

On the Structure of the *Phenomenology*:

[T]he moments of the whole, consciousness, self-consciousness, Reason, and Spirit, just because they are moments, have no existence in separation from one another...Their totality, taken together, constitutes Spirit in its mundane existence generally. [PG 679]

We saw that each of those moments was differentiated again in its own self into a process of its own, and assumed different “shapes”: as, e.g., in consciousness, sense-certainty and perception were distinct from each other. These latter shapes fall apart in Time and belong to a particular totality... These, therefore, exhibit Spirit in its individuality or actuality, and are distinguished from one another in Time, though in such a way that the later moment retains within it the preceding one. [PG 679]

In this way, the arrangement of the “shapes” which have hitherto appeared differs from the way they appeared in their own order... Thus while the previous single series in its advance marked the retrogressive steps in it by nodes, but continued itself again from them in a single line, it is now, as it were, broken at these nodes, at these universal moments, and falls apart into many lines which, gathered up into a single bundle, at the same time combine symmetrically so that the similar differences in which each particular moment took shape within itself meet together. [PG 681]

