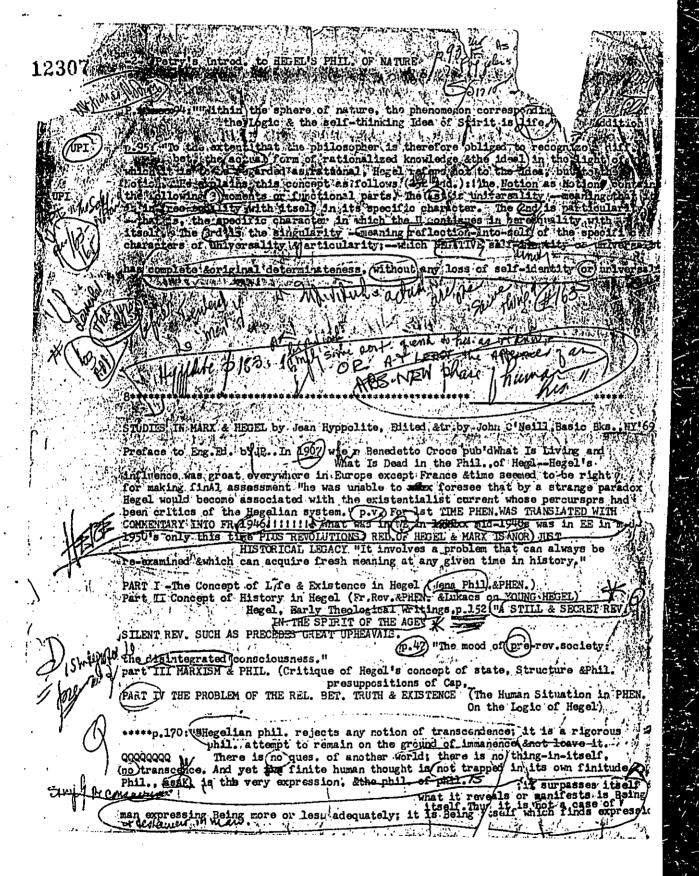
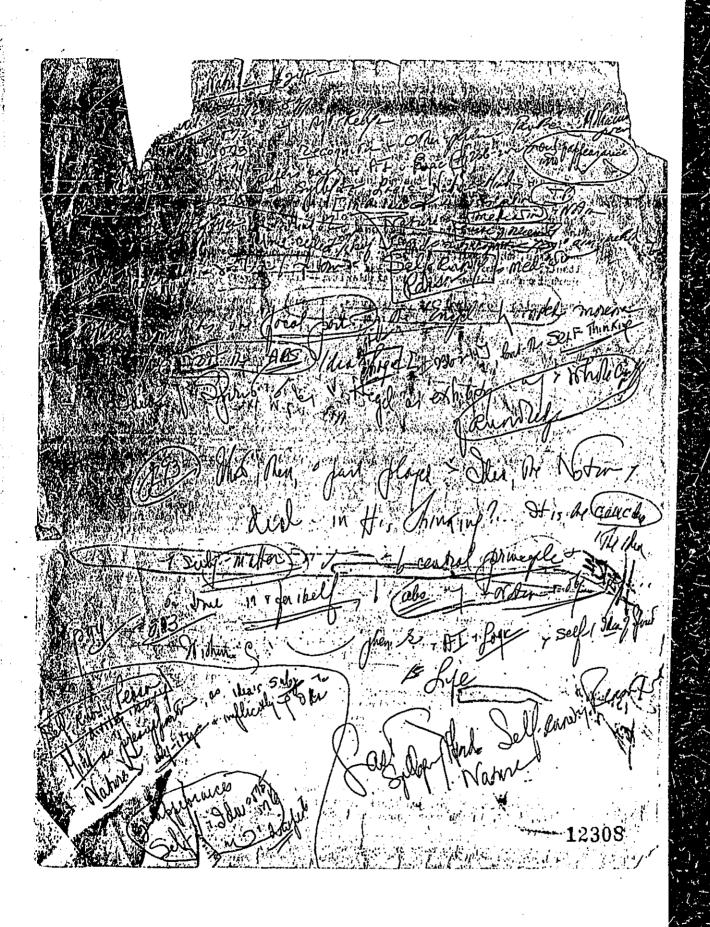
aini the Encycl. lectures of logic (801-which printing arrangements were made in apleted less than half (PHFN. pp. 131-412) homeyer he had completed less than half (Phila. pp. )
conclourness—p. 144 EXEMPTED OF CONCLOUSIES—leading to AK—CONSCIOUSIES—leading to AK—CONSCIOUSIES—lead Atter which Petry q Otto Poggeler HEGEL STUDIEN EONN (1901) pp. 282-21 in opposition of the Encycl. by a full-scale structuralization (170) after which Petry q Otto Poggeler HEGEL STUDIEN EONN (1901) pp. 282-21 in oppositie usual interpretation of the Hegelian text, I should like to propose the that the actual General Spirit is not the logic, but the (philosophy) of in undoubtedly justified, as now widely accepted. The aclassical expositing the former tiew see Jean Hyppolite 'logique'et Existence. Essai sur la flo Hegel. (Paris, 1953) follows 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. ssince then their subj. HISTORICALLY, not speculatively...we are left with these jejune the enigmatic utterances concluding the PHEN.&a genial ref. to "Hamlet" at the Lectures on the Mis of Pil. (yol. III. p. 547)

The state of but the self-thinned Char Tolly flower of the sexhibiting the 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 Gor. text explicit enough on the point, it must be the inaccuracy of Wallace's translation of 1574 atch 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 set is that which is cogical in the set is the second of th





and () why is it only historical in the sense of process 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 throoticy 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 of 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 fdea 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-thinkinges of spirit is life.

Newton un July 14)

Such makes Muniparion Asiwe Sulvania

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