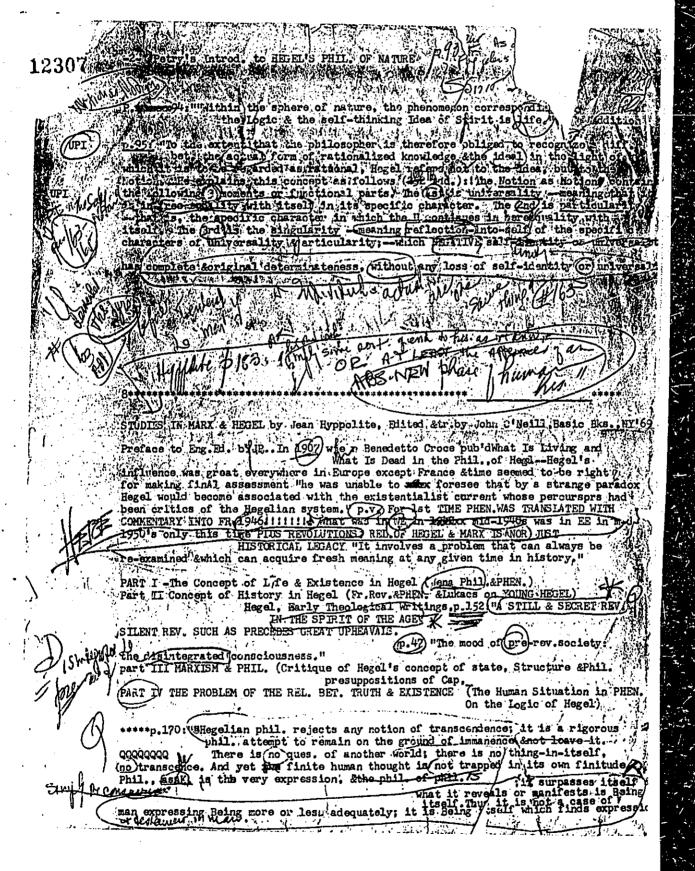
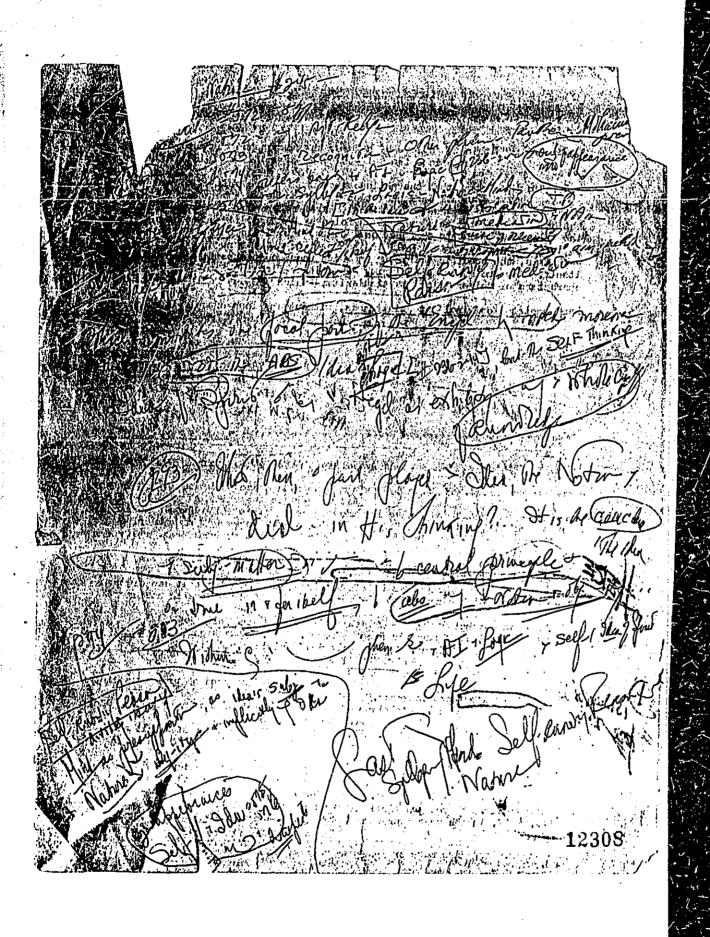
The section of introd colled Dev. ends with (p) fell had in mind the Encycli — lectures of logic (801-2) Nation (805-6 for which printing arrangements were made in 2,180 mind had completed less than half (PHFN, pp.131-412) introduced the section of the completed less than half (PHFN, pp.131-412) introduced the section of the completed less than half (PHFN, pp.131-412) introduced the completed less than the complete completed less than the complete c consciousness—p. 14 FARTENCE OF CONSCIOUSNESS—leading to AK—ISCI
Self-Consciousness Resson— up to SVirtus acourse of World—WirksUFON;
to call 1 SHEN (theory of appearance) rather than System of Science
2nd of book (buginning with end of Reason Eself-contained individuals
associated as a community of animals amoving on to SPRITED 22 WHICH IN MINNEDIBLY SHORT PER 10F 2(1) months—Aug-Oct 1806) (NEW follows)
to make the community of animals amoving on to SPRITED 22 WHICH IN MINNEDIBLY SHORT PER 10F 2(1) months—Aug-Oct 1806) (NEW follows)
to multiplicated by new year asent to publisher (1/16/1807) Hegel merefore concluded his dev by preparing the my for exposition of the Encycl. by a full-scale structuralizate which Petry q Otto Poggeler HEGEL STUDIEN BONN (1961) pp. 282 the usual interpretation of the Regelian text. I should like to propose that the actual ccience of Spirit is not the logic, but the Chilosophy in undoubtedly justified, his now widely accepted. The classical expite former liew see Jean Hyppolite logique et Existence. Essai sur la Hegel. (Paris, 1953) rollows a section entitled The Notionalt is this one which includes pars. of Encycle#572-577 pp.92-97 which has greatest interest for me. In this he includes lectures on Phil which do not clarify subj. Since ther treat their subj. HISTORICALLY, not speculatively...we are left with these jejune pars the enigmatic utterances concluding the PHEN.&a genial ref. to "Hamlet" at the end lectures on the Mis of Pil. (Vol. III. p. 547)

But 1 Sell H...... But the Self-things She Tong fresonted of as exhibiting the self-things the syllogism is the sides of phil, which reason, the absolutely-universal, for its middle term: a middle which;
divides itself into Spirit &Nature, making the former its presupposition.

\*as the process of subjective servectivity of the Idea, &the latter its Uestreme,
the process of the implicit, objective being of the Idea. In the particular instance, which is the process of the implicit, objective being of the Idea. of this case, my subj. recognition of measure & the occurrence of it in chemical combinations, are regarded as the premises of the universality of it as a category."(#577) p.93 "In these 3 syllogisms therefore Hegel attempts to exhibit the U principle involved in the 3 possible ways of regarding knowledge. As the Ger. text, explicit enough on the point, it must be the inaccuracy of Wallace's translation of 1577 which has led Br. thinks to regard the 'Logic' as such as constituting the middle term of this final syllogism. Hegal makes no mention of the logical system (fabricated by Wallace), what he actually says in the logical system (fabricated by Wallace), what he actually says in the set is that "THIS NOTION OF PHIL. IS THE SELF-SHINKING IDEA, the aware of itself (#236) to that which is cogical in the second to the second like that which is considered in the second to the s





and why not also philosophy of history?

In any case the final syllogism is no manifestation, no sequence, but appears in the 2 others therefore, as reason of reality conceiving itself primarily as logic. How from that Maurer can see a speculative thready is beyond me. In any case he concludes "therefore a system of (evolving) subjectivity from the 2nd mode of manifestation of the "Idea" as it was developed by Hegel at the conclusion of his "Encyclopedia". Because of the essentiality of manifestation and the absolute value of subjectivity it is thus less metaphysics, though also not more ontology."

As for M. J. Petry, he spends so much time against the translation of Par. 576, the word Logichien as logical princip when it should only be logic that even when he says something very pertinent on the final syllogism (par. 577) it is impossible to draw any conclusions. Here however is the relevant material; "The idea of philosophy, the Absolutely Universal for its middle term---Self-knowing Reason = mediation which constitutes the focal point of the Encyc. it should be noted is not the A-I (see par. 236-244) but the self-thinking idea Spirit which is presented by Hegel as exhibiting the unity of the whole cycle of knowledge. What then is the part played by the Idea, the Notion and the dialectic in Hegel's thinking? ... It's the coincidence of the subject-matter of the work with its central principle. The Idea is true in and for itself: it is the absolute unity of the notion and objectivity. within the sphere of entering the phenomenology, corresponding to the A-I of the logic and the self-thinking of spirit is life.

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