions. The semen too only forms the soliciting potential. It doesn’t penetrate—rather it only awakens the excitability. It has more energy than the egg, and overwhelms the excitability of the egg—It inflames the egg—The continuation of the inflammation now lies in the nature of the organic composition. (Production of animal heat).

(The semen is perhaps a fluid organic (artificial) substance—the egg—a coagulated artificial substance. The semen is the egg’s very first nourishment—as soon as the inflammation has occurred—it is imbibed—in order to extend its capacity—with its greater quantity of absolute heat).

46. All our senses should become eyes. Telescopes.

Do there exist even more perfect senses than the eyes?
47. If a spirit dies—it becomes a human being. If a human being dies, it becomes a spirit. Voluntary death of the spirit—voluntary death of the human being. What corresponds to human existence yonder?—The existence of daimons or genius—es—the body is to them, what the soul is to us.


48. Natural is eternal—not vice versa—she maintains herself via herself. Wherever she is prompted to something, she continually engenders in accordance with the laws of inertia. The foundation of temporality must be sought in the spirit. Perpetuum mobile.

49. In any case sleep is a temporary inactivity of the nerves and the brain—luminous matter is perhaps both its and their substance. The strange connection with the eye—the brain—and the daytime etc. Harmfulness of awaking during the night—or sleeping during the day.

50. Whatever makes the body heavier, diminishes and weakens its relation to the life force.

7. [Mathematical Studies on the Works of Bossut and Murhard]

[Charles Bossut: Traites de Calcul différentiel et de Calcul intégral (Paris 1798)]²⁰

51. A function in general is every product of a mathematical operation. The function in specie of every product, which includes a variable quantity [p. 3f.].

(A variable quantity = mathematical life).
(Function in specie = an organic or living quantity).

52. In order to simplify and reduce the elements belonging to the solution of a problem, and to indicate a well-ordered problem, we often study analytical operations, quantities, by means of an abstraction of their relations—however, these relations do not cease [p. 91].

One transports, as it were, the whole into a part, in order to better understand the nature of the part, and then indirectly the nature of the whole. For example, the contemplation of the human being and his variations in the State and in an isolated environment—or alone on an island. This is merely done to simplify the
solution of civil problems—it is the view of the simplest States—the molecules of the State, the principles for the education and development of a State).

Murhard: [System of Elements of the General Theory of Magnitudes (Lemgo 1798)]

53. Higher mathesis is also called analysis. It consists of higher arithmetic, geometry and trigonometry. Its finite (common) part includes algebra and its application, its infinite or higher (idealistic) part—includes differential and integral calculus and its application [p. 8].

(Higher analysis is also at once higher synthesis—and hence it is the basis for the whole of mathematics. What comes at the end in teaching and empirically, comes at the beginning in pure science).

54. With regard to the essential, individual character of the mathematical method, Kant maintains that the mathematician is not discursive like the philosopher—but proceeds intuitively—he doesn’t infer from concepts, but constructs his concepts—presents them in a sensible manner—yet actively sensible—or forms pure intuitions. [p. 28].

(Here too I believe that the mathematician’s procedure is not unique. He sculpts the concepts in order to fix them, and thereby to be able to take a clearly designated and secure course and return course. Shouldn’t the philosopher do likewise—or even every scientific expert?—In every science one should self-actively sculpt. The sculptural method is the genuine experimental method. We shouldn’t merely be active in One world—but be simultaneously active in both—not think, without also reflecting, not reflect without also thinking. The inverse method, the mathematical method, consists in the construction of intuitions (in contrast to concepts)—in the nonsensible, immediate presentation of intuitions—in active thinking—in the development of pure thoughts—in the fixing of intuitions (reflections) by means of thoughts—to also be capable of carrying out that secure progression and regression, that revision etc. The method of comprehending, or the cognitive method, is none other than the genuine method of observation.

Figures etc. are necessary in the former—words etc., in the latter.

In the former, reason delineates and reflects on (external senses) its inner motions etc.—and vice versa in the latter.

In the former, reason reflects from without—in the latter, from within.

Words and figures determine one another in constant alternation—audible and visible words are actually word figures—Word figures are the ideal figures of other figures—All figures etc. should become literal or linguistic figures—just as figurative words—are the inner images etc., the ideal words of other thoughts or words—they all should become inner images.)
Therefore imagination, which fashions figurative words, especially deserves the predicate “genius.”

That will be a Golden Age, when all words become—figurative words—myths—And all figures become—linguistic figures—hieroglyphs—When we learn to speak and write figures—and learn to perfectly sculpt and make music with words.

Both arts belong together, are indissolubly connected and will become simultaneously perfected.

8. Mathematical Fragments

55. The highest and the purest is the most common and the most understandable. Hence, elementary geometry is higher than higher geometry. The more difficult and more intricate a science, the more derived, the more impure, and the more mixed.

The so-called physicomathematical sciences are, like neutral salt or other chemical combinations, a mixture of physics and mathematics—that assume a new Nature—and which in another sense may be called higher Nature.

The former is the elementary highest—the latter is the mixed highest.

Twofold path, from the latter to the former, or vice versa.

Definitions are either external (characteristic records), or internal (elementary records), or a mixture. They are formulae for constructions. Indirect definitions are prescriptions. Experimental instructions, or descriptions, belong to the prescriptions./ Positive and negative definitions./

Propositions should say something new—something that is not contained in the definition/ an indication of its own inherent nature./ Following the terminology, they must be synthetic.

/ Supplements, explanations, expositions, applications./

The greatest clarity—or repetition of this truth—fresh declarations of the same theme using different words—are to blame for the apparent obscurity and difficulty for the learner. The rigorous scientific path would be easier here.

Better theses /Definitions/ would render countless propositions superfluous.

A proof is an indirect construction—a mathematical experiment—a prescription.

(Most) mathematical propositions are all equal to the proposition a=a. Every mathematical proposition is an equation.

(/Determining the square of the volume by using its weight when investigating specific gravities./ Submerging a ball into water, and determining its volume using a cubic foot of water).
56. [...] The external is the common. The internal, is the particular. The integration is much more difficult than the differentiation. In relation to physics and philosophy,

The science that joins and puts both into contact with one another—that instructs in deriving the particular from the common, and the inverse, as well as with the external and internal aspects—this science is the connecting—and higher science.

If the first is quantitative mathematics, and the second qualitative mathematics, then the third is relative mathematics—which appear in four systems of elements and in a single universal system.

Categories. Fichte’s Wissenschaftslehre.23

57. Concept of factor, quotient, sum, difference, potency, root, logarithm, function, series etc. fraction—exponential.

58. The smaller the curve of the section of the circle, the more it approaches a straight line—an infinitely small curve is a straight line. Here we can apply the Pythagorean theorem.

59. Even the irregular is lawful, like curves. The difference between rational and irrational quantities.

60. Pure algebra doesn’t contain any numbers.

61. The combinatorial analysis of physics might be the indirect art of invention that was sought by Francis Bacon.24

9. [Studies on Tiedemann’s Spirit of Speculative Philosophy and Lambert’s New Organon]

Theological Physics

[Dieterich Tiedemann, Spirit of Speculative Philosophy, vol. 5 (Marburg, 1796)]25

Theophrast Paracelsus.26

62. We cannot perceive anything in God, for everything in him is whole and perfect. He refracts nothing. Yet in his creations we can perceive the anatomy of wisdom and art.

Thus, we can encounter astronomy, necromancy, medicine etc. in herbs and stones etc. [p. 520].
MAGIC.

Magic—starlike force. Through magic man will become powerful like the stars—on the whole, he is intimately related to the stars [p. 522–523].

Pordage.

PHYSICS.

He beheld the first generation under the image of a formative eye [p. 530].

His Commentator.

SPIRIT-THEORY.

Spirit is pure acting—merus actus [p. 533].

PSYCHOLOGY.

Reason: thoroughly original force that plays with images [p. 537].

Bruno.

LOGIC OR METAPHYSICS.

The simple is the minimum [pp. 574–575].

Montaigne.

PSYCHOLOGY.

Whatever is present relaxes and diverts our attention—while what is absent, in contrast, is more warmly and continuously embraced [pp. 589–590].

Lambert’s [Neu] Organon

[vol. 1, Leipzig, 1764]

63. With theoretical problems one always has to completely explicate the issue at hand. If the path along which one obtains the solution is already indicated in the solution itself, then the solution and proof belong together, failing which the proof is particularly inclusive. In the latter case the problem is commonly transformed into a theorem. [§ 162].

The synthetic path is the historical path—the analytical path is the philosophical path.

64. (From me): (Individuals are individuations—or activities of the self—hence, they cannot be communicated in the strict sense of the word—rather everyone has to individualize the data himself).
65. All experiments are individual [§ 582].
Aren’t there also algebraic experiments?
(With regard to Nature, aren’t they the philosophical experiments?)

66. On the different ways in which a drop of quicksilver flattens itself out, in accordance with the quality of the bases.

10. [Werner Studies]

On Werner’s Oryctognostic System
[Abraham Gottlob Werner,
On the External Characteristics of Minerals
(Vienna, 1785)]


Werner divides the natural history of the mineral kingdom into three parts.

1. Mineralogy
2. Geognosy
3. Mineralogical Geography [§§ 2–3]

This classification is extremely defective.

A stone can be treated:

1. in relation to its subjective origin—or its determination in our faculty of representation. (In the past, at present, and in the future).
2. in relation to its objective origin or formation—subjectively, this treatment is a higher treatment and requires a higher capacity. (In the past, at present, and in the future).
3. in relation to the time of the planets. (Chronological mineralogy), relation to the past.
4. in relation to the space of our earthly body. Mineralogical geography. In the past, at present, in the future.
5. in relation to its connections with the other natural bodies or its political nature. (In the past, at present, and in the future).
6. in relation to our private goals. (In the past, at present, in the future).

<7. in relation to the future.>

(The goal is related to the drive). 6 sciences and 12 histories with their subclassifications).

68. Index of lexicographical names, of minerals [§ 5]. The first task.

According to Werner, a textbook on mineralogy must contain:

1. A complete introduction to this science as such,
2. A concept or description (definitive) system of formation,
3. A system of nomenclature belonging ad. 2,
4. A system of the order and ranking [§ 6].

2 sects of mineralogists—the oryctognostics and the chemists [§ 7]. Werner is opposed to both. He distinguishes between 2 goals—1. the theoretical goal: ordering the minerals into a system.—2. the practical or technical goal: recognizing the minerals [§ 8].

(The latter clearly belongs to a higher, synthetic science).

69. As a consequence of these notes Werner has arrived at this question: whether or not the changes in the mixture could be determined by the changes in the form?—

i.e. at the possibility of a symptomatistics that can be applied to chemistry—a question, that is surely of the greatest importance, because the critique of a new, higher science that embraces the two of them, begins with this very question.

His answer is very superficial—he says:

—if we know the relations of the mixture, then we can only draw a conclusion regarding their changes ex post facto, a posteriori—thus this science is entirely impractical and merely gives the theoretician a theoretical satisfaction. In the end, only the transition and connection may be demonstrated. [§ 10, footnote]

(He completely fails to discern the possible transition—from the external characteristics to the inner constituents, or from symptomatics to chemistry; and yet this is the main approach for solving this problem).

Therefore Werner is wholly dogmatic here—He claims that the complete existence of the equation’s data is necessary. (Thing-in-itself etc.) Opposed to him stands the
idealistic, who believes he is capable (using mere method) of determining a change in the mixture by means of a mere change in the form—the magical knower—the prophet.

(Their union.)
(Their transitions).

The reasons for his dogmatism are:
Partly the relativity of the symptoms, insofar as he claims that this entity serves the symptoms without any order, as an indication of the changes in the mixture.
Partly because the symptoms are sometimes dependent on chance, with the result that we don’t know if the symptom is an effect of the object’s nature, or of another nature; hence, we don’t know the connection with the relationships of the mixture or the nature, i.e., whether it is an accidental or essential symptom.

70. [. . .] Medical symptomatics will make rapid progress once it obtains a purified knowledge of the processes of life—of the changes in the form and substances in both healthy and sick animal bodies; we aren’t lacking in individual observations. Therefore even chemical symptomatics advanced after we improved our chemical theories.—Finally, when the different theories of physical signs—and even the theory of the signs of external characteristics is improved, then the connection between both the external characteristics and the internal substance—as well as their changes, will come about of itself.
(Complete physical phenomenology analogous to the theory of perspective).

1st Chapter.

On the Characteristics of Minerals in General, and on the Superiority and Uses of the External.
§ 13 etc.

71. We can dispense with the definition. This classification of the types of observations and of the characteristics is incomplete and false (cf. §§ 13–14).
(Both the characteristics and the types of observations are:
firstly —immediate or mediated.
secondly —absolute or relative.
thirdly —primitive or derived.
4thly —contingent—accidental.
5thly —simple—composite characteristics.
6thly —direct—indirect or positive and negative
The physical characteristics belong to the chemical characteristics. The empirical characteristics to the contingent or accidental characteristics.—The geographical are subjective accidental geognostic characteristics. Geognostic characteristics are indirect.

Many of Werner’s external characteristics are physical and mechanical characteristics.

The principle of the use and applicability in this or that circumstance yields a mixed system of characteristics—and Werner’s system belongs among these.

3rd Chapter
On Determining the External Characteristics of Minerals
§ 32

72. Werner is one-sided since he especially places the external characteristics among mineralogy in general [§ 32]. They do essentially belong to it, however, not in principle and not especially. Every element has its own inherent merits and there is no order among them.

According to Werner—we must attempt to reduce the composite external characteristics to simpler ones [§ 38].

However, why not do the opposite? (System of simple characteristics—system of composite characteristics).

73. A. General generic Characteristics. 1. Color.

Color is the simplest and most striking characteristic of all the general characteristics [§ 41].

All color in the narrower sense refers to a pigment. A mere modification of the structure, without impacting on the chemical changes, doesn’t result in any change in color.

Color may certainly indicate the substance of light—the action of light.

Simple, mixed—composite colors [§ 42].

Color polarities.

The characteristic colors of the mineral kingdom—and its cases in general [cf. § 41, footnote].

Color influences the luster and transparency [§ 46].
Many kinds of bright colors betray a more substantial weight than the metallic pigments. They seldom influence crystals; namely, only when the pigment is substantial enough to influence them. Permanent colors—for example, in metals etc. indicate the essential presence of the pigment. Vice versa—for variable colors.

The richness of the color [§ 46] indicates the intensity of light’s activity in the pigment. Black colors usually indicate carbon. The rich play of light seems to indicate a connection with combustibility [. . .] [§ 41, footnote].

74. Colors are diffused and structured light. Colored light is glistening light. The degree or richness of the color is determined by the warmth of the color. In every color there is a special degree of the saturation of darkness with light. On determining colors in general.

75. (Geology is also a composite, individual and memory science). The majority of Werner’s color descriptions [§§ 47–56] are examples of color decompositions—They don’t belong in the general part of lithotomy—They could be put there as supplements.

Luster comes before the color. Colored luster forms the transition to colors—so too the transparency.

From the colors, there is a simple transition to shapes—just as there is from the luster to the surface.

76. Minerals that crumble don’t deserve their own class [§ 61]. This classification is above all physical—and relates to the heat capacity of the body. It should be banned from orcytognosy proper.

Characteristics for the appearance [§ 65].

Colors.


(3) Fragmentary appearance. 1. luster of fragment. !. Fragment. 2. Shape of the fragment.

(2) appearance in isolation. 2. shape of the isolated pieces. 3. Appearance of the isolated surface. 1. Isolated luster.

(4) General appearance.—Transparency, layering, discoloration.

With all due respect Herr Werner, I find this classification extremely deficient. I have already attempted to indicate this in my ordering of the above accompanying numbers. Layering and discoloration belong to the experimental characteristics—and not anymore to the simple observational characteristics.
Luster, transparency and color all belong to the general appearance.

Instead of external appearance, I would say: Appearance (theory) of the whole,
Instead of isolated appearance—appearance (theory) of the pieces,
Instead of fragmentary appearance—appearance of the parts.

I would give every theory subclassifications.

a. individuality (determining) of the surfaces.
b. individuality of lines.
(Perhaps a. individuality of the body—dimensions, and whatever else is appropriate).

77. Historical litho-characteristics—mathematical—philosophical—poetical etc. (Pure—applied)

78. All crystallization is more or less a rapid look—separation—the look of silver is highly remarkable in this respect.

Shouldn’t crystals be constructions of chemical forces?
(Geometrical constructions are indirect temporal constructions).

79. Most things first become real in pluralis—e.g. space and time.

11. Materials for Crystallography

80. All kinds of crystal-like formations—in shellfish, in the plant and animal kingdoms—in atmospheric—acoustic—electric—and snowy figures. (Inner imaginary shapes and alternating observations, like in Erasmus Darwin’s color studies).33

81. Shouldn’t cubic geometrizing correspond to crystallizing? The natural construction of geometrical bodies—e.g., conics, ellipses, rectilinear bodies etc.

82. Isn’t all crystallization a genuinely synthetic and harmonious union of the solid and liquid? And hence, isn’t a crystal a genuinely substantial and inspired being?

83. Crystallization of melted masses.

84. The transition through the leaves is a principal phenomenon in the explanation of crystallization.
85. My Observations.

Counting is an analytic synthetic operation. It is the uniting of a multitude. It is simultaneously a homogenization and a heterogenization—a simultaneous comprehending and distinguishing—and in alternation.

Calculating in general is likewise a composite action. An action is only composed of actions. The composition is only possible using a polarization of the elementary actions—then they become components through it.

Indefinite and definite calculating.

A type of calculation is a special way of calculating—an individual modification of calculating in general.

There are no modifications in perfect calculating. [. . .]

86. [. . .] The question regarding the possibility of mathematics can be divided into 2 parts—1. Is mathematics possible? 2. How is it possible?

A well-ordered solution to the problem of mathematics indirectly involves the solution to every other mathematical problem.

(Kant’s procedure with metaphysics—which for him is synonymous with philosophy. His famous question). (It is a question regarding the possibility and method for the construction of philosophical genius). 34

Fundamental problem of mathematics.

(Is there such a thing as a mathematical genius (life)? How is it possible? The solution to the first question furnishes the proposition—the solution to the second, the proof, the appropriate method of construction).

Genius is the synthesizing principle; the genius makes the impossible, possible—the possible, impossible—the unknown, known—the known, unknown etc. In short, it is the moral—the transubstantive principle. (Life and the inspired principle or genius are one and the same). (Imperfect genius).

13. [Astronomy from La Lande and Mixed Studies]

Astronomy from La Lande 35

87. The path from plus to minus passes through infinity and through zero. Zero is the pole that the meridian of infinity intersects—or the meridian itself.
Longitudes are the *distances of the meridians*. Latitudes are the distances in parallel circles to the equator. Meridians are the scales of the latitudes. The equator is the scale of the longitudes.

Will the *inclination* of the magnet needle become the means for finding the longitude—as the declination is for finding the latitude?

*Lines of inclination*, like that of declination.

The inclination of the magnet needle seems to me to be a phenomenon of the utmost significance. With this sensitive instrument, does the centripetal force here appear simultaneously positive and negative?

The fixed stars are the fixed points for determining the movements of the solar system.


   Art of Warfare *a priori*.
   Aphorisms on Warfare.
   Dedicated to Funk. Thielemann and Carlowitz.36


Training of soldiers. The *moral* army—should an army be moral? On an army with and without morality. The principle of *honor*—true honor—false honor. On the pay of an army. An army is an expensive thing. Payment of the army in peace time.

90. Gold = absolute ability = absolute commodity.

**14. General Theory of Nature—or Algebraic Physics**

Baader. Eschenmayer. Schelling.37

Observations from me.

Gravitation is the $n^{th}$ force—its phenomena are the algebraic phenomena of Nature. The force of propulsion is inversely related to the force of gravitation. The latter assimilates—the former isolates. The former works in discrete bursts—the latter is continuous. The former is one-sided—the latter is reciprocal.

In the explanation of natural origins do we have to assume and synthesize both simultaneously?

The spirit repels—produces—Nature embraces—attracts and engenders itself.

92. The ideal quantities of the mathematicians: through an analogous procedure, idealistic Nature will perhaps extract us from the greatest difficulties. Polarized ideal of Nature. Differentiation—integration of Nature. Constructing a genuine Nature along the path of approximation. Perfectly opposed errors yield perfect truth. Imperfect errors—imperfect truths. We are precisely concerned with these—perfect truths don’t help us—our $x$ is an infinite series of imperfect truths—the more acute, the better. We don’t want truth itself—however, a relative proximate. The most sensitive—striking truth is opposed to a truth that is just as striking—or vice versa.

Physical Nature is produced by the collision of specific natures. Specific nature results from the relations of the community with individual and free—and rational Nature. Consequently, physical Nature is a composite relation—a composite community.

93. In the complete analysis of the concept of matter, the metaphysical theory of Nature does not employ any special experiences, rather, only those that concern separated, empirical concepts, according to a priori principles or those that are related to the pure intuitions of space and time […] [p. 23]. What Gren says about the a priori principles that are related to the pure intuitions of space and time, partly concerns the ordering of the data, partly the calculations for solving or obtaining the unknown data. (Eliminating) the latter is obvious, as soon as we are dealing with general concepts, just as in the metaphysical theory of Nature. Idealistic, representative elements are signs—therefore signs are also material. The ordering of the signs must therefore correspond to the ordering of the elementary functions—just as the signs of these activities, analogically (allegorically) correspond to the elements themselves. The archetypal (Ur) activity is made elementary by means of a single concept of itself. The world or the result of this elementization conforms to this archetypal
concept (this archetypal reflection). Just as the archetypal science or the archetypal reflection corresponds to the archetypal activity—and the world corresponds to the relation between the archetypal science and the archetypal activity, so the representative, ideal science also corresponds to this relation, and is related to the world as the archetypal science is related to the archetypal activity. The science of the world elements is simultaneously a product of the world. Just as the archetypal activity will become perfectly represented through the world, so its elements will also be perfectly represented at the same time. The perfection of these two representations stand in an intimate relation. What holds for the world, also holds for the world science, and vice versa.

The perfecter of this world science, or the metaphysical, theoretical artist, is therefore indirectly involved in the improvement of the world—and conversely, the practical and empirical artisan, the world artisan, is indirectly involved in the perfection of world science—world formularistics. The former requires the thoughts of space and time, or immediate space and time—just as the latter requires physical space and time, or mediated space and mediated time* (for instance, just as the mechanist requires the mediated abundance of space—and the chemist the immediate abundance of space).

*First ascertain whether this comparison is true or only seemingly correct. The mechanist appears to be a secondary artisan).


Extension, the primary feature of bodily entities [p. 23].

(Note. Instead of matter as such I would use the expression “world.” Accordingly, in the metaphysical theory of Nature one must use the expression: “Nature.” Nature is already a member of the world. The metaphysical theory of Nature is therefore a part of the metaphysical theory of the world. Hence, it only becomes necessary to completely elaborate it when the metaphysical theory of the world is perfected. Thus, Gren has only supplied the materials. Hence, a specialized critique of this would also only supply the materials. A few more general observations on this. A true antinomy is an absolute equation. The establishment of the highest antinomy is therefore the result of the perfected critique of the scientific data. The method for solving this equation must also be provided by this critique, as the ultimate formula, since every formula also includes its method of solution. Antinomizing is therefore the method for solving the antinomies. In their form and content the remaining antinomies must always resemble the
archetypal (Ur) antinomy. The substances must be thoroughly invisible throughout the entire process of their solution. For the substance is thoroughly invisible—immediate. The real nought or the infinite (\(\infty\)) must be the equation member of every perfect antinomy. This is how we know that we have a true antinomy. Hence, the archetypal (Ur) science is completely represented by an absolute antinomy. The question concerning the world substance etc. is an antinomical question—a question in which two opposing answers are possible—i.e. the question concerning 0 (zero).—it is a self-cancelling question, and therefore a genuinely philosophical question—a question for the genuinely philosophical mind—since it examines, or rather, constructs eo ipso the question concerning substance. Such a question can only be answered by the questioner himself—and only by he alone. A question such as this is an opportunity for recalling the power of the self—and the principle that has created the world. This question requires the questioner to undertake absolute self-inclusion—genuinely synthetic (simultaneous), philosophical or inspired productive thinking. In this way man awakens his genius. The silly questions of children now appear in a brand new light. We could say—the world has come into being out of a silly question.

15. [Medical—Natural Scientific Studies]

95. The concepts: matter, phlogiston, oxygen, gas, force etc. belong within a logical physics—that has no knowledge of concrete substances—but rather, boldly and single-mindedly plunges a hand into the world chaos—and creates its own orderings.

The physics of Plotinus.\(^{38}\)

96. Natural genius belongs to experimenting, that is to say, that wondrous ability to capture the sense of Nature—and to act in her spirit. The true observer is an artist—he divines the significant, and knows how to sensitively select the most crucial elements from out of the strangest, most fleeting mixture of appearances.

97. A thoroughly unique kind of love and childlike attitude, as well as the most lucid intellect and the most tranquil sense, belongs to the study of Nature. Only after a passion for Nature has been bestowed on an entire nation, and a fresh bond fastened among its citizens—with natural scientific researchers and laboratories in every location—only then will we make any progress upon this colossal orbit.

98. Any oversaturation of the muscles excites a vehement longing for discharge. Exercise of muscular forces. This vehement urge for muscular motion is especially noticeable in an erection—etc.
99. What is really remarkable is modern chemistry’s attempt to trace all substances back to a couple of invisible, gaseous substances—to seek the mother of all things in air. Just as heat changes everything into air, and a gaseous body, perhaps through the attractive force of heat—positive heating, negatively heats up the adjacent bodies, or cools, of course only in the moment of transition—by warming once again, so coldness changes everything into a solid body and brings forth opposite relationships. [. . .]

100. With regard to chest illnesses, I wonder why no one has thought of the following treatment: keeping away from the chest all the dust that is constantly floating around in the air.—In this respect, perhaps marshy regions could be beneficial for these illnesses—or damp air in general—e.g. spending time in (salty) mud—or in saunas.

Massaging fat and oil into the chest. Flour wraps—the use of phosphorus. Wraps with fermentative things—with warm wine and eggs—with fresh meat.

From me.

101. Why do we neglect the skin, this primary organ so much?

Every specific organ—e.g. the liver, the gall bladder, kidneys, stomach, glands etc. especially preserve themselves—prepare themselves. Their secretions are dependent on their own nutritional processes. Every one of these vessels is a living embodiment of a specific degree of the mixture of its constituents. Every isolated composition seeks to become eternal—every process is continually related to the so-called inertia of matter (inertia = selfhood). Their results combine for their own proper vessels of production for the same—to specific organs. The relations existing between these organs—their quantity and quality are based on the initial arrangement of the entire organization to which they belong, and on these relations.

102. Infinitely diverse types of gases. Gaseous productions. Gaseous relationships etc.

16. [Alexander von Humboldt Studies]

103. It is remarkable that you need saltpeter acid in royal water for dissolving gold. It most probably allows the hydrochloric acid to be overoxygenated—the actual dissolver of gold appears to be in this state. Isn’t perhaps galvanism also active here?
104. Phosphor contains a highly stimulating force. In Paris they cure impotence and exhaustion by means of it. The phosphor is stirred into hot water—the water is then allowed to cool—the fine phosphor powder then falls to the bottom—this is then mixed with egg—or put into a syrup, and then administered in very small doses.

105. In Italy they have made numerous studies concerning the dissolving of remedies in the stomach juices—the mixing of these solutions with fat—and massaging in this pomade. [. . .]

106. According to Humboldt, respirable air doesn’t depend on the quantity of oxygen in the air, but on their type of constitution. In Gruben, Humboldt has discovered an irrespirable air in the following relations:

\[
\begin{align*}
0.27 & \text{ oxygen} \\
0.70 & \text{ azote} \\
0.03 & \text{ carbonic acid.}^{39}
\end{align*}
\]

17. Observations on Chemistry

107. On melting points. On the recent decline of this proposition. Strengths of this proposition.

108. Couldn’t the heat of the lime kiln at Mertendorf be used for other kinds of industrial chemical activities in the future?

109. Perhaps the reason why coal doesn’t melt, is because it is such a poor conductor of heat.

110. Combustible bodies dissolve combustible bodies in flux—and etc. Couldn’t several metals that are melted together in flux become separated from one another by means of stirring and slow cooling—i.e. by mechanically preparing them in a similar way? (e.g., through crystallization?) Isn’t there a better method of separating silver than by using lead? Since the latter combusts so easily.
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Notes to Introduction

1. The enduring Romantic image of the blue flower may be found in Novalis’s novel *Heinrich von Ofterdingen*. According to both Novalis scholarship and popular legend, the tragic and painful experience of Sophie’s early death in 1797 was the impetus for much of the imagery in Hardenberg’s most well-known work: *Hymns to the Night*. For English translations and editions of these and other Novalis writings, see the Select Bibliography.


6. This view is still prevalent in such widely read works as Isaiah Berlin’s *The Roots of Romanticism* (London: Pimlico, 2000, pp. 104–109). Rudolf Haym’s influential *Die romantische Schule* (Berlin: Gaertner, 1882, pp. 325–390) was one of the works responsible for this perception gaining currency.


9. For example, see Friedrich Schlegel’s revealing letter (January 1792) to his brother August Wilhelm Schlegel, just after becoming acquainted with Novalis (Hardenberg):

   Destiny has placed into my hands a young man who is capable of anything. . . —An extremely fine countenance with dark eyes, majestic expression whenever he speaks passionately about something beautiful—indescribably inflamed—he talks three times as much and three times as fast as the rest of us—the most rapid powers of comprehension and sensitivity. . . . Wildly inflamed he related his opinion to me on one of the very first evenings—there is no evil in the world—and everything is again approaching the Golden Age. . . . His name is v. Hardenberg. (HKA IV, pp. 571–572)

10. Regarding Novalis’s belief in the miraculous healing properties of the sciences, see the letter to his brother Erasmus von Hardenberg (February 26, 1797):

   Your decision to study algebra is indeed highly beneficial. The sciences possess wondrous healing forces—and like opiates, alleviate all our pains, elevating us into spheres where we are bathed in everlasting sunshine. They are the sweetest sanctuaries granted to us. Bereft of their consolation, I would and could not live. Without the sciences, how could I have so peacefully beheld Sophie’s illness for the last 1½ years—and moreover, tolerated all those annoyances? Whatever may befall me—I still have the sciences—and with them, I hope to endure all of life’s hardships. (HKA IV, p. 187)

11. *Freiberger Naturwissenschaftliche Studien 1798/99* (HKA III, pp. 34–203). A selection of these scientific studies most closely related to the *Encyclopaedia* may be found in the Appendix. They are here translated into English for the first time.

12. The title *Das Allgemeine Brouillon* was selected by the editor of the 1929 German edition, Paul Kluckhohn, in order to distinguish the work from a mere conventional encyclopaedia (cf. *Novalis: Schriften* 1929, vol. 3, p. 61). This title is highly unfortunate, especially in English translation, since it fails to indicate anything significant about the work. Given the extreme importance Novalis attached to the classificatory headings and to a title (see entries 550, 571, 597, and especially 629: “The amplified object of the title,
or the amplified title, is the book”), I have decided to call it Notes for a Romantic Encyclopedia, as it is much more representative of the work. However, since many Novalis scholars refer to it as the Brouillon, I will not entirely dispense with this tradition and sometimes continue to employ the term.

13. In entry 233, he specified the hours for this work: “These hours are in the morning, from 6–12. In the afternoon, if none of the morning hours have been lost, the novel and readings.”


15. Cf. entries 526 and 534. The last heading is entry 643 and the final crossing out is entry 651. The rest of the text then dates from November 1798 to March 1799. These later entries were neither revised nor classified. (See section 9 of the Appendix for an unusual exception.) This classification process had an interesting precedent. In August 1798, while undergoing a cure at the mineral baths in Teplitz, Novalis drew up a list of more than two hundred titles for the fragments in the first volume of the Athenaeum journal. However, in contrast to the encyclopaedic headings of the Brouillon, where the fragments are uniformly classified according to subject matter or academic discipline, these earlier titles were simply unconnected short phrases or questions.


18. A number of these later fragments bearing a connection to the Encyclopaedia can be found in the Notes to Text by Novalis.


20. See Paul Kluckhohn’s edition of Novalis’s Schriften, from 1929, and Mähl’s long introduction to the Brouillon in which he outlines the convoluted fate of the text (HKA III, pp. 207–241).


Notes to Introduction

26. HKA IV, p. 274.
27. The original version of this collection was entitled *Vermischte Bemerkungen* (Miscellaneous Observations). Novalis posted the collection of fragments to August Wilhelm Schlegel with the words, “If you wish to publish them, then may I request it be under the name *Novalis*–which is an old family name of mine, and not entirely inappropriate.” Letter to A. W. Schlegel in Jena on February 24, 1798 (HKA IV, p. 251). The name is derived from the Latin “de novali,” meaning a tiller of new soil.
29. HKA III, p. 491. And he ironically added the comment: “The desire to write a Bible–is really a foolish propensity that every capable person should harbour in order to be complete” (ibid.).
30. Moreover, this entry continues by relating the notion of a Bible to the individual destiny of each human being (see entry 433).
32. In this regard Novalis saw his philosophy as an extension of both Benedict de Spinoza and Johann Gottlieb Fichte: “Spinoza progressed to Nature, Fichte to the ego or to the person, I myself to the thesis ‘God’” (HKA II, p. 157).
33. For a thorough discussion of this joint philosophizing, see Olivier Schefer’s introductory essay “Fragments et Totalité”: *Novalis, Semences* (Œuvres philosophiques complètes), vol. 2 (Paris: Allia, 2004, p. 7–14).
35. For the most in-depth treatments of this period, see Karl Ameriks, *Kant and the Fate of Autonomy* (Cambridge: Cambridge University Press, 2000, pp. 81–160); and Frank, “Unendliche Annäherung” (pp. 781–861).
36. HKA II, p. 143.
38. HKA IV, p. 188. This intimate interlinking between philosophy and Sophie even continued after her death in 1797. In a little-known passage in the *Romantic Encyclopaedia*, Novalis convinces himself of the spiritual “appearance” of his departed beloved by arguing in accordance with the Fichtean principle of intellectual intuition (cf. entry 603).
40. As Niethammer noted in his diary: “There was much talk about religion and revelation, and that as regards philosophy, there still remain numerous open questions” (HKA IV, p. 588).

42. See Fichte Studies: “Philosophizing is a peculiar kind of thinking: What do I do when I philosophize? I reflect upon a ground. . . . However, if this ground is not given, if this concept contained an impossibility—then the drive to philosophize would be an infinite activity—and therefore without end, since an eternal longing for an absolute ground would be present, yet which could only be relatively satisfied—and hence would never cease” (HKA II p. 269).

43. HKA II, p. 413. The German word Unbedingte literally means the Unconditioned. Possible alternative translations might be the Infinite or even the Absolute; while things might be translated as the conditioned (cf. note 146 in Notes to Text by Novalis). Regarding this crucial aspect of philosophical Romanticism, see Elizabeth Millán-Zaibert’s important recent essay, “What Is Early German Romanticism?” in Manfred Frank, The Philosophical Foundations of Early German Romanticism (Albany: State University of New York Press, 2004, pp. 1–21).

44. Although for the most part seriously underestimating the philosophical rigor of the Romantics, Isaiah Berlin does capture nicely their longing (Sehnsucht) and yearning for the infinite. Cf. The Roots of Romanticism (p. 106): “Effort is action, action is movement, movement is unfinished—perpetual movement. That is the fundamental romantic image.”

45. KA II, p. 198. Cf. Dennis Mahoney, Friedrich von Hardenberg (Novalis) (Stuttgart: Metzler, 2001, p. 36). In fact, all three tendencies were vitally important for the Romantics in general. See entries 390 and 445 for Novalis’s reflections on Goethe’s novel Wilhelm Meister.

46. “Wouldn’t it be nice if we could sit together for a couple of days and philosophize, or as we always called it—Fichticize.” (Letter from Friedrich Schlegel to Novalis, May 5, 1797; HKA IV, p. 482.)

47. HKA II, p. 524. This mixture of elevated enthusiasm and critical comments of Fichte’s doctrines is particularly evident in the Encyclopädia (see entries 603, 657, and 908).

48. Cf. fragments 86, 94, 96, and 97 in the Appendix, as well as fragment 6: “genius = the power of generating ‘living thoughts.’”

49. For other entries that discuss genius, see entries 63, 89, 183, 340, 382, 455, 480, 894, 903, and 1036 in the main text.

50. For excellent overviews of the philosophy of the Romantics, see Ameriks, ed., The Cambridge Companion to German Idealism (pp. 1–17); and Elizabeth Millán-Zaibert, “What Is Early German Romanticism?” (pp. 1–21).

51. See “Novalis: Kant Studies,” and the Letter to Friedrich Schlegel, June 14, 1797 (HKA IV, p. 230). For Novalis’s further criticisms on the presentation and style of Fichte’s and Kant’s philosophy, see entries 460, 463, 464, 468, 561, 603, 717, and 843.
52. Andrew Bowie, “German Idealism and the Arts,” in The Cambridge Companion to German Idealism, ed. Karl Ameriks (Cambridge: Cambridge University Press, 2000, pp. 248–250). This point is nicely expressed by Charles Larmore: “Instead of commenting upon this fact from outside, poetry is able to show the elusiveness of the Absolute. Like Holderlin, Novalis found in poetry a deeper expressive capacity than philosophy can muster.” See his “Holderlin and Novalis,” in The Cambridge Companion, p. 155).

53. Frank, Einführung, p. 249. Also quoted in Kneller’s important exposition of Frank’s position (see Novalis: Fichte Studies, p. xxvi).

54. HKA IV, p. 252.

55. See entries 338, 399, 638, 642, 820, and 826. For recent discussions of Magical Idealism, see Beiser, German Idealism, pp. 407–434; and Schefer, “L’idéalisme magique de Novalis,” Critique 673–674 (2003).

56. HKA II, 546.

57. Beiser, German Idealism, p. 424.

58. HKA II, p. 605.


60. Cf. Novalis’s letter to Friedrich Schlegel, December 10, 1798: “I can’t recall if I’ve already told you about my dear Plotinus. He is a philosopher born for me, and I’ve just learned about him from Tiedemann—I was struck by his similarity to Fichte and Kant—his idealistic similarity to them. He is far dearer to my heart than those two” (HKA IV, p. 269).

61. See entries 908, 924, 927, 1067, and 1098.

62. This point is elaborated in detail by Beiser, who contends that Novalis wanted to synthesis Fichte and Spinoza. See his German Idealism, pp. 418–421.

63. Cf. Hemsterhuis Studies: “Do we have any clue as to what discoveries await us on this side—the moral side of the cosmos is even more unknown and more immeasurable than the expanses of heaven” (HKA II, p. 369).

64. Cf. HKA IV, p. 188 and HKA III, no. 562, p. 651. Concerning Novalis and love, see Novalis über die Liebe, ed. Gerhard Schulz (Frankfurt am Main: Insel Verlag, 2001).


67. "(Critique of the critique = philosophical critique) (Perfection of one critique by means of the other)" (entry 541). Also see entries 526, 527, 534, 552, and particularly 820.

68. Johann Gottlieb Fichte, Concerning the Concept of the Wissenschaftslehre, vol. 1 of Fichtes Werke, ed. 1. H. Fichte (Berlin: de Gruyter, 1971, p. 46), henceforth abbreviated as SW, followed by volume number and page number(s).

69. HKA II, no. 584, p. 374. Also see the letter to Friedrich Schlegel, June 14, 1797 (HKA IV, p. 230).

70. Also see entry 464.

71. Logologische Fragmente (HKA II, no. 21, p. 528). Interestingly, even Novalis’s title for this group of fragments, “Logological Fragments,” is an instance of him potentizing the idea of “logos.” Cf., moreover, fragments 20 and 31 in the Appendix.
72. HKA III, p. 905. Cf. also fragment 20 from the Freiberg Natural Scientific Studies quoted in the Appendix: “[A]nd thus, all our sciences are related sciences. All our sciences are based on the simple science—on the simple—synthesizing principle—the ego.”

73. Some of their principal works include Eschenmayer’s Propositions from the Metaphysics of Nature (entry 50), Krug’s Attempt at a Systematic Encyclopaedia of the Sciences (no. 114), Lambert’s New Organon (entry 459), and Sprengel’s Pragmatic History of Medicine (entry 191). See these entries and their corresponding endnotes for more details. Another significant contemporary work for Novalis’s theory of Nature was Friedrich Gren’s, Grundriss der Naturlehre (Outline of the Theory of Nature; Halle, 1797). See especially Novalis’s fragments 91–94 in section 14 of the Appendix.

74. Cf. HKA III, p. 238. See the extracts from Novalis’s “Werner Studies” in the Appendix.

75. Entry 924; also see HKA IV, p. 263.


77. Hemsterhuis Studies, HKA II, p. 368. Also see the important notes for an “archetypal science” in section 14, “The General Theory of Nature,” in fragments 93 and 94 in the Appendix.

78. Cf. entries 221, 343, 487, and 604.


80. Pollen, no. 32 (Novalis: Werke, Tagebücher und Briefe Friedrich von Hardenbergs, vol. II, p. 241; see Select Bibliography for full publication information; henceforth abbreviated NW, followed by volume number and page number(s)). To this end, we can see how crucial poesy or poetry was in Novalis’s conception of Bildung—or, of the education of the human race: “Poesy mixes everything in order to achieve that goal of all goals—the elevation of humanity above its present level” (HKA II, no. 42, p. 535).
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Notes to Text by Novalis


“Juno is recognisable by her large eyes . . . As in Nature, so in art too, the eyes are differently formed in the pictures of the divinities and in idealised busts, so that even the eye is an indication of divine nature. Jupiter, Apollo and Juno all have the same large, round and cavernous eyes”; chapter 5 is concerned with the “theory of ideal proportions.” (see Encyclopaedia entry 3)

2. Raphael Sanzio (1483–1520), Italian renaissance artist and architect. Novalis visited the Dresden art gallery on August 25 and 26, 1798, in the company of the so-called Romantic Circle, which included the brothers August Wilhelm Schlegel (1767–1845) and Friedrich Schlegel (1772–1829); the former’s wife Caroline Schlegel (1763–1809); Dorothea Veit (1763–1839); the philosopher F. W. Schelling (1775–1854); Karl August Böttiger (1760–1835); and the translator and poet Johann Diederich Gries (1775–1842). There, among other things, they viewed Raphael’s celebrated painting of the Sistine Madonna, and numerous statues from ancient antiquity. (On Novalis’s plan to write about this visit, see the letter to Caroline Schlegel quoted in note 4).

3. Concerning the mathematical nature of romanticizing, see Novalis’s classic definition of the term quoted in the introduction. Also see Encyclopaedia entries 80, 87, and 234.

4. Friedrich Schlegel, writer and literary critic, and prominent member of early German Romanticism. Regarding the planned “romantic” letter, see Encyclopaedia entry 218, and Novalis’s 1798 letter to Caroline Schlegel dated September 9:

The letter on the antiquities has become metamorphosed. You will receive instead a romantic fragment—The Visit to the Antiquities—in addition to an archaeological supplement. I'm confidently counting on your interest. I believe this work will at least contain some novel things. My symphysics with Friedrich especially concerns my latest batch of philosophical-physiological experiments. In the present circumstances, I still can’t picture the form. Please write to him about this. He will receive his papers—as soon as mine
are improved, increased and rearranged?—I can’t express this with any certainty. (HKA IV, pp. 260–261)

5. Cf. Encyclopaedia entry 653, on the “Poetics of Affliction.”

6. The majority of Encyclopaedia entries 18–38, many of which were crossed out by Novalis in his later revision (indicated in the main text by angular brackets), stem from his reading of the manuscript of August Wilhelm Schlegel’s article “Die Gemälde: Ein Gespräch” (The Paintings: A Conversation), which was subsequently published in 1799 in volume 2 of the Athenaeum journal.

7. John Brown (1735–1788), Scottish physician. It appears that Novalis did not read any of Brown’s texts, but most likely heard about his work through discussions in contemporary writings, such as Schelling’s Von der Welt-Seele (On the World-Soul, 1798), Eschenmayer’s Sätze aus der Natur-Metaphysik (Propositions from the Metaphysics of Nature; Tübingen, 1797), and Andreas Röschlaub’s Untersuchungen über Pathogenie (Investigations into Pathogenicity; Frankfurt am Main, 1798). The main principles of Brown’s theory—presented in his Elementa Medicinae (Elements of Medicine; London, 1780)—argue that every human being is born with a certain amount of irritability (or excitation). A state of health is brought about when the influences are in equilibrium; too little or a deficiency in excitation engenders the state of asthenia, too much or an excess, the state of sthenia. See John Neubauer’s essay “Dr. John Brown and Early German Romanticism” (see Select Bibliography). See especially notes 161 and 178 herein.


9. Reference to Immanuel Kant’s (1724–1804) writing, “Von der Macht des Gemüts, durch den blossen Vorsatz seiner krankhaften Gefühle Meister zu seyn: Ein Antwortschreiben an Herrn Hofrath und Professor Hufeland,” published in C. W. Hufeland’s Journal der practischen Arzneykunde und Wundarzneykunst, vol. 5 (Jena, 1798). Kant’s critical article is a reply to C. W. Hufeland’s (1762–1836) work from 1796, Makrobiotik oder die Kunst, das menschliche Leben zu verlängern (cf. note 218 herein). Novalis first made a serious study of the writings of Kant in 1790/1791 at the University of Jena under the tuition of the philosopher Karl Leonhard Reinhold (1758–1823). He then made a renewed study in 1797. For an English translation of the small extant notebook detailing this latter study, see “Novalis: Kant-Studies” (see Select Bibliography).

10. “Ego” (or I) and “non-ego” (or not-I), the English equivalents for “Ich” and “Nicht-Ich,” respectively, are Fichtean terms from the Wissenschaftslehre. Regarding the non-ego, Fichte says, “Originally it is not posited, like the ego; and only the latter can be thoroughly posited (§ 1). Consequently, it can only be set against the ego. However, that which is opposed to the ego = the non-ego.” See Grundlage der gesammten Wissenschaftslehre (SW I, § 2, § 9, p. 104). Also see note 11 herein.

11. Wissenschaftslehre, principal work of the philosopher Johann Gottlieb Fichte (1762–1814). The title in English literally means theory of science or doctrine of science, and unless otherwise specified, refers to Fichte’s first major exposition of his system in Jena in 1794: Grundlage der gesammten Wissenschaftslehre, reprinted in volume 1 of Fichtes Werke, ed. I. H. Fichte (Berlin: de Gruyter, 1971, pp. 83–328). However, the term usu-
ally designates Fichte’s philosophy in general. Due to the Novalis’s repeated analysis of the nature and status of “science” in the Brouillon, I have preferred to either render Wissenschaftslehre as Doctrine of Science or leave it in the original German. Novalis made several studies of Fichte’s writings; especially detailed are his so-called Fichte-Studien from 1795 (HKA II, pp. 104–296), now available in English translation, Novalis: Fichte Studies (see Select Bibliography).

12. Carl August Eschenmayer (1768–1852), Säze aus der Natur-Metaphysik auf chemische und medicinische Gegenstände angewandt (Propositions from the Metaphysics of Nature Applied to Chemical and Medical Objects; Tübingen: Heerbrandt, 1797). Eschenmayer’s concept of the metaphysics of Nature was intended to provide an intermediate position between the theory of nature and the theory of science (or, more specifically, Fichte’s Doctrine of Science). In the preface he says, “For the metaphysics of Nature, the theory of nature furnishes the concept of matter—while the Doctrine of Science furnishes—the categories. The metaphysician of Nature then guides the concept of matter through the functions of reason.” Quoted among Novalis’s notes on “Eschenmayers Säze” (HKA II, pp. 380–381). Also see note 161 herein.

13. These reflections on “heaven” are continued in the Freiberg Natural Scientific Studies. See fragment 27 from section 3 (Large Physics Notebook) in the Appendix.


15. This Hemsterhuis-inspired theme of the moralization of Nature is reiterated throughout Encyclopaedia entries 60–63 and 73–79. Also see note 23.

16. Translation: It is much more convenient to be created, than to create oneself.

17. Earlier editions of this famous passage contained a misreading of the original handwritten manuscript. Formerly, Novalis was thought to have written the “the Amen of the universe” (which itself is completely in the spirit of Novalis!). However, fresh analysis of the text for the historical-critical edition (1968) revealed in fact that he had written the Latin: Unum des Universums, meaning the “One of the universe.”

18. Johann Wolfgang von Goethe (1749–1832), German playwright, natural scientist, and poet. The essay Über Goethe (On Goethe) shows that Novalis was one of the first to recognize the significance of Goethe’s natural scientific researches: “Furthermore in a certain sense one may justly say that Goethe is the first physicist of our age—and is actually epoch-making in the history of physics . . . Here it is a question of whether one contemplates Nature, as an artist contemplates an antiquity—for Nature is nothing else but a living antiquity.” See Vorarbeiten zu verschiedenen Fragmentsammlungen (Preparatory Works for Various Collections of Fragments, 1798) (HKA II, pp. 640–642). “Antiquity” is here meant in the sense of “ancient statues.”

19. Cf. notes 2 and 4 regarding Novalis’s viewing of the Sistine Madonna at the Dresden art gallery in 1798.
20. Cf. Über den Begriff der Wissenschaftslehre (Concerning the Concept of the Wissenschaftslehre, 1794) in which Fichte argues that his Wissenschaftslehre (Doctrine of Science) was to furnish a “science of the sciences” (SW I, p. 46).

21. For Novalis’s further criticisms on the presentation and style of Fichte’s philosophy, see Encyclopaedia entries 460, 463, 464, 468, 561, 603, 717, 843, 921, and especially 924.

22. In the Critique of Pure Reason, Kant asserted that the idea of God “rests on subjective foundations (a moral stance), so that I must not ever say; it is morally certain that God exists etc., but rather, I am morally certain etc. That is to say, the belief in God and another world is so linked with my moral stance, that just as little as I run the risk of forfeiting the former, even so little am I alarmed that the latter might be torn away from me” (2nd ed.; Riga, 1787, p. 857).

23. Novalis derived the idea of a “moral sense” or “moral organ” from the writings of the Dutch neo-Platonic philosopher Frans Hemsterhuis (1721–1790). In the latter’s Sur l’homme et ses rapports (On Man and His Relations), the moral organ is characterized as “cet organ, qui est tourné vers les choses divines, comme l’œil est tourné vers la lumière” (that organ, which is turned toward divine things, just as the eye is turned toward the light). Also see Novalis’s extract from Hemsterhuis’s descriptions of this moral organ in Sur l’homme et ses rapports: “Do we have any clue as to what discoveries await us on this side!—The moral side of the cosmos is even more unknown and more immeasurable than the expanses of heaven” (Hemsterhuis Studien, in HKA II, p. 369).

24. Cf. Vorarbeiten, no. 466: “Every person, who consists of people, is a person raised to the 2nd power—or a genius” (HKA II, p. 645) Also see Encyclopaedia entry 797.

25. Cf. Encyclopaedia entry 111 on “mathematics,” as well as sections 2, 7, 8, 12, and 14 in the Appendix. Novalis’s proficiency in infinitesimal calculus and combinatorial analysis has recently been well documented. Cf. Howard Pollack’s essay “Novalis and Mathematics Revisited,” and Hans Niels Jahnke’s article “Mathematik und Romantik” (see Select Bibliography).

26. Benjamin Franklin (1706–1790) viewed electricity as based on a polarity of negative and positive charges. Similarly, John Brown’s theory of excitation and Schelling’s system of heat as presented in his On the World-Soul, also relied on a fundamental opposition. See note 14 herein.

27. “We see that when we attempt to explicate Nature, all our reasons only exhibit the art and manner in which we ourselves conceive the phenomena, and not the nature of the things themselves, but merely the quality of our own imagination.” This is a passage from Spinoza’s Ethics, which in turn is quoted by the German naturalist Alexander von Humboldt in his Aphorismen aus der chemischen Physiologie der Pflanzen (Aphorisms from the Chemical Physiology of Plants; Leipzig, 1794, p. 128).

28. Cf. Vorarbeiten: “Every genuine beginning is a 2nd moment. It seems that everything that exists only appears under a presupposition—Its individual foundation, its absolute self precedes it—or at least, is conceived in advance. For every single thing, I have to pre-conceive—presuppose—something absolute—What about also post-conceive, post-suppose?/ Prejudice. Preproposition. Presentiment. Pre-picture. Pre-fantasy. Project.” (HKA II, no. 284, p. 591).

29. These ideas are outlined in more detail by Novalis in his Freiberg natural scientific notes. Cf. fragments 27 and 29 from the Large Physics Notebook translated in the Appendix.


32. Cf. Vorarbeiten: “Only the spirit sees, hears—and feels—As long as the eye, the ear and the skin!!! are still affected by the media of their objects—by incitements—they will continue not to conduct purely—from within and without—and the spirit will continue not to see and hear and feel in an orderly manner. Only when the stimulus has ceased—will the organ become a perfect conductor—etc.” (HKA II, no. 77, p. 541).

33. The study of Nature and its relation to genius is a theme often taken up by Novalis in his Freiberg natural scientific studies. Particularly compare fragments 96 and 97 from the Medical–Natural Scientific Studies translated in the Appendix.

34. Cf. Vorarbeiten: “Presentation of an object in different series (series of variations—alternations etc.). Thus, for example, the presentation of the people in [Goethe’s Wilhelm Meister, the beautiful soul and Natalie—In self-reflection—and with first-hand, second-hand and third-hand things and so on. Hence, for example, a historical series, a collection of copperplates of the most primitive beginnings of art, up until perfection and so forth—formations from a frog, up until Apollo etc.” (HKA II, no. 472. p. 647).


36. Here the “life flame” is an image for the animating force or the life force. Cf. fragments 41–43 from the *Fragments on Physics* in the Appendix.

37. In the field of mineralogy, oryctognosy is concerned with the outer or external form of a mineral. See Encyclopaedia entry 473.

38. Translation: the simplest fiber.

39. Köhler’s bookshop in Leipzig stocked compendia on countless academic disciplines.

40. J. K. G. Jacobsson’s *Technologisches Wörterbuch* (Technological Dictionary) was published in eight parts from 1781 to 1795, and Novalis had presumably borrowed it from his friend Ludwig Christoph von Burgsdorf (1774–1828); in Encyclopaedia entry 230, he excerpts a list of terms from this dictionary.

41. Cf. Encyclopaedia entry 837, and notes 42 and 370.


43. Cf. the significant development of this thought in the *Fragments on Physics* (fragment 40) in the Appendix.

44. W. T. Krug’s, *Versuch einer Systematischen Enzyklopädie der Wissenschaften* (Attempt at a Systematic Encyclopaedia of the Sciences) was published in 1796/1797 and continued in 1812. Cf. the introduction.

45. After extensive research, the authorship of this epigram has been attributed to Novalis, apparently inspired by Jean Paul’s *Leben des Quintus Fixlein* (Life of Quintus Fixlein, 1796). Just as he did in *Blütenstaub* (Pollen) and *Glauben und Liebe* (Faith and Love), Novalis possibly envisaged incorporating epigrams in the Encyclopaedia (see entries 470 and 945).
46. Cf. fragment 45 from *Fragments on Physics* in the Appendix.

47. A paraphrase from the first book of the Bible where it is said that the "sons of God" wed the "daughters of men" (Genesis 6:1–4).

48. Jeanne Marie Bouvier de la Motte-Guyon (1648–1717), French mystic and writer. This remark is perhaps a reference to her work *Christian and Spiritual Letters* (Leipzig, 1728/1730).


50. For more on Novalis and the oracle of Delphi, cf. his poem *Know Thy Self*, written in Freiberg in May 1798, which concludes: “The man of reason alone is the true adept—transforming everything into life and gold—eschewing all elixirs. The holy retort steams within—the king is in him—Delphi too, and finally he grasps: know thy self.” For a complete rendering into English of this poem, see "Novalis: New Translations of Philosophical Poems” (see Select Bibliography).

51. During an experiment involving the dissection of some frog’s legs, the Italian scientist Luigi Galvani (1737–1798) touched them with a scalpel that had previously picked up an electric charge. The legs suddenly twitched as though alive again. He called this effect “animal electricity,” although his scientific colleagues quickly termed it “galvanism,” that is, the contraction of a muscle that has been stimulated by an electric charge. Galvani believed that this form of electricity held the clue to the essence of life, and galvanism soon played a central role in the contemporary debate concerning vitalism and the life force in animals and humans. As this *Encyclopaedia* jotting shows, Novalis was above all interested in the connection between thinking and galvanism. See furthermore *Fragmente und Studien 1799/1800*: “It is highly likely that thinking is (also) galvanism—a lot could be said about this—for example—concerning the one or the other—directly and inversely” (HKA III, no. 13, p. 557).

52. “Sym-praxis” is a romantic term for communal or joint acting, just as Novalis and Friedrich Schlegel gave the name “sym-philosophizing” to their process of joint philosophical activity. For other instances of this, see Novalis’s letter of September 9, 1798, to Caroline Schlegel (quoted in note 4); and his letter of November 7, 1798, to Friedrich Schlegel, quoted in part 4 (The Bible Project) of the introduction.

53. For further remarks by Novalis on human sexuality, see *Encyclopaedia* entry 674, and fragments 45, 98, and 104, translated from his Freiberg Natural Scientific Studies, in the Appendix.


55. Regarding Novalis’s further reflections on death, see fragments 27, 29, and 47 translated in the Appendix.
56. Regarding the use of opposite, or inverse, operations, see one of Novalis’s favorite theories, that of *ordo inverso*, in the so-called *Fichte Studies* notebooks (FS 32, p. 26).

57. The antiphlogistic theory of chemistry interpreted fermentation as an enriching with nitrogen, and thus was a positive theory of combustion; in contrast, the phlogistic theory of chemistry viewed combustion as a clearance of the phlogiston (a unique substance without color, odor or weight that is given off in burning), and was therefore considered a negative theory of combustion. Cf. note 179.

58. Cf. Friedrich Schlegel, fragment 315 of his *On Physics*: “It apparently pushes and is pulled by itself. It alone is stable in itself. It is the *dos moi, pu sto* of Archimedes” (HKA III, p. 89). Also see notes 49 and 348.

59. Ibid.: “Schelling chemicalizes everything” (HKA III, p. 90). While Schelling himself wrote in his 1798 *On the WorldSoul*: “In the aforementioned book [Ideas for a Philosophy of Nature], I proposed such a new system of chemistry; and as soon as it becomes appropriately disseminated it will develop into a leading system of Nature” (p. 15).

60. This and the following Encyclopaedia entries (138–143) stem from Novalis’s reading of the works of Kurt Sprengel (1766–1833), particularly his *Versuch einer pragmatischen Geschichte der Arneizkunde* (Attempt at a Pragmatic History of Medicine), 3 vols., (Halle, 1792–1794). “Even in Galen’s time, the strange theories of magic from Persia, Arabia and Egypt, had penetrated into the now flourishing city of Alexandria. Here everything good was viewed as an emanation from the Godhead; thus in the whole of Nature everything is interconnected. Everything has an effect on everything else, and one thing signifies another thing” (p. 28).

61. Ibid.: “This was one of the fundamental principles of the first branch of secret wisdom in astrology, which was fervently practised by the Persians and Chaldeans, and subsequently became united with medicine. The constellations of the zodiac are in sympathy with the members of the human body. [. . .] The various emanations from the Godhead were personified by these oriental thinkers, as the emanations of an evil principle. Thus, there are whole hosts of demonic beings, who call forth effects in the lower world.”

62. This entry in small print is a direct quote from Sprengel’s book (ibid., pp. 126–129).

63. For more on Novalis’s so-called grammatical mysticism, see the important fragment from his Vorarbeiten:

There are certain poetical activities in us that appear to be of an entirely different character to others, for they are accompanied by the feeling of necessity, yet there doesn’t seem to be any external stimulus present. It appears to man as if he were engaged in a conversation, where some kind of unknown, spiritual being wondrously incites him to develop the most evident thoughts. This being must be a higher being, because it is placed in such a relation with himself that it cannot be a being of the world of appearances. (HKA II, no. 21, p. 528)

64. Cf. Encyclopaedia entries 385 and 457.

65. Cf. Sprengel’s Versuch in which he reports on the localization of this disease among the Arabs, and then the spread of smallpox into southern Europe from northern Africa (p. 291).
66. CF. Sprengel: “The system of emanation is based on the general harmony of everything in Nature, especially on the correspondence of the stars with sublunary things [. . .] It is at a higher stage of theosophy that the Magus knows the meanings of these signs, and can recognise the being, nature and characteristics of a body from their signatures [. . .] Adam, the first man, had a deep knowledge of the Cabbala. He knew the signatures of all these things, and could therefore give them the most appropriate names. This is also why the Hebrew language possesses the best designations for all the animals, and indicates them by their rightful names” (ibid., pp. 254, 358–360).

67. Cf. the passage Novalis quotes from the section “Phoronomy” in Kant’s *The Metaphysical Foundations of Natural Science*, in “Novalis: Kant Studies” (p. 332).

68. Voltaire (1694–1778), French playwright and philosopher. Presumably a reference to his works: *Miromegas: A Natural-Philosophic Tale* (1752) and *Candide, or Optimism* (1759).

69. Translation: Always in a state of criticism.

70. Cf. *Encyclopaedia* entries 56 and 176 and note 11.

71. Quote from Goethe’s Venetian Epigram: “Are you still sleeping?—Be quiet, and let me rest. Now I’m awake, what am I to do? The bed is broad but empty. Sardinia is everywhere, wherever one sleeps alone, and the Tiber is everywhere, my friend, whenever one’s beloved awakens you.” For other examples of “geographical” universalizations, see Goethe’s famous expression “America is here or nowhere” from *Wilhelm Meister’s Apprenticeship*, quoted by Novalis in *Encyclopaedia* entry 782.

72. The idea of the skin as an organ that breathes, or as an organ of “consumption” (here it consumes “life”), is reflected in a contemporary essay from Lichtenberg that Novalis is possibly referring to: “Das Luftbad” (1795). In it Lichtenberg quotes from an English treatise of John Abernethy: “On the nature of the matter perspired and absorbed from the skin” (see NW III, p. 492). Concerning Novalis’s further reflections on the skin, see fragments 16 and 101 in the Appendix, and note 32.


74. Hardenberg’s pseudonym “Novalis” means a clearer or “tiller of new soil.” See his letter to August Wilhelm Schlegel in Jena of February 24, 1798, which discusses the possibility of *Pollen*, his first collection of theoretical fragments, appearing in print under this pseudonym: “If you wish to publish them, then may I request it be under the name Novalis—which is an old family name of mine, and not entirely inappropriate” (HKA IV, p. 251).

75. Regarding the idea of the “seat of the soul,” cf. *Encyclopaedia* entry 194, and also *Pollen*, no. 19: “The seat of the soul is where the internal and external worlds meet. Wherever they interpenetrate—the seat of the soul is at every point of the interpenetration” (HKA II, p. 419).


77. Novalis is here thinking of a critique of Kurt Sprengel’s *Handbuch der Pathologie* (vol. 2, §§ 4–6) in which Sprengel classifies diseases according to seven different categories. Also see *Encyclopaedia* entries 386 and 405.

78. This entry on the “memory sciences” (like entry 198) seems to be derived from a reading of the Preliminary Discourse to the *Encyclopédie*, by the French philosopher and mathematician Jean D’Alembert (1717–1783), since the term “memory sciences” does not appear in the writings of Hemsterhuis. Also see *Encyclopaedia* entries 327 and 336.

80. Ibid.: “If man possessed the ideas of all the relations and all the combinations between these objects, then he would resemble God. And with regard to science and the state of the universe, our science would then be perfected.”

81. Hemsterhuis Studies: “It is entirely due to a lack of genius that the sciences are separated—The relations between the sciences are too intricate and distant for the intellect. We owe the most sublime truths of our day to such interactions between the long-separated elements of this total-science” (HKA II, p. 368).

82. Charles Dumas was the editor of Hemsterhuis’s *Œuvres Philosophiques*. In his *Hemsterhuis Studies*, Novalis explains this point in more detail with an extract from the *Lettre sur l’homme et ses rapports*: “The human spirit revolves around the sun—it has its own perihelia and aphelia. The spirit gives each perihelia its tone. With the ancient Greeks, it was the spirit of taste and morality. With us, it is the spirit of the calculus” (HKA II, p. 368).


86. Cf. Novalis’s fairy tale *Hyacinth and Red-Rose*: “A long time ago, there was a ruddy-cheeked lad who spoke with the birds and the trees, [. . .] the goose told him tales, while the brook hummed ballads in between, and a giant bulky stone played mischievous tricks” (HKA I, p. 214).

87. The novel in question might be Novalis’s natural-philosophic work *The Novices at Sais*, since the first part was already completed in early 1798.

88. The letter to Schlegel is possibly the same one mentioned in Encyclopaedia entries 10 and 171.

89. Georg Christoph Lichtenberg (1742–1799), German mathematician, physicist, and popular philosopher. On Lichtenberg’s commentary of Hogarth, see note 137.

90. For Novalis’s view of a speech (Rede), see Fragmenten und Studien 1799/1800: “One plays all the different roles in a true speech—one enters into all the different characters—experiences all the different states. . . . A speech is an utterly vivid and brilliant alternating picture of the inward contemplation of a particular object. . . . In short, a speech is a dramatic monologue” (HKA III, pp. 648–649); and his work from 1799 entitled *Christendom or Europe* (English translation in NPW, pp. 137–152), an essay in the form of a speech inspired by Schleiermacher’s *Speeches on Religion*.

91. See “Monologue and Dialogues: 1798/99” (NPW, pp. 83–84; HKA II, pp. 661–673).

92. On the importance of foreign systems of thought, also see Encyclopaedia entries 627, 716, and 749.

93. Cf. Werner Studies in section 10 of the Appendix, and note 37 herein.
94. On the sense for life, see fragments 10, 27, 37, and 41 in the Appendix, as well as note 256 herein.
95. On Theodicy, see note 418.
96. Cf. note 40.
97. The arithmetic universalis and the theory of gravitation formed the core of the studies at the Freiberg Mining Academy. See the excerpts from Novalis’s notebooks on these subjects translated in the Appendix (sections 4 and 12).
98. The “novel” is again a possible reference to the continuation of the Novices at Sais; cf. note 87.
99. The cabinet of Heynitz and Hofmann was a mineralogical collection at the Freiberg Mining Academy. Friedrich Anton von Heynitz was in fact the granduncle of Novalis, and along with Wilhelm von Oppel, one of the founders of the Freiberg Mining Academy.
100. Cf. note 256.
101. Johann Georg Jacobi (1740–1814), Nessir und Zulima: Eine Erzählung nach Raphael (Nessir and Zulima: A Story Based on Raphael; Berlin: Decker, 1782). This small work, based on certain oriental motifs of Raphael found in his Vatican arabesques, deals with the reconciliation and unification of many of the world’s great religions, including Persian, Brahmanism, Islamism, and Christianity. It doubtless made a great impression on Novalis, as he later mentioned it at least twice, and classified it among "genuine legends" (cf. HKA III, nos. 87 and 240, pp. 567 and 591).
102. Aline, Reine de Golconde (Aline, Queen of Golconda, 1761) by the French writer Stanislas Jean de Boufflers. G. A. Bürger (1747–1797) translated Boufflers’s story into German in 1794 for the Göttinger Musenalmanach.
103. Dschinnistan oder auserlesene Feen- und Geister-Märchen (Dschinnistan or Selected Fairy and Spirit Tales), revised and edited by the German poet, writer and Shakespeare translator Christoph Martin Wieland (1733–1813), 3 vols. (Winterthur: Steiner and Comp., 1786–1789). Encyclopaedia entries 653 and 769 are also based on this work by Wieland.
104. La Belle et la Bête (Beauty and the Beast), a fairy tale from the French writer Gabrielle-Susanne Barrot de Villeneuve (1695–1755), in: Le Cabinet des Fées, ou Collection choisie des Contes des Fées, et autres Contes merveilleux (Geneva, 1786). Novalis presumably read a copy of the French original.
105. Johann Karl August Musäus (1735–1787), German writer, Volksmärchen der Deutschen (German Folk Fairy Tales), 5 vols. (Gotha, 1782–1787).
106. Wilhelm Meister (1795/1796) and The Sorrows of Young Werther (1774) are two novels by Goethe. The former is frequently mentioned by Novalis in his notebooks; cf. Encyclopaedia entries 390 and 445.
107. For Novalis’s more detailed reflections on the significance of fairy tales, see Encyclopaedia entries 435, 620, 653, 769, 883, 940, 954, 986, 989, and 1011.
108. The menstruum universale was the universal solvent above all sought by medieval alchemists (cf. Encyclopaedia entry 407).
109. Translation: alphabet of human concepts. This is a Leibnizian axiomatic idea mentioned in Hindenburg’s standard mathematical text (cf. note 42).

Notes to Text by Novalis
111. The French edition of the Encyclopédie was famed for its accompanying copperplates, to which Novalis is here presumably alluding. See note 150.

112. For the table of categories, see Kant’s Critique of Pure Reason, 2nd ed., § 10 (Riga, 1787).

113. See Fichte’s Grundlage der gesammten Wissenschaftslehre for a presentation of his three fundamental logical principles: a = a (principle of identity); +a = −a (principle of contradiction); +a in part = −a and inversely (principle of reason) (SW I, pp. 92–114 and 123 ff).


115. Johann Gebhard Ehrenreich Maaß (1766–1823), German philosopher, Grundriss der Logik (Outline of Logic; Halle, 1793). In the book’s appendix on p. 350 there is a table containing eighteen figures, which according to the author’s opinion in the preface, are connected with Lambert’s Neues Organon.

116. This is a reference to Francis Bacon’s De Dignitate et Augmentis Scientiarum (1623). However, since this work does not actually refer to a “table” of sciences as such, it is assumed that Novalis drew his information from the Encyclopédie of Denis Diderot and Jean-Baptiste D’Alembert, which discussed Bacon’s “tree” of the sciences (Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers [Paris: Lausanne and Berne, 1781, pp. c–cii]).

117. Peter Camper (1722–1789), Dutch physician. It is unclear which of Camper’s books Novalis is referring to, but since the note occurs in the context of copperplates, it is probably Camper’s volume on physiognomy translated into German by S. T. Sömmering, which contained ten copperplates: Über den natürlichen Unterschied der Gesichtszüge in Menschen verschiedener Gegenenden und verschiedenen Alters (On the Natural Difference in Facial Characteristics in People of Different Regions and Different Ages; Berlin: Voss, 1792). His collected works appeared under the title Sämtliche Kleinere Schriften die Arzney- und Wundarzneykunst und Naturgeschichte betreffend (Leipzig: Crusius, 1778).

118. This entry on combinatorial analysis and the polynomial theorem appears to refer to a work of C. F. Hindenburg, which Novalis possessed in his private library: Der Polynomische Lehrsatz das wichtigste Theorem der ganzen Analysis nebst einigen verwandtem und andern Sätzen (The Polynomial Theorem, the Most Important Theorem in the Whole of Analysis as well as Other Related Theorems; Leipzig: Fleischer, 1796). The idea behind combinatorial analysis was the adaptation and application of the philosophical “ars combinatoria” to mathematical analysis. See furthermore Encyclopaedia entries 547 and 648.

119. Both Encyclopædia entry 245 and entry 367 were inspired by Novalis’s reading of the writings of the German physician and musicologist, Ernst Florens Friedrich Chladni (1765–1827); particularly his Entdeckungen über die Theorie des Klanges (Discoveries Concerning the Theory of Sound; Leipzig, 1787).
See C. G. Schocher, *Soll die Rede auf immer ein dunkler Gesang bleiben, und können ihre Arten, Gänge und Beugungen nicht anschaulich gemacht, und nach Art der Tonkunst gezeichnet werden?* (Should Speech Forever Remain an Obscure Song, and Couldn’t Its Modes, Courses, and Oscillations Be Rendered Visible, and Depicted in Accordance with the Theory of Sound?; Leipzig: Reinicke, 1791). Other *Encyclopaedia* entries relating to Schocher include 347, 352, 367, and 383.


*Theoretische Bruchstücke über die Natur der Erde, Sonnen und Planetenwelt* (Düsseldorf: Dänzer Buchhandlung, 1798; this work was published anonymously).

*Prophyläen: Eine periodische Schrift herausgegeben von Goethe* (Prophyläen: A Periodical Edited by Goethe; Tübingen, Cotta, 1798, vol. 21, no. 1). The first issue of this new journal appeared in October 1798. Novalis read it soon after and reported on it on November 7, 1798, in a letter to Friedrich Schlegel (HKA IV, p. 264).


Tieck’s “recent novels” is perhaps a reference to Franz von Sternbald, of which the first part appeared at the 1798 Easter book fair; or even to part one of Tieck’s translation of Cervantes’ *Don Quixote*, which was also published in Berlin in 1798.

Schleiermacher’s original fragment: “Genuine mysticism is morality of the highest dignity” (in *Athenæum* [Berlin, 1798, vol. 1, pt. 2, p. 73]).


Cf. *Encyclopaedia* entries 650 and 661.

Novalis first began to be interested in the theories of Dr. John Brown in late autumn 1797; cf. note 7, and *Encyclopaedia* entries 593f., 978, and 446.
136. In a note on Lessing’s *Laocoon* from 1797, Novalis also remarked, “The com-

ical is a mixture of contradictory ideas. More on this. / Explosion of the spirit that is be-

coming free.” (HKA II, p. 379). Also see Encyclopaedia entry 270 and fragment 2 in the Appendix.

137. Georg Christoph Lichtenberg, *Auszählliche Erklärung der Hogarthischen Kupfer-

stiche* (Detailed Analysis of Hogarth’s Copperplates), 4 vols. (Göttingen, 1794–1799).

138. Asthenia = the state of too little irritability was a principal focus of Brown’s medical theories (see note 7). Regarding abstraction, cf. fragment 8 from the Chemistry Notebooks in the Appendix.

139. Cf. note 122.


141. Jean Paul (1763–1825), cf. Encyclopaedia entries 282, 287, 345, 419, and 430. Novalis first met Jean Paul in October 1798. The work referred to is presumably *Das Kam-

paner Tal*, which Novalis read in June 1797.

142. In *Vorarbeiten*, no. 298, Novalis expanded on this idea: “Schemhamporash—the 

Name of the Name. A real definition is a magic word. Every idea has a scale of names—the 

highest is absolute and unnameable. Lower down the names become more vulgar, and fi-

nally descend into antitheistic names—of which the most supreme is again nameless” 

(HKA II, p. 592).

143. See the selections from the mathematical notebooks (especially sections 2, 

7, and 8) in the Appendix for more of Novalis’s thoughts on calculus.

144. Novalis adds to this thought in the Fragmente und Studien 1799/1800 no. 35: “I’m well aware that poesy shouldn’t produce an effect—for effects are thoroughly fatal, like illnesses” (HKA III, p. 560).

145. This is a direct passage from *Der Geschichten schweizerischer Eidgenossenschaft 

Drittes Buch* (1795) by the German writer and historian Johannes von Müller 

(1725–1809). Encyclopaedia entries 306 and 308 seem to be independent reflections 

prompted by the reading of this book.

146. Cf. *Pollen* [Miscellaneous Observations] no. I “We seek everywhere the Un-

conditioned, but only ever find the conditioned” (HKA II, p. 413). Also cf. Encyclopaedia 

entries 320 and 851.

147. Regarding the Kantian definition, see Kant’s *Critique of Pure Reason*, 2nd ed., 

p. 757.

148. Genesis 1:3.


150. Entries 327–336 draw their inspiration from Novalis’s reading of the intro-

duction (or so-called *Discours préliminaire des Editeurs*) to the *Encyclopédie* of Diderot and D’Alembert (published from 1751 to 1780), with entry 336 in fact an excerpt from the original French. In this introduction D’Alembert explains that the encyclopaedic ordering and structure of the sciences are derived from “memory,” “intellect,” and “imagination,” which constitute the three fundamental faculties of the human spirit. History belongs to the domain of memory, philosophy to the domain of intellect or reason, while poesy and the other arts arise from the activity of the imagination.

151. Translation: generally understood.
Translation: Elevating to the rank (dignity) of substance, of cause.

Cf. note 150. This particular entry consists of excerpts from the French original of the *Discours préliminaire* of the *Encyclopédie*, vol. 1, pp. ii–x (1781), with some slight paraphrasing by Novalis. In English these passages are as follows:

Genealogy and generation of ideas./ System of innate ideas./ In fact, since there is no relation between each sensation and the object that causes the sensation, or to which we relate it, it doesn’t seem as if we can find through reasoning a possible transition from the one to the other. There is only one kind of instinct, which is even more certain than reason, which compels us to bridge such a large gulf; and this instinct is so alive in us, that if we supposed for a moment its continuation, then even if the external objects were destroyed, these same objects, if they were to immediately reappear, couldn’t increase the force of this instinct. The intelligible body has intellectual limits for its borders./ Arithmetic is the art of finding an abbreviated formula for a unique equation, which results from the comparison with several others. The different ways of comparing these relations yield the different rules of arithmetic. Algebraic formulas are the indicated arithmetic calculations./ The more we reduce the numbers of principles in a science, the more we give them breadth and depth. The systematic spirit is the spirit of reduction or of simplification./

For Novalis’s further thoughts on spiritual development, see fragments 29 and 47 in the Appendix, and note 63 on “grammatical mysticism.”

Cf. note 141.

Regarding Novalis’s Pythagorean concept of mathematics, see especially *Encyclopædia* entry 547 on “musical mathematics,” as well as fragment 9 from the *Mathematical Notebook* in the Appendix.


This entry, as well as entries 376, 382, 454, and 593, are related to Ernst Chladni’s *Discoveries Concerning the Theory of Sound* (1787). Cf. note 119.

Christian Schocher; see note 120.

In his commentary on the *Brouillon* Hans-Joachim Mähl relates, “According to ancient sources, the Sibyl of Cumae offered to sell nine books of her oracular sayings to Tarquinius Priscus. However, because the price was too high he could only afford to purchase three of them. The Sibyl then burnt the remaining six books without trying to negotiate a lower price” (HKA III, p. 929).

This entry is the first of many containing reflections on the relation between medicine, physiology, and the fine arts. For example, also see *Encyclopædia* entries 380, 386, and 399, as well as fragments 95–102 from the *Medical–Natural Scientific Studies* in the Appendix. They are all closely related to the theories of health and illness expounded by Brown (in his *Elements of Medicine*; cf. note 7 herein), and the “pathogeny” of Brown’s German adherent Andreas Rösclau. However, Novalis probably gained his knowledge of Brown from Carl August Eschenmayer’s *Propositions from the Metaphysics of Nature*. In this work Eschenmayer especially explained the Brownian relation between “measure” and health:
The following main principles are advanced in the Brownian system, and every other principle must be traced back to these if one is to remain faithful to the system. **First principle**: An increase in the stimulus diminishes the power of life (or “irritability” according to Brown). **Second principle**: A diminishment of the stimulus enhances the power of life. **Third principle**: The mean measure of the stimulus is simultaneously given with the mean measure of the power of life.—According to Brown, the first two principles indicate two opposed classes of illness [i.e., sthenia and asthenia]. Health lies in the middle, which is expressed by the third principle. (p. 68ff.; cf. note 12 herein)

162. On Orphinism, see Encyclopædia entry 461 where it is stated that “the philosopher appears as Orpheus.”

163. On dreams, also see Encyclopædia entries 237 and 519, fragments 29–31 in the Appendix, and the famous fragment from Miscellaneous Observations: “We are close to waking, when we dream that we’re dreaming” (HKA II, no. 16, p. 416).

164. The original German is “Im höchsten Schwunge.” It could also be translated as “with the greatest energy” or “impetus.”

165. A reference to Goethe’s opinion of the novel in Wilhelm Meister: “The hero of a novel must suffer, and really not be effective to a high degree; we demand effects and deeds from the dramatic. Grandison, Clarisse, Pamela, the vicar of Wakefield, and even Tom Jones, if they’re not suffering people, they are at least retarding people, and all occurrences are modelled to a certain extent on their opinions” (bk. 5, chap. 7). Cf. note 30 herein.

166. Inoculation or immunization was only successful for the first time against smallpox in 1796.

167. Humeral illnesses arise as a result of a preponderance of one of the so-called four humors or temperaments. Kurt Sprengel, in section 2 of the second volume of his Handbook of Pathology (which was closely studied by Novalis) expressly dismissed the idea of classifying illnesses according to the humors (see note 77 herein).

168. According to Kant, God, freedom, and immortality were the three “inevitable” tasks of pure reason or metaphysics (cf. Critique of Pure Reason, 2nd ed., pp. 6–7). The idea of a “spiritual” or “moral” astronomy and physics was touched on in a letter from Novalis to Friedrich Schlegel (July 20, 1798) just a month or two before the Encyclopædia was begun:

>In my philosophy of everyday life I’ve happened upon the idea of a moral astronomy (in the Hemsterhusian sense) and have made the interesting discovery of the religion of the visible universe. You can’t imagine how comprehensive it is. I think I’ve gone far beyond Schelling in this regard. What do you think, might not the correct path be to treat physics in general thoroughly symbolically? (HKA IV, p. 255)

169. According to Novalis’s opinion already expressed in the Vorarbeiten, these pairwise and crosswise groupings in Goethe’s novel Wilhelm Meister, of “the same individual in variations,” was to subsequently have a significant effect on his own novel Heinrich von Ofterdingen (cf. notes 30, 165, and 363 herein).

170. At the end of the eighteenth century there was a shortage of wood in Germany, which led to a consideration of other sources of combustible material. Interest
was awakened in brown coal, which was already being used to fuel the fires at the salt
mines. Novalis himself was involved in the first systematic investigation of brown coal
in Germany.

171. The theory of the mediator plays a central role in the theological reflections
in the long well-known Pollen, no. 74: “Nothing is more indispensable than a mediator,
which connects us with the Divine. . . . In the choice of this mediator humanity must be
thoroughly free” (HKA II, pp. 441–443; cf. NPW, no. 73, pp. 35–36).

172. These Fichtean-inspired meditations are continued in the important Ency-
clopaedia entry 820.


174. Regarding Novalis’s other comments on “Magical Idealism,” see Encyclopaed-
ia entries 338, 638, 642, and 826.

175. Cf. note 168.

176. Jean-Jacques Rousseau, published his Dictionnaire de Musique (Dictionary of

ical characteristics are those that arise from the peculiar physical qualities of minerals, and
which can be observed from the relation of minerals to other bodies.” Also see the selection
from Novalis’s Werner Studies in the Appendix.

178. “Irritability” = the inner capacity of muscles to tense up and tighten when ex-
posed to external stimuli. The concept stems from Albrecht von Haller, who in 1753
termed E. Glisson as the discoverer of irritability. This conception was appropriated by
Brown and his German adherents such as Röschlaub. It had an enormous impact on the
natural philosophy of the Early German Romantics, especially in works such as Schelling’s

179. The Antiphlogistians were chemists belonging to the school of Antoine
Lavoisier (1743–1794), who advanced an oxygen theory of combustion. On the other
hand, following the Germans Johann Becher (1625–1682) and Georg Stahl (1660–1734),
Phlogistians were chemists who held that all flammable material contained a substance
called the phlogiston (see note 57). This controversial theory was highly influential in the
chemistry of the eighteenth century, and vigorously defended by such luminaries as
Joseph Priestly (1733–1804).

180. For more on “descant and bass,” cf. Encyclopaedia entry 387.

181. Regarding this “zero” see the remarks on the “zero-process” in Encyclopaedia
entry 275; while the art and “artist of immortality” are further elaborated in entries 399
and 403.

182. Cf. Homer’s Odyssey, Book 1. Penelope was the virtuous wife of Odysseus,
who wove the cloth or fabric of her new wedding dress while awaiting the return of her
husband. Many suitors tried to convince her that her husband was dead in the hope of
obtaining the kingdom of Ithaca. To appease them she promised to choose one of them
as soon as her weave was finished. However, she was able to postpone her decision indef-
inently by secretly unraveling the fabric each night.

183. Friedrich Schiller, German writer, poet, and philosopher and Novalis’s
teacher at the University of Jena. Johann Gottfried Herder (1744–1803) German theolo-
gian, philosopher, and poet. Regarding Goethe, Schlegel, Jean Paul, and Tieck, cf. Ency-
clopaedia entries 10, 52, 218, and 345 and their corresponding notes.
In this context, “quodlibets” or “quolibets” is Latin (and used in modern French) for “jests.”

The original German expression is “sich selbst Besinnen.”

Cf. Encyclopaedia entries 284, 345, and 419. Hans-Joachim Mähl suggests that this “comparison” between Goethe and Jean Paul might have concerned their manner of depicting Nature (cf. HKA III, p. 933).

Analogy and so-called analogistics was one of Novalis’s favorite intellectual tools. In his essay from 1799, Christendom or Europe, he famously advocated employing “the magic-wand of analogy” in the study of history (HKA III, p. 518).


See Encyclopaedia entries 557 and 571.

Regarding the visit of the Romantic Circle to the Dresden art gallery to view, among other things, Raphael’s Sistine Madonna, see note 2.

In Goethe’s Fairy Tale (1795), the two will-o’-the-wisps drop pieces of gold, which the snake greedily devours. This gold enables the snake to become illuminated. In the Vorarbeiten, Novalis furthermore remarks, “Goethe’s Fairy Tale is a narrated opera” (HKA II, no. 45, p. 535). Also see Encyclopaedia entry 87 and note 31.

This study of the “degrees” of life belongs to a larger analysis in the next few pages on the nature and character of the degrees of phenomena in general. For example, see the following Encyclopaedia entries: 438 (degrees of health), 446 (infinite degree of solution), 477 (degrees of the soul), 480 (degrees of the critique), 484 (degrees of penetrating speaking and writing), 487 (degrees of scientific character), 495 (degrees of thinking), 508 (degrees of proof and solution), 512 (degrees of faith and of the will), 530 (degrees of genius), and 569 (degrees or graduations of science and of the intelligence).

Cf. note no. 169.

Andreas Röschlaub (1768–1835), German physician; see his Untersuchungen über Pathogenie oder Einleitung in die medizinische Theorie (Investigations into Pathogeny or an Introduction to the Theory of Medicine; Frankfurt am Main, 1798). Cf. sections 490–533 (on the sthenia of excitation) and sections 534–705 (on the asthenia of excitation).


The two methods of Röschlaub: “increase or diminishment” of the stimulus. “It then follows, that the entire art of the physician consists in the appropriate increase or decrease of the stimulus.” “Medicina est addito et substractio” (pt. 2, § 327). (Cf. note 194).

Ernst Platner (1744–1818), German philosopher whose Philosophische Aphorismen (Philosophical Aphorisms) was published in Leipzig in 1793. All the authors cited by Novalis in this entry can be found in Platner’s book.

Alexander Gottlieb Baumgarten (1714–1762), German philosopher and aesthetician: Metaphysik (Halle, 1761) and Logica (Halle, 1761).

Dieterich Tiedemann (1748–1803), German historian of philosophy, whose principal work on the history of speculative philosophy appeared in six volumes: Geist der spekulativen Philosophie (Marburg, 1791–1797). See especially section 9 (“Studies on Tiedemann’s Spirit of Speculative Philosophy and Lambert’s New Organon”) of the Appendix.

Platner discusses Hume, Spinoza, and Locke in sections 150, 687, 754, and 971 of Philosophische Aphorismen. As for August Crusius (1712–1775), Platner mentions his Wege zur Gewissheit der Erkenntnis (Leipzig, 1762).
201. Christian Wolff (1679–1754), German philosopher and a disciple of Leibniz.

202. Wilhelm Gottlieb Tennemann (1761–1819), a professor of philosophy at the University of Jena, author of System der Platonischen Philosophie (System of Platonic Philosophy), 4 vols. (Leipzig: Barth, 1792–1795). The work is quoted by Platner in aphorism no. 1024 of his Philosophische Aphorismen.

203. Karl Leonhard Reinhold was one of Novalis’s professors of philosophy at the University of Jena (in the years 1790–1791). Platner often quoted from his work: Ueber das Fundament des philosophischen Wissens (The Foundation of Philosophical Knowledge; Jena, 1791). Jacob Sigismund Beck (1761–1840), Einzig möglicher Standpunkt, aus welchem die kritische Philosophie beurtheilt werden muss (The Standpoint from which Critical Philosophy Is to Be Judged; Riga, 1796). See the partial English translations of these works in Between Kant and Hegel, ed. and trans. G. di Giovanni and H. S. Harris, 2nd ed. (Indianapolis: Hackett, 2000).


205. Johann Heinrich Lambert (1728–1777); cf. note 114.

206. This remark presumably refers to the preface of Kant’s Critique of Pure Reason. Furthermore, see “Novalis: Kant Studies” (cf. note 9).

207. The Ptolemaic system placed the earth at the center of the universe, and had the seven planets orbiting around it, including the moon and sun. The Danish astronomer Tycho de Brahe (1546–1601) presented a revised version of the Ptolemaic system, but still geocentric, based on a vast number of highly precise empirical observations. These observations laid the foundation for Johannes Kepler’s laws of planetary motion (1609–1619).

208. Here Novalis is alluding to Kant’s famous “Copernican revolution in thinking,” in the second preface to the Critique of Pure Reason (2nd ed., xvi f.).


210. Regarding Novalis’s dissatisfaction with the Kantian and Fichtean presentations of philosophy, see Encyclopaedia entries 429, 464, 468, 924, and 927.

211. According to Mähl, this entry is based on an unknown source (cf. HKA III, p. 940).

212. See Fichte’s famous statement, “The type of philosophy one chooses depends on what type of person one is” (SW I, p. 434).

213. Proteus is the sea god who constantly changes his shape and form. Cf. Encyclopaedia entry 886, which mentions a “philosophical Proteus.”

214. Presumably a reference to Kant’s Metaphysics of Morals, which appeared in 1797. Also see Encyclopaedia entry 782.

215. Regarding Novalis’s further critique of Werner, as well as indications concerning his own revised system, see Encyclopaedia entries 529–534, 558 (especially), 580, 609, 627f., 662, and 872f., and the extracts from the Werner Studies in section 10 of the Appendix.

216. Cf. fragment 27 in the Appendix.
217. Translation: The polar state of Nature is the war of all against all, a paraphrase of the famous saying of the English philosopher Thomas Hobbes (1588–1679) in De Cive (On the Citizen; 1651): “The natural state of men, before they entered into society, was a mere war, and not simply that, but a war of all men against all men” (bk. 1, chap. 12).

218. Cf. C. W. Hufeland, German physician, Makrobiotik, oder die Kunst, das menschliche Leben zu verlängern (Macrobiotics, or the Art of Extending Human Life; 1796). The concept of dietetics was coined by Hufeland, and defined by Kant in his writing to Professor Hufeland: Dietetics is “the art of preventing illnesses, in contrast to therapeutics, which is the art of curing illnesses” (Werkausgabe, vol. 9, p. 373). See Encyclopaedia entry 82, as well as note 9.

219. See the final observations in Encyclopaedia entry 446.

220. Cf. the remarks on Fichte in Encyclopaedia entry 603.

221. See Kant’s 1797 “On Perpetual Peace,” in Werkausgabe, vol. 11). Also see Novalis’s comment in Vorarbeiten, no. 16: “This principle of perpetual peace presses in upon us from all sides, and soon there will only be One science and One spirit, just as there is One prophet and one God” (NW II, p. 318).

222. For more on the philosophy of mathematics, see sections 2, 7, 8, and 12 in the Appendix.

223. Similar thoughts are expressed in Encyclopaedia entries 343 and 640.

224. This “Wernerian” idea could not be found in the writings of Gottlob Abraham Werner, and therefore was perhaps a remark he made during his lectures at the Freiberg Mining Academy.

225. Cf. Encyclopaedia entry 537.

226. The original German is “Was fehlt dir?”—which literally means, “What do you lack?”

227. Cf. Encyclopaedia entry 445, as well as Friedrich Schlegel’s “On Goethe’s Wilhelm Meister”: “On the whole, the basic threads of this life are taken from the educated language of social life” (KA II, p. 459).

228. Cf. Vorarbeiten: “Transcendental poesy is a mixture of philosophy and poesy. At base, it embraces all transcendental functions and contains the transcendental in general. The transcendental poet is the true human being” (HKA II, no. 47, p. 536).

229. Analysis and analyst are here meant in the mathematical sense of combinatorial analysis, as in Encyclopaedia entry 98: “Analysis—art of finding the unknown from out of the known.”

230. Röschlaub, cf. Pathogenie: “An inciting potential, is any object that is outside of the organic mass that is incited, and that works upon it by means of an external impression. . . . If such inciting potentials occur within the excited organic constituents, they may be called internal inciting potentials” (sections 742 and 743). See note 194 herein.

231. In a note from 1797, Novalis put forward a similar definition of faith: “The mixture of the will and the drive for knowledge—is faith” (HKA II, no. 58, p. 395).


233. Cf. notes 9 and 218.
234. Carl Friedrich Erhard Schmid (1761–1812), German psychologist; *Empirische Psychologie* (Empirical Psychology; Jena: Cröker, 1796). Karl is presumably Karl von Hardenberg (1776–1813) the brother of Novalis, who was also a writer and wrote under the pseudonym Rostorf.


239. Cf. note 215.


241. Regarding the extension of mathematics and other comments on Pythagoras, compare fragments 9–14 from the *Mathematics Notebook* translated in the Appendix. Also see Vorarbeiten: “Is there such a thing as beautiful mathematics?/ Mystical mathematics. Musical mathematics. Does mathematics only have a finite purpose? Isn’t it purely theoretical? genuinely pure mathematics? Quantities are constructed by qualities” (HKA II, no. 95, p. 543). Cf. *Encyclopaedia* entries 348, 415, and 616.

242. Cf. *Encyclopaedia* entry 368; as well as HKA II, no. 187, p. 352: “Hamlet ends splendidly—He begins asthenically—and ends sthenically. [Goethe’s *Wilhelm*] Meister finishes with the synthesis of the antinomies—because it is written for and by the intellect. Whoever views life as something other than a self destroying illusion, is still caught up in life. Life isn’t a novel presented to us ready-made, rather it is one made by ourselves.”

243. Cf. Vorarbeiten, no. 328: “Headings of the fragments. What should a title be? An individual organic word—or a genetic definition—or the plan in a single word—a general formula? It could be this, however, it could also be much more than this” (HKA II, p. 597). These reflections are continued in *Encyclopaedia* entry 571.

244. Cf. Vorarbeiten, no. 297: “A definition is a real name, or a productive name. An ordinary name is but a note” (HKA II, p. 592).

245. The idea of a scientific bible is developed in *Encyclopaedia* entry 433 and entry 571 and in the December 1798 correspondence between Friedrich Schlegel and Novalis; cf. the introduction to this book.

246. Cf. note 112.

247. Novalis develops this thought in more detail in his later fragments from 1799/1800:

Fichte’s philosophy necessarily follows from his logical presuppositions—and his assumption of a single universally valid thought. The WL [*Wissenschaftslehre*] is applied logic—nothing more. Philosophy begins with a paltry and trivial thought—that belongs to its nature. It begins with a breath. The WL is nothing more than a proof of the reality of logic—its correspon-
dence with the rest of Nature, and completely with mathematics; analogously, with regard to its discoveries, its rectifications and what it can achieve. (Le Sage has accomplished something similar in mathematics)." (HKA III, no. 25, p. 559; also see FS I and FS 553, as well as Encyclopaedia entry 240)

249. Translation: The appetite is stimulated by eating.
250. Cf. note 218.
251. Georg Gustave Fülleborn (1769–1803), German professor of Latin, Greek, and Hebrew. His philological encyclopaedia was published in 1798: Encyclopaedia Philologica (Breslau: Meyer).
252. Translation: by means of the thing itself.
253. Novalis means at the Freiberg Mining Academy.
254. Cf. Fragmente und Studien 1799/1800: "With virtue, the local and temporal personality vanishes.—The virtuous as such, is not a historical individual.—It is God himself" (HKA III, no. 610, p. 670).
255. For other critical remarks on the medical theories of Dr. John Brown, see Encyclopaedia entries 502, 511, 267, 594, 622, 649, 721, 777, 978, and 1148.
256. Cf. Vorarbeiten: "All life is an uninterrupted stream—life can only come from life and so forth. Higher explication of life" (HKA II, no. 231, p. 575). Also see Encyclopaedia entry 786, as well as entry 649, which contains Novalis’s own principles for a nonmechanistic science.
258. This entry signifies the start of Novalis’s intention to revise the Brouillon notebook by adding in the important classificatory headings and so on up to entry 651. Cf. also entries 534 and 571.
259. Cf. Novalis’s Fichte Studies: “Together illusion and truth only constitute one actual reality. Illusion is the original form of truth, the original material” (HKA II, no. 234, p. 181) (FS, p. 79).
260. Novalis here seems to be referring to Fichte’s definition of “intellectual intuition” in the 2nd Introduction to the Wissenschaftslehre:

It is the immediate consciousness that I act, and how I act: it is that through which I know something, because I do it. That such a faculty as intellectual intuition exists, cannot be demonstrated in concepts, or even be developed from concepts. Everyone must find it directly in himself, or he will never know it. . . . I can neither take a single step, nor move my hand or foot, without the intellectual intuition of my self-consciousness in these actions. . . . This intuition is the source of life, and without it there is death.” (SW I, p. 463)
261. This is Kant’s concept of synthesis, which combines intuition, representation, and concept into a unity. Cf. Encyclopaedia entry 488.
262. "Little Sophie" or Söffchen is Sophie von Kühn (1782–1797), Novalis’s first fiancée, who had died the previous year (in March 1797). Cf. Novalis’s famous diary entry from May 13, 1797: “I went to Sophie’s grave in the evening. There I was indescribably
joyous—moments of enthusiasm flashing forth—I blew away the grave before me, like dust—Centuries were like moments—her presence was palpable—I believed she would appear at any moment” (HKA IV, pp. 35–36). This deeply moving experience at Sophie’s grave also found its resonance in Hymn III of what is probably Novalis’s most famous poetic work, Hymns to the Night: “The region gently upheaved itself, and over it hovered my unbound, newborn spirit. The hillock became a cloud of dust, and through the cloud I saw the glorified face of my beloved. Eternity reposed in her eyes. I laid hold of her hands, and the tears became a sparkling chain that could not be broken. Thousands of years swept by into the distance, like a tempest.” See Hymns to the Night and Spiritual Songs, trans. George MacDonald (London: Temple Lodge, 1992, p. 12).

263. See Pollen, no. 8: “The difference between delusion and truth lies in the difference between their life functions. Delusion lives through truth; whereas truth has its life through itself” (HKA II, p. 415).

264. Translation: first or primary cause.

265. See Encyclopaedia entries 234 and 954 for Novalis’s further reflections on fairy tales.

266. As this entry seems to indicate, Novalis may have been thinking of writing an article on Röschlaub’s pathogenicity for Hufeland’s Journal of Practical Medicine (see notes 9 and 194).

267. Franz Baadar (1765–1841), German romantic philosopher and theosophist. See his Beiträge zur Elementar Physiologie (Contributions to the Physiology of Elements; Hamburg, 1797): “An element is not complete (nor perfect and independent in itself. . . . Therefore, in experience, an element can neither be presented as isolated nor understood on its own” (in F. Baadar, Sämtliche Werke I/3, ed. F. Hoffmann and J. Hamberger [Leipzig, 1850, pp. 2–3]). Novalis had a high opinion of Baader. In a letter to Friedrich Schlegel he wrote, “Couldn’t Baader perhaps be invited to collaborate on the Athenaeum? My friend, unite with Baader—and you’ll accomplish incredible things” (November 7, 1798, HKA IV, p. 263). Cf. Encyclopaedia entries 699 and 938.

268. Cf. Encyclopaedia entry 473, and the extracts from the Werner Studies notebook in the Appendix.

269. Cf. Pollen, no 2: “Designating using tones and marks is a remarkable abstraction. Three letters signify ‘God’ to us; while a few marks signify a million things!” (HKA II, p. 413).

270. Similar questions were raised earlier in the century by Rousseau in his prize discourse of 1750, A Discourse on the Moral Effects of the Arts and Sciences; Kant in the short essay “What Is Enlightenment?” (1784); and Lessing in The Education of the Human Race (1777).


272. Translation: out of nothing and out of something.

273. For the archaic and rather obscure German word Veste, I have chosen to render it in English using the word “firmament.” According to the important Grimm’s German Dictionary, the Veste refers to the World-Soul or World-Spirit, or “the heavenly firmament upholding the cosmos” (Deutsches Wörterbuch, vol. 30, paras. 1384–1398 (Leipzig: Hirzel, 1854). Also see Encyclopaedia entries 743, 754, 1036, and 1095.

274. Regarding Fichte’s celebrated Anstoss (check or obstacle) in the Wissenschaftslebhe, see his SW I, pp. 248 and 279, as well as Encyclopaedia entry 639.
275. This remark may be read in the light of an opposition to Fichte’s insistence on a first principle in philosophy (cf. Encyclopaedia entry 76). See the introduction, as well as FS 566, pp. 167–168.
276. Regarding Novalis’s philosophy of Magical Idealism, also see Encyclopaedia entries 338, 399, 638, and 826, as well as the introduction.
278. Mentioned in the supplement to Leibniz’s Thesoeic (see note 418 herein).
279. Johann Wilhelm Ritter (1776–1810), German physicist, chemist, and friend of Novalis, who carried out intensive studies on galvanism, reproduced in his principal work Beweiss, dass ein beständiger Galvanismus den Lebensproces in dem Theireich begeleite (Proof that Galvanism Constantly Accompanies the Process of Life in the Animal Kingdom; Weimar, 1798). Novalis and Ritter first met in November 1799. Also see Encyclopaedia entries 649 and 668.
282. This entry is based on a reading of Carl Immanuel Löscher’s Übergangsordnung bei der Kristallisation der Fossilien (Transitional Ordering in the Crystallization of Minerals; Leipzig: Crusius, 1796). Also see Novalis’s fragments in section 10 (Materials for Crystalography) of the Appendix.
283. This note is a continuation of Encyclopaedia entry 593.
284. Cf. note 279.
285. This was the central question posed by Kant in the introduction to the second edition of his Critique of Pure Reason. Novalis often referred to “Kant’s famous question.” For example, see fragment 86 of the Arithmetica Universalis in the Appendix; and the Fichte Studies: “Is there a pure ego, and are synthetic judgements possible a priori!—are one and the same question” (HKA II, no. 39, p. 130).
286. Cf. Vorarbeiten: “Magic is = the art of using the sense world at will” (HKA II, no. 109, p. 546).
287. According to Gerhard Schulz, the Bear fairy tale is a reference to Die Bücher der Chronika der drei Schwestern, in the collection of fairy tales by Musäus. The fairy tale of the two genies is possibly “Historie de deux freres Genies, Adis et Daly” that Wieland adapted from the famous French Cabinet des Feés (vol. 15, 1785, pp. 374–444). In this fairy tale the “condition for magic” is the fulfillment of a love for the ugly, which was considered impossible to begin with, and therefore at a higher level leads to the beautiful. Hence Novalis’s reflections on the fondness for affliction (HKA III, p. 953). (See note 105 herein.)
288. Concerning the concept of “no absolute evil,” cf. Encyclopaedia entry 769, and Fragmente und Studien 1799/1800:

Is the Devil himself, as the father of lies, simply a necessary sceptre? Deception and illusion stand opposed to truth, virtue and religion. Free will stands opposed to perversity, to pure fortuitousness, to definite arbitrariness. . . . Delusion arises from this. For God, there is no such thing as the Devil—but unfortunately for us, he is an extremely effective figment of our imagination. Kingdom of demons. The duty to be serene and relaxed. (HKA III, no. 678, p. 687)
289. Fichte has an almost identical formulation in his System of Morals according to the Principles of the Wissenschaftslehre (Jena, 1798; SW IV, 14ff., 120, 132ff.).


291. Fichte often presented the process of self-reflection as analogous to undertaking an experiment. For instance, see his 2nd Introduction to the Wissenschaftslehre (Doctrine of Science) (SW I, p. 454).


294. See the extracts from the Werner Studies in the Appendix.


296. Perhaps a reference to Jacobi’s David Hume or on the Faith of Idealism (1787). In a later fragment Novalis also wrote, “Jacobi lacks a sense for art and therefore lacks a sense for the Wissenschaftslehre; he seeks solid, useful reality, and doesn’t take any pleasure in mere philosophizing— in a serene philosophical consciousness” (HKA III, no. 121, p. 572).

297. This entry is most probably based on Werner’s “Lectures on the Encyclopaedia of Mining Sciences,” delivered at the Freiberg Mining Academy during 1798/1799. (Cf. Encyclopaedia entry 581.)

298. Regarding the concept of “attention,” Novalis had earlier written in the Vorarbeiten: “How few people have learnt to pay varied, quiet and complete attention to everything happening around them, or within themselves at any moment. Bonnet’s remark: ‘attention is the mother of genius’” (HKA III, p. 78). 299. Most likely a reference to Fichte’s Wissenschaftslehre, sections 1–3 (SW I, p. 123). Also see FS 234 and Encyclopaedia entry 240.

300. This entry summarizes one of the central motifs of the Encyclopaedia—to “romanticize” all the sciences, so that they pass from philosophy to poetry. Novalis had similarly stated his intention in a letter to A. W. Schlegel, dated February 24, 1798: “In the future I’ll carry out nothing but poesy—all the sciences must be poetised—I hope to speak a great deal with you about this real, scientific poesy” (HKA IV, p. 252), and then in the Vorarbeiten: “The perfected form of the sciences must be poetic. Every proposition must have an independent character—a self-evident aspect, the husk of a witty inspiration” (HKA II, no. 17, p. 527).

301. A probable allusion to Albrecht Dürer’s 1503 copperplate engraving of the Roman Goddess of Fortune, which he could have seen during his August 1798 visit to the Dresden art gallery (see note 2).

302. Translation: oppressed Church; a reference to a small suppressed or persecuted community.

303. According to Ovid’s famed Metamorphoses, Pygmalion was an ancient Greek sculptor, who fell in love with a female statue he had made. Aphrodite (Venus) then endowed the statue with life after his ardent petitions to her (Book X, 243–297).

304. Cf. Alexander Baumgarten (1714–1762), Meditationes Philosophicae de Nonnullis ad Poema Pertinentibus (Halle, 1735, sec. 9): “Oratio sensitive perfecta est poema.” In his celebrated Aesthetica (Frankfurt, 1750), he formulates it, “The goal of perfection is sensible knowledge, that is to say, beauty” (cf. HKA III, p. 955).
305. This entry is probably a criticism of Kant’s theory in the *Critique of Pure Reason* (2nd ed., pp. 35–36).

306. See fragment 53 from the *Mathematical Studies on the Works of Bossut and Murhard* translated in the Appendix.

307. This reference to the German writer Heinrich Wilhelm von Gerstenberg (1737–1823) is unclear. It could refer to his renowned *Briefe über die Merkwürdigkeiten der Litteratur* (Letters on Remarkable Works of Literature; Schleswig, 1766–1770, 4 vols.) or the drama: *Ugolino* (1768). Regarding Franz Baader, see note 267.

308. Similar themes are treated in *Encyclopaedia* entries 508, 601, and 633ff.; also see fragment 34 in the *Large Physics Notebook* in the Appendix.


310. Translation: toward this act or goal.

311. Peter Camper, see note 117.

312. Christian Wolff (1679–1754), German philosopher, *Vernünftige Gedanken von Gott, der Welt und der Seele des Menschen* (Rational Thoughts on God, the World and the Soul of Man, 1719). Also see *Encyclopaedia* entries 549, 750, and 768–773.

313. *Robinson Crusoe* is a novel by the English writer Daniel Defoe (1660–1731). The original title is *The Life and Strange Surprising Adventures of Robinson Crusoe of York, Mariner* (London, 1719). Regarding "philosophical fictions," see Friedrich Forberg, a German philosopher and Fichte’s colleague at Jena: “The absolute ego would then be nothing more than a systematic fiction, and is only necessary for as long as one builds upon this system. However, if the structure is completed, which can never be the case, then it has done what it was meant to do, and then will be dispensed with." See "Briefe über die neuste Philosophie," *Philosophisches Journal* 6, no. 1 (1797): 78; and note 247 herein.


315. See note 18, and Novalis’s essay "On Goethe" (NPW, pp. 111–113)

316. The original German expression is "sich erhöhen."

317. Translation: because of its genesis.

318. For Sophie and philosophy analogies, cf. Novalis’s diary: “To bring everything into relation to the idea of Sophie” (HKA IV, p. 37) and note 262 herein.


320. Cf. *Pollen*, no. 29 for a definition of wit (Witz) "Wit arises, whenever fantasy and judgement come into contact with one another" (HKA II, p. 425).

321. The original German expression is “sich etwas beschlafen.”

322. This entry is inspired by Goethe’s introductory essay on the Laocoon sculptural group that appeared in the periodical *Propyläen*: “Nature is separated from art by an enormous chasm, which even the genius cannot bridge without recourse to an external aid. [. . .] When the artist takes hold of any natural object, it ceases to belong to Nature; indeed, one can say that at this moment the artist creates it, insofar he discerns its significant, characteristic and interesting aspects, bestowing a higher worth upon it” (Tübingen, 1798, pp. iii–xxxvii).
323. This entry is also a result of Novalis’s study of Goethe’s Laocoon essay (cf. note 322). However, Novalis’s position is often at odds with Goethe’s stance. For, whereas Goethe speaks of the grace (Anmut) of the Laocoon sculpture group, Novalis stresses its “sensuousness” (Wollust, or voluptuousness) and “immoral” aspects (cf. HKA III, p. 960).


325. Cf. Encyclopaedia entry 716.

326. The notion of a preestablished harmony stems from G. W. Leibniz, and was often discussed in philosophical texts of the time, such as Christian Wolff’s Rational Thoughts (cf. note 312). Leibniz characterized preestablished harmony as the relation that God has given to everything in the universe. Things do not have to be causally related, but they are connected with each other in such a way that they harmoniously fit together. For example, the relation between the soul and the body was often presented as following this model. Also see Encyclopaedia entry 773.

327. For more on “spiritual meteors” and a “spiritual astronomy,” see note 168, as well as fragment 21 of Faith and Love (NPW, p. 89). The mental aspect of illness is also hinted at in Encyclopaedia entry 12.

328. Translation: in the state of the absolute Creator.


332. Translation: art of invention. This entry, as well as 767 and 769 refer to Christian Wolff’s Rational Thoughts (see note 312).

333. The particular fairy tale that Novalis had in mind is not entirely clear. However, it could be another reference to Wieland’s Dschinnistan, since a dream plays a pivotal role in this tale. Cf. Encyclopaedia entry 234 and note 103.

334. Translation: not at all—from I won’t. Cf. Wolff, Rational Thoughts, § 156.


337. Cf. note 310.

338. Cf. Fichte, Grundlage der gesammten Wissenschaftslehre (SW I, p. 210ff., § 4), and Grundriss der Eigentümlichen der Wissenschaftslehre (1795) (SW I, p. 373f., § 3). Leibniz’s definition of the principle of sufficient reason may be stated as follows: “Everything in existence and every choice can ultimately be derived from a reason.”


340. The first two of these laws of Nature have been under vigorous philosophical dispute ever since the time of Leibniz. The Kantian definitions are (1) There are no leaps in Nature (lex continui in natura) and (2) Nature takes the shortest path (lex parsimoniae) (see Critique of Judgement, 2nd ed. [Berlin: Lagarde, 1793, p. xxxi]). Concerning the third law (law of inertia), see Kant’s Metaphysical Foundations of Natural Science (III, proposition 3).
341. Translation: If there is no God at all, one has to make one—a paraphrase of Voltaire’s famous dictum: “If God didn’t exist, we would have to invent him.”
342. Translation: an otherworldly act.
343. All of entry 782 is based on a critical reading of Kant’s _Conflict of the Faculties_ (October 1798), which Novalis read immediately after its publication.
344. See note 23.
346. See note 343.
347. “Faith and Love, or the King and Queen” is a collection of fragments by Novalis, originally published in July 1798 in the _Yearbooks of the Prussian Monarchy_. For an English translation, see NPW, pp. 85–100.
348. _Dos me po sto_ is an allusion to Archimedes’s famous saying “give me a solid place and I could move the earth!” It here refers to the romantic and philosophical search for the unconditioned, i.e. something having its foundation in nothing but itself. See note 146.
349. Cf. Lambert, _Neues Organon_, § 535 and § 587. (See note 114.)
350. On curved lines or curves, see _Encyclopaedia_ entries 730 and 748.
351. Translation: which is the same.
352. In his _Contributions to the Physiology of Elements_ (1797), Franz Baader put forward the idea of a World-Soul “as the unity of all natural forces, which eludes conventional natural science, insofar it everywhere encounters transfusionism and mechanistic explications.” (Cf. note 267.)
353. In this context, “_res privata_ and _res publica_” translates as “private affair and public affair.” On the “mysterious treatment” of nature, see _Encyclopaedia_ entries 737 and 782.
354. This entry, as well as entries 793, 795-796, 798, 805, and 807, are based on a reading of the 1796 German translation of the French philosopher Marie Jean Antoine de Condorcet’s (1743–1794) _Esquisse_ d’un tableau historique des progrès de l’esprit humain (Sketch for a Historical Tableau of the Progress of the Human Spirit; 1795). This book was important for Novalis’s encyclopaedia project insofar as Condorcet proposed a unification of all the sciences into a universal science, by means of “combinations” or by using infinitesimal calculus.
355. Regarding the “antipodes,” see Novalis’s last notebooks from 1799/1800: “I am convinced that one more quickly attains to genuine revelations through cold, technical understanding, than through fantasy, which merely appears to lead us into a spectre-like realm, into the antipodes of the true heaven” (HKA II, p. 578).
356. A literal excerpt from Condorcet’s _Esquisse_ (see note 354).
357. Novalis personifies _amour_ (love) in the form of Eros in his so-called Klingshor fairy tale in the unfinished novel _Heinrich von Ofterdingen_ (HKA I, p. 293). In the _Encyclopaedia_, see especially entries 50, 79, and 835.
358. Cf. fragments 96 and 97 from the _Medical–Natural Scientific Studies_ in the Appendix.
360. Cf. fragment 7 from the _Chemistry Notebooks_ in the Appendix.
361. Concerning this significant passage on Criticism, see furthermore _Encyclopaedia_ entries 488, 765, 786, and 921 and fragment 54 in the Appendix.

363. This theme is further explored in the *Vorarbeiten*, in Novalis’s reflections on Goethe’s *Wilhelm Meister*: “The same individual in variations—Natalie—the beautiful soul” (no. 175). “All human beings are variations of One complete individual, that is to say, a marriage. An accord of variations is a family, which could in fact be any inward and tight-knit society. If such a simple variation as that between Natalie and the beautiful soul can arouse so much pleasure, then how infinitely pleasurable it must be for someone who is able to behold the entire whole in its splendid symphony?” (no. 198). (See HKA II, pp. 562–564.)


365. Cf. *Encyclopædia* entry 338. This central theme of Novalis’s philosophy is reiterated in the later *Fragmente und Studien 1799/1800*:

A genuine love for an inanimate thing is certainly conceivable—also for plants, animals, for Nature—and indeed, a love of oneself. Only when man has a genuine and inward “you” [Du]—does there arise a highly spiritual and sensible association, and a violent passion then becomes possible—Genius is perhaps nothing more than the result of such an inward plurality. The mysteries of this association are still entirely unknown. (HKA III, no. 172, p. 577)


367. Cf. Schelling, *On the World-Soul*: “It should be clear that all the operations of Nature in the organic world are a constant individualization of matter” (Hamburg, 1798, pp. 223ff., 243ff.).

368. In his notes for the continuation of the unfinished novel *Heinrich von Ofterdingen*, Novalis wrote in a similar vein, “The reconciliation of the Christian religion with that of the pagan. The story of Orpheus—of Psyche etc. . . . In the end, the whole of the human race will become poetic. New Golden Age” (NW I, p. 397).

369. See *Encyclopædia* entries 50, 79, and 797.

370. *Infinitinmony* is the expression H. Steffens used to describe the difference between the systems of Novalis and Schelling. In a letter to Schelling, Steffens wrote, “He [Novalis] doesn’t want an original duplicity in Nature, but an original infinitinmony in it; how little he understands the real tendency of the philosophy of Nature” (cf. NW III, p. 546).

371. Carl Freidrich Kielmeyer (1765–1844), German physicist, see his *Über die Verhältnisse der organischen Kräfte* (On the Relations between the Organic Forces, 1793), which outlines his theory of five main forces: sensibility, irritability, the force of reproduction, force of secretion, and the force of propulsion.

372. See Novalis’s letter to Friedrich Schlegel, November 7, 1798 (HKA IV, pp. 262–264), and *Encyclopædia* entries 457 and 486. Regarding the use of the telescope, see entries 690, 737, and 996, as well as fragment 46 in the Appendix.

373. Fichte, 2nd *Introduction to the Wissenschaftslehre*: “In the Wissenschaftslehre, precisely the opposite relation holds; here reason is the most important thing, and the individuality is only accidental; reason is the purpose, and the personality is only the means;
the latter is a special mode for reason to express itself, and which loses itself ever more and more in the general form. Only reason is eternal for it; while the individuality must incessantly die away” (SW I, p. 505).

374. This entry marks the beginning of Novalis’s reflections on Plotinus, which are derived from his study of Dietrich Tiedemann’s Geist der spekulativen Philosophie (Spirit of Speculative Philosophy, especially vol. 3; Marburg, 1793). For more details on Tiedemann’s work, see section 9 (“Studies on Tiedemann’s Spirit of Speculative Philosophy and Lambert’s New Organon”) in the Appendix. Novalis related his discovery of Plotinus in a December 10, 1798, letter to Friedrich Schelgel: “I can’t recall if I’ve already told you about my dear Plotinus. He is a philosopher born for me, and I first learned about him from Tiedemann—and was struck by his similarity to Fichte and Kant—and his idealistic similarity to them. He is far dearer to my heart than those two” (HKA IV, p. 269). With respect to the “philosophical theory of light,” cf. Tiedemann: “It follows that the understanding is a reflection of the supreme being, radiating from him without his will and without his decision, just as light radiates from the sun” (Spirit, vol. 3, pp. 309, 389). On Plotinus in general, compare Encyclopaedia entries 846, 851, 859, 896, 907, and 922.

375. Cf. Tiedemann: “Now, according to deeper proofs, Plato took the Ideas to be substances, and inhabitants of the power of thought” (Spirit, vol. 3, p. 92).

376. Cf. Pollen, no. 45: “For us, going into ourselves means to abstract or withdraw from the external world. Analogously, for spirits, earthly life is an inward contemplation, a going into oneself, an immanent action. . . . The spirit in turn unfolds itself, goes out of itself once again, partly ceases with this reflection, and in this moment says ‘I’ to itself for the very first time. Hence we see the relative nature of going in and going out. What we call going in, is actually a going out, a retrieval of our original form” (HKA II, p. 431).

377. In many ways, this celebrated entry epitomizes not only Novalis’s own philosophy, but the philosophy of romanticism in general. (It also formed the starting point for one of Martin Heidegger’s major lecture courses: cf. The Fundamental Concepts of Metaphysics [Bloomington: Indiana University Press, 1995]). Novalis expresses a similar thought in fragment 1 of Fragmente und Studien 1799/1800: “There is really no greater joy than to be able to understand everything—to be everywhere at home—to possess a knowledge of everything—to render assistance everywhere” (HKA III, p. 556). Compare too one of the leading motifs of Heinrich von Ofterdingen: “Where are we headed? Forever homeward bound” (HKA I, p. 325).


379. Translation: please forgive the following expression. Also see Studies on Schelling’s World-Soul in the Appendix.

380. For similar sentiments, also see Encyclopaedia entry 877. In various letters from December 1798 Novalis also talks about the possibility of falling ill. See letters to Rachel Just (December 5), F. Schlegel (December 10), and K. Just (December 26) (HKA IV, pp. 264–272).

381. On the different critiques of Werner’s system of oryctognosy, see Encyclopaedia entries 529–532 and the Werner Studies in the Appendix. Despite his reservations, Novalis was still greatly inspired by Werner’s approach to scientific method, calling him a “Goethe in the field of observation” (cf. Letter of Steffens to Schelling, September 1799, in HKA IV, p. 637).

383. Cf. Encyclopaedia entry 409, and the end of Novalis’s long letter to Caroline Schlegel (February 27, 1799) quoted in note 426.

384. This theme is further explored in Encyclopaedia entries 460–463, 898, 902, 905, 927, 957, and 971.

385. Compare Fichte’s remarks on the ancient Greek philosopher Diogenes (412–323 B.C.) in the Grundriss der Eigentümlichen der Wissenschaftslehre: “Diogenes walked to clearly demonstrate the possibility of movement that had been rejected—but this still wasn’t sufficient for an erroneous speculation that had exceeded its limits” (SWI, p. 371).


387. Presumably a comment made by the mining specialist Johann Gotthelf Studer (1765–1832) in his lectures at the Freiberg Mining Academy, since his first published works only appear after 1803.

388. As with Studer, this was likely an oral remark made by Werner during a lecture at the Freiberg Mining Academy. Cf. Encyclopaedia entry 491 and fragments 80–84 from Materials for Crystallography in the Appendix.

389. Cf. Vorarbeiten: “Poesy is the grand art for the construction of transcendental health. The poet is therefore the transcendental physician. Poesy governs and rules with suffering and longing—with pleasure and displeasure—error and truth—health and illness. Poesy mixes everything in order to achieve that goal of all goals—the elevation of humanity above its present level” (HKA II, no. 42, p. 535).

390. Mähl maintains that this is an allusion to the fairy tale Alphonse et Dalinde by Stéphanie Félicité de Ducrest de Saint-Antoine de Genlis (1764–1830). (Cf. HKA III, p. 979.)

391. Cf. Tiedemann: “As the first principle of philosophy Plotinus establishes that one has to approach God through ecstasy, . . . One perceives nothing except the most sublime light, because there is nothing in God except light. This state is called ecstasy, delight, or even simplification, since all the forces of the soul are concentrated, and like the Godhead, must be perfectly one and simple” (Spirit of Speculative Philosophy, vol. 3, p. 279). In his writings on the Wissenschaftslehre, Fichte defines intellectual intuition as “the perception of oneself in the carrying out of that Act in which his ego arises in himself” (SW I, p. 463). According to Mähl: “Schelling had already interpreted Spinoza’s Amor Dei intellectualis as ‘intellectual intuition’ in the sense of the latest philosophy. Novalis now equates Spinoza’s goal with Plotinus’s ecstasy” (HKA III, p. 981). Also see note 260 herein.

392. Cf. Fragmenta et Studien 1799/1800: “Whoever possesses the right sense for chance, can use every accidental event in the determination of an unknown chance—he can equally discover a favourable destiny in the positions of the constellations, as in the grains of sand, the flights of birds and in figures” (HKA III, no. 680, p. 687). Regarding chance, see Encyclopaedia entries 752 and 940.

393. For more on Novalis’s notions of genius, see his marginalia to Friedrich Schlegel’s Ideen: “I’m convinced that genius, which isn’t to be confused with spirit, is
nothing more than a specific spirit, and hence is an unnatural constraint and a passion of the spirit” (HKA III, p. 489). Also see Encyclopaedia entry 650 and its corresponding note, as well as fragment 86 from the Arithmetica Universalis in the Appendix.

394. Translation: limit or boundary.

395. Cf. especially notes 374 and 391.

396. Cf. The Novices at Sais in which Novalis speaks of “deciphering” the “letters of Nature’s alphabet” (HKA I, p. 98).


398. Cf. Encyclopaedia entries 460, 463, and 650, as well as fragment 86 from the Arithmetica Universalis in the Appendix.

399. Schelling had uttered a similar remark in a letter to Hegel in 1795: “Philosophy is not yet completed. Kant has supplied the results; however, the premises are lacking. And who is able to understand the results without the premises?” (cf. NW III, p. 282).

400. For further criticisms of Kant’s and Fichte’s presentations, compare Encyclopaedia entries 463 and 468, and Novalis: Kant Studies: “The entire Kantian method—the entire Kantian manner of philosophizing, is one-sided—and one can justifiably call it scholasticism.” (See note 9 herein.)


402. Cf. Franz Baader, Über das pythagorischen Quadrat in der Nature (1798). Novalis also mentions this work in a letter to Friedrich Schlegel: “Baader has recently published a few sheets—On the Pythagorean Quadrature in Nature—it is nothing else but solid, sturdy poesy, yet patently packed in a rough and rocky frame, and difficult enough to polish-up and hue-out” (January 20, 1799; HKA IV, p. 273).


404. See fragment 84 in the Appendix in which Novalis writes that “transitus” (transition) is a fundamental concept of ocrtyognosy.


406. This intention to write a fairy tale is probably a reference to the tale of Hyacinth and Redrose in The Novices at Sais, completed at the very end of 1798. On fairy tales in general, cf. note 107.


408. Cf. Encyclopaedia entries 52, 717, and 1096, as well as the translation of Novalis’s “Essay on Goethe” in NPW, pp. 111–113.

409. Entries 1001–1004 are based on Novalis’s reading of Kant’s Anthropology from a Pragmatic Point of View, which was published in autumn 1798 (cf. Werkausgabe, vol. 12, p. 399ff.).

410. In the Anthropology from a Pragmatic Point of View, Kant warned that “noticing some object, is not really the same thing as observing oneself,” and therefore too great an emphasis on the results of “self-observation” could easily lead to “enthusiasm” and “madness” (p. 413 ff.). Naiveté is “when openness proceeds from simplicity, i.e. from a language
that fails to adhere to the rules of the art of conceiving” (p. 414ff.) In section 2, Kant describes the *pluralis majestatis* and the general usage of the language of the people as a “feudal condescension”; while the “soul’s courting of the body” is perhaps a reference to section 19 on “the inner sense.”

411. See the December 10, 1798, letter to Friedrich Schlegel:

My new plan is extremely comprehensive—I’ll tell Wilhelm all about it in extenso at Easter. If I remain among you, then this plan will comprise a principal occupation of my life—It concerns: The establishment of a literary, republican order—that is thoroughly mercantile and political—a genuine cosmopolitan lodge. A *printing place—a publishing house*, must be the first seedling. Jena—Hamburg, or Switzerland, if there is peace—has to be the headquarters of the bureau. Find some suitable candidates—then some communal hard-work, some like-minded souls—and communal credit will quickly fan the first tiny sparks. All of you shouldn’t be dependent, in a literary and political sense, on publishing houses any longer. Who knows if your project will merge into mine—and thence set heaven into motion, as mine does the terrestrial spheroid. One has talked about such projects for long enough. Why shouldn’t we attempt something in this vein? We have to be in the world, what we are on paper—creators of ideas. (HKA IV, pp. 268–269)

412. Cf. the January 20, 1799, letter to Caroline Schlegel:

Poetry with living forces, with human beings and other things, continues to please me. One has to cultivate a surrounding poetical world and reside in *poesy*. My mercantile plan concerns this field. The art of writing also falls herein. I admire Wilhelm because of his lively professorial activity. Even this belongs to a *lovely*, liberal economy, and is an actual element of the developed human being. (HKA IV, p. 275)

413. Cf. Mähl’s commentary: “As the concepts of ‘hypostasis’ and ‘ecstasy’ show, this criticism is connected with Novalis’s studies on Plotinus. Novalis thought that Fichte ‘lacked one half of the creative spirit,’ because for him the understanding of hypostasis proceeds from the infinitely unified descent from the intelligible kingdom of ideas into the sensible world. He has the principle of the highest unity, yet not the principle of the highest diversity” (HKA III, p. 994).

414. See note 391.


416. This crossed-out entry is a direct quote from Novalis’s January 20, 1799, letter to Friedrich Schlegel (HKA IV, pp. 273–274.)

417. This entry is a literal quote from the January 20, 1799, letter to Caroline Schlegel. Immediately before this passage “these gentlemen” are named: “Tieck’s *Don Quijote* is also underway. Write to me soon about *Ritter* and Schelling. *Ritter [Knight]* is a knight and we are merely his pages. Even Baader is but his poet” (HKA IV, p. 275).

418. In his *Theodicy*, Leibniz put forward the now famous thesis that this world is the best of all possible worlds. The work first appeared in French in 1710, with a German version published in 1744.
419. In section 85 of the Critique of Judgement, Kant defined physicotheology as “the attempt of reason to draw conclusions about the highest cause of Nature and its qualities from the purposes of Nature (which can only be known empirically)” (in Werkausgabe, vol. 10, p. 396). Novalis also called physicotheology “theological physics”—see section 9 in the Appendix.

420. This entry is also a quote from the January 20, 1799, letter to Caroline Schlegel.

421. At the end of his 1798 essay, On the Reasons for our Belief in a Divinely Governed World, Fichte quoted a passage from Goethe’s Faust: A Fragment (1790): “Who may say that I believe in God? And who may name him (and seek concepts for him) . . . I have no name for him. Feeling is everything, names are merely sound and smoke” (SW V, pp. 188–189). This essay first appeared in 1798 in the Philosophisches Journal, an organ edited by Fichte, and was at the center of the so-called atheism controversy in which Fichte became embroiled in 1798/1799. This dispute concerned the alleged atheism expressed by Fichte in his essay, and eventually resulted in both the confiscation of the Philosophisches Journal and Fichte’s dismissal from the University of Jena. Also see Encyclopaedia entry 1100 and its corresponding note 422.

422. In his 1799 pamphlet entitled Appeal to the Public Against the Charge of Atheism (SW V, pp. 193–238), Fichte tried to argue against the charge of atheism and the confiscation of his Philosophisches Journal. For his part, Novalis strongly recommended the reading of Fichte’s Appeal. For example, in a letter to Dietrich von Miltitz in February 1799 he wrote,

I advise you to carefully read Fichte’s Appeal to the Public. It is a splendid little book, and will acquaint you with an altogether special mind, and the intentions of governments and priests in suppressing plans (which is understandable, and partly accords with public opinion).—Every rational person should follow this case, and draw a significant conclusion from its premises. (HKA IV, p. 277)

423. According to Mähl, this note refers to Novalis’s plan to write an article for Goethe’s new journal Propyläen, possibly on the theme of the Laocoon (cf. Encyclopaedia entries 246 and 745) or on the “artistics of Nature” (cf. HKA III, p. 999).

424. See Schelling’s On the World-Soul: “Irritability is the central point, as it were, around which all the organic forces gather; and thus to discover its causes would be to unveil the secret of life, to peek under the veil of Nature” (Sämtliche Werke, vol. 2, p. 270). Also see Encyclopaedia entries 67 and 134.

425. In the Grundlage, Fichte argues that the “longing of the ego” occurs when its activity proceeds to an object “which it can neither realize as a thing, nor represent through its ideal activity . . . and is therefore merely felt” (SW I, p. 290).

426. The themes of entries 1106–1109 are treated in more detail in Novalis’s long February 27, 1799, letter to Caroline Schlegel:

Only Rousseau understood women, and all his philosophèmes are a result of a contemplative feminine soul—His apology of the natural state belongs to women’s philosophy—Woman is the real natural human being—the true woman is the ideal natural human being—just as the true man is the ideal artistic human being—Natural human being and artistic human being are
the actual original classes. Classes are the components of society. Marriage is the simple society—just as the lever is the simple machine. In marriage one encounters both classes. The child is in a marriage, what the artist is in a society—a non-class—that is required by the inner union—the genuine enjoyment of both classes. The large marriage, the State, consists of a feminine and masculine class—which one semi-correctly and semi-incorrectly designates as the undeveloped and developed class. The woman of the educated class is the uneducated human being. Unfortunately with us the uneducated human being has remained far behind the educated—he has become a slave—Oh! would he but become a woman again! . . . Perhaps sensual intoxication is to love, what sleep is to life—it is not the most noble part—and an energetic human being will always prefer to be awake than asleep. Even I cannot avoid sleep—yet I still prefer waking life, and secretly wish to always be awake. (HKA IV, pp. 277–281)

427. Cf. Fichte, Appeal to the Public Against the Charge of Atheism (SW V, p. 235).
428. Translation: Bodies don’t affect anything unless they are dissolved.
429. Concerning the analogy with blossoms, see Fragmente und Studien 1799/1800: “On the poesy of Nature—the blossom is entirely poetic” (HKA III, no. 461, p. 628).
430. Fichte often stated that in order to understand his philosophy one must not merely read it, but think it through deeply and experience it oneself. For example, see the excerpt in note 260 from Fichte’s 2nd Introduction to the Wissenschaftslehre in which he describes the factual nature and necessity of intellectual intuition.
Notes to Appendix

1. This selection is drawn from the almost 170 pages of notes found in the section “Freiberger Naturwissenschaftliche Studien 1798/99” in HKA III, pp. 34–203. Samples from each of the seventeen different studies are provided. The majority of these notes and fragments were only published in German in 1968. They now appear here in English for the first time.

2. See Encyclopaedia entries 269 and 270 and their corresponding notes.


6. Translation: because of the harmony.


8. Cf. the autobiographical reflections in Encyclopaedia entry 603, wherein Novalis suggests that a spiritual contact with Sophie might be possible through “faith and morality.”


12. Another reference to Kant’s Metaphysical Foundations of Natural Science, the second part of which is entitled “Dynamics.”


15. C. A. Eschenmayer, Versuch, die Gesetze magnetischer Erscheinungen aus Sätzen der Naturmetaphysik zu entwickeln (Experiment to Develop the Laws of Magnetic Phenomena from Out of the Propositions of Natural Metaphysics; Tübingen, 1797).

17. George Louis Le Sage attempted to explain physical laws using mathematics as a basis. By "irrational," Novalis is referring to the so-called irrational numbers found in differential and integral calculus.

18. In the summer of 1798 Friedrich Schlegel sent Novalis his recently commenced manuscript "On Physics." The following notes are marginalia Novalis made after reading the text.

19. F. W. Schelling, German idealistic philosopher, and early member of the Romantic Circle in Jena. His book Von der Weltseele, eine Hypothese der höhern Physik zur Erklärung des allgemeinen Organismus (On the World-Soul, a Hypothesis of Higher Physics for Explaining the General Organism) was first published in Hamburg in 1798.

20. These excerpts are taken from volume 1 of Charles Bossut's book. The text in small type are Novalis's translations, or paraphrases from the French into German.


22. The Kant book cited is the Critique of Pure Reason (see "II Transcendental doctrine of method—chapter 1: The discipline of pure reason, section: The discipline of pure reason in dogmatic use" (Cambridge: Cambridge University Press, 1997, pp. 630–643). "Intuitions" = "Anschauungen"—a Kantian term (also employed by Murhard) that is notoriously difficult to translate. The English word "intuition" stems from the fact that Kant also uses the Latin word "intuitus." Cf. ibid., p. 757.


25. These more or less word for word excerpts from Dieterich Tiedemann's Geist der Spekulative Philosophie, vol. 5 (Marburg, 1796), were written parallel to the Romantic Encyclopaedia in October 1798. The classificatory headings in boldface stem from Novalis, and were presumably added when carrying out his revision of the Encyclopaedia in November 1798. The notes concerning Paracelsus, Pordage, etc. stem from chapter 14, "Platonists, Cabbalists, Theosophists and Rosicrucians"; and concerning Bruno and Montaigne, from chapter 15.

26. Theophrast Paracelsus (1493–1541), German physician, alchemist, and mystical philosopher.


28. A reference to Pordage, the commentator of Jakob Böhme.

29. Giordano Bruno (1548–1600), Italian philosopher.

30. Michel de Montaigne (1533–1592), French philosopher and essayist.

31. Johann Henrich Lambert, German mathematician and philosopher. Cf. note 114 in the Notes to Text by Novalis.

32. Abraham Gottlob Werner, Novalis’s mineralogy teacher in Freiberg. Became a scientist of world renown due to this book Von den äußerlichen Kennzeichen der Fossilien
(On the External Characteristics of Minerals; Leipzig, 1774). Novalis used the edition published in Vienna 1785. The German word “Foßilien” is an archaic technical term for minerals. The sentences in small type are quotes from Werner’s book.


34. The “famous question” of Kant is, How are synthetic judgments a priori possible? (see Critique of Pure Reason, 1997, p. 146).


36. This fragment is inspired by Novalis’s reading of the writings of Georg Heinrich von Berenhorst (1733–1814), who published anonymously his Betrachtungen über die Kriegskunst, über ihre Fortschritte, ihre Widersprüche, und ihre Zuverlässigkeit (Reflections on the Art of Warfare, on Its Advances, Its Contradictions, and Its Reliability, pt. 1, Leipzig, 1797; pt. 2, Leipzig: Fleischer, 1798–1799). The following three men were acquaintances of Novalis who had all entered into military service: Ferdinand Funk (1761–1828), general and military historian; Johann Thielemann (1765–1824); and Hans Georg von Carlowitz (1772–1840).


38. Regarding Plotinus, cf. note 374 in the Notes to Text by Novalis.

39. Alexander von Humboldt (1769–1859), German naturalist. As far as can be ascertained, this note seems to have arisen after a reading of Humboldt’s Ueber die unterirdischen Gasarten (On Subterranean Gases; Braunschweig, 1796).
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*Capitalized index entries refer to the encyclopaedic headings added to the notebook by Novalis when carrying out his revision.

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