

Science Of Logic Georg Wilhelm Friedrich Hegel

In Hegel's Conception of the Determinate Negation, Terje Sparby develops a comprehensive account of the three forms of the determinate negation in Hegel's philosophy.

A translation of Hegel's German text. It includes a bilingual annotated glossary, bibliographic and interpretive notes to Hegel's text, an Index of References for works cited in the notes, a select Bibliography of various works on Hegel's logic, and an Index.

Hegel frequently claimed that the heart of his entire system was a book widely regarded as among the most difficult in the history of philosophy, *The Science of Logic*. This is the book that presents his metaphysics, an enterprise that he insists can only be properly understood as a "logic," or a "science of pure thinking." Since he also wrote that the proper object of any such logic is pure thinking itself, it has always been unclear in just what sense such a science could be a "metaphysics." Robert B. Pippin offers here a bold, original interpretation of Hegel's claim that only now, after Kant's critical breakthrough in philosophy, can we understand how logic can be a metaphysics. Pippin addresses Hegel's deep, constant reliance on Aristotle's conception of metaphysics, the difference between Hegel's project and modern rationalist metaphysics, and the links between the "logic as metaphysics" claim and modern developments in the philosophy of logic. Pippin goes on to explore many other facets of Hegel's thought,

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including the significance for a philosophical logic of the self-conscious character of thought, the dynamism of reason in Kant and Hegel, life as a logical category, and what Hegel might mean by the unity of the idea of the true and the idea of the good in the "Absolute Idea." The culmination of Pippin's work on Hegel and German idealism, no Hegel scholar or historian of philosophy will want to miss this book.

George Wilhelm Friedrich Hegel has seldom been considered a major figure in the history of logic. His two texts on logic, both called *The Science of Logic*, both written in Hegel's characteristically dense and obscure language, are often considered more as works of metaphysics than logic. But in this highly readable book, John Burbidge sets out to reclaim Hegel's *Science of Logic* as logic and to get right at the heart of Hegel's thought. Burbidge examines the way Hegel moves from concept to concept through every chapter of his work, and traces the origins of Hegel's effort to "think through the way thought thinks" to Plato, Kant, and Fichte. Having established the framework of Hegel's logical thought, Burbidge demonstrates how Hegel organized the rest of his system, including the *Philosophy of Nature*, *Philosophy of Spirit* and his *Lectures on World History, Art, Religion and Philosophy*. A final section discusses English-language interpretations of Hegel's logic from the nineteenth through twentieth centuries. Burbidge's *The Logic of Hegel's 'Logic'* is written with an eye to the reader of general interests, avoiding as much as possible the use of Hegel's technical vocabulary. It is an excellent introduction to an otherwise very difficult

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text, and has recently appeared in an Iranian translation. One of the founders of modern philosophical thought Georg Wilhelm Friedrich Hegel (1770 1831) has gained the reputation of being one of the most abstruse and impenetrable of thinkers. This first major biography of Hegel in English offers not only a complete, up-to-date account of the life, but also a perspicuous overview of the key philosophical concepts in Hegel's work in a style that will be accessible to professionals and non-professionals alike. Terry Pinkard situates Hegel firmly in the historical context of his times. The story of that life is of an ambitious, powerful thinker living in a period of great tumult dominated by the figure of Napoleon. The Hegel who emerges from this account is a complex, fascinating figure of European modernity, who offers us a still compelling examination of that new world born out of the political, industrial, social, and scientific revolutions of his period.

The present reissue of Wallace's translation of Hegel's *Philosophy of Mind* includes the *Zusätze* or lecture-notes which, in the collected works, accompany the first section entitled "Subjective Mind" and which Wallace omitted from his translation. Professor J. N. Findlay has written a Foreword and this replaces Wallace's introductory essays.

Hegel's *Encyclopaedia Logic* constitutes the foundation of the system of philosophy presented in his *Encyclopaedia of the Philosophical Sciences*. Together with his *Science of Logic*, it contains the most explicit formulation of his enduringly influential

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dialectical method and of the categorical system underlying his thought. It offers a more compact presentation of his dialectical method than is found elsewhere, and also incorporates changes that he would have made to the second edition of the *Science of Logic* if he had lived to do so. This volume presents it in a new translation with a helpful introduction and notes. It will be a valuable reference work for scholars and students of Hegel and German idealism, as well as for those who are interested in the post-Hegelian character of contemporary philosophy.

This work brings together, for the first time in English translation, Hegel's journal publications from his years in Heidelberg (1816-18).

This new translation of *The Science of Logic* (also known as 'Greater Logic') includes the revised Book I (1832), Book II (1813), and Book III (1816). Recent research has given us a detailed picture of the process that led Hegel to his final conception of the System and of the place of the Logic within it. We now understand how and why Hegel distanced himself from Schelling, how radical this break with his early mentor was, and to what extent it entailed a return (but with a difference) to Fichte and Kant. In the introduction to the volume, George di Giovanni presents in synoptic form the results of recent scholarship on the subject, and, while recognizing the fault lines in Hegel's System that allow opposite

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interpretations, argues that the Logic marks the end of classical metaphysics. The translation is accompanied by a full apparatus of historical and explanatory notes.

As the title indicates, Faith and Knowledge deals with the relation between religious faith and cognitive beliefs, between the truth of religion and the truths of philosophy and science. Hegel is guided by his understanding of the historical situation: the individual alienated from God, nature, and community; and he is influenced by the new philosophy of Schelling, the Spinozistic Philosophy of Identity with its superb vision of the inner unity of God, nature, and rational man. Through a brilliant discussion of the philosophies of Kant, Fichte, and other luminaries of the period, Hegel shows that the time has finally come to give philosophy the authentic shape it has always been trying to reach, a shape in which philosophy's old conflicts with religion on the one hand and with the sciences on the other are suspended once for all. This is the first English translation of this important essay. Professor H. S. Harris offers a historical and analytic commentary to the text and Professor Cerf offers an introduction to the general reader which focuses on the concept of intellectual intuition and on the difference between authentic and inauthentic philosophy.

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Content: Introduction: The Life and Work of Georg Wilhelm Friedrich Hegel Books: The Phenomenology of Mind The Science of Logic The Philosophy of Mind The Philosophy of Right The Philosophy of Law The Philosophy of Fine Art Lectures on the Philosophy of History Lectures on the History of Philosophy Lectures on the Proofs of the Existence of God The Criticism of Hegel's Work and Hegelianism: The Basis of Morality by Arthur Schopenhauer Beyond Good and Evil by Friedrich Nietzsche Key to Understanding Hegel by William Wallace

Although Hegel considered Science of Logic essential to his philosophy, it has received scant commentary compared with the other three books he published in his lifetime. Here philosopher Stanley Rosen rescues the Science of Logic from obscurity, arguing that its neglect is responsible for contemporary philosophy's fracture into many different and opposed schools of thought. Through deep and careful analysis, Rosen sheds new light on the precise problems that animate Hegel's overlooked book and their tremendous significance to philosophical conceptions of logic and reason. Rosen's overarching question is how, if at all, rationalism can overcome the split between monism and dualism. Monism—which claims a singular essence for all things—ultimately leads to nihilism, while dualism, which claims multiple, irreducible

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essences, leads to what Rosen calls “the endless chatter of the history of philosophy.” The Science of Logic, he argues, is the fundamental text to offer a new conception of rationalism that might overcome this philosophical split. Leading readers through Hegel’s book from beginning to end, Rosen’s argument culminates in a masterful chapter on the Idea in Hegel. By fully appreciating the Science of Logic and situating it properly within Hegel’s oeuvre, Rosen in turn provides new tools for wrangling with the conceptual puzzles that have brought so many other philosophers to disaster.

In Georg Wilhelm Friedrich Hegel – A Propaedeutic, Thomas Sören Hoffmann invites the philosophically interested reader to converse with, to work with, and to think with the “master philosopher of German Idealism,” the last great system builder of European philosophy. Hegel's Logic is one of the culminating breakthroughs of modern philosophy, containing the most thorough explanation of "dialectic" that Hegel ever wrote, and setting the stage for his Philosophy of Nature and Philosophy of Mind. This translation by William Wallace, White's Professor of Moral Philosophy at Oxford University, has been long recognized as a benchmark text for English translations of Hegel and of German philosophy in general. Prof. Wallace's introductory essay, explaining the origin of Hegel's Logic and its various editions, will help the reader to situate the work within the development of Hegel's philosophy and the important currents of German thought in his time.

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Most of the major schools of contemporary philosophy, from Marxism to Existentialism, are reactions to Hegelianism and all, if they are to be understood, require some understanding of Hegel's Logic. From its first appearance in 1812, this work has been recognized by both admirers and detractors alike as being the absolute foundation of Hegel's system.

The early nineteenth century philosopher Georg Wilhelm Friedrich Hegel is an important figure of German idealism, who achieved wide recognition within the continental tradition of philosophy. He has since become increasingly influential in the analytic tradition and his canonical stature within Western philosophy is universally recognised. Hegel's principal achievement was his development of a distinctive articulation of idealism, in which the dualisms of mind and nature and subject and object are overcome. His philosophy of spirit conceptually integrates psychology, the state, history, art, religion and philosophy. This comprehensive eBook presents Hegel's collected works, with numerous illustrations, rare texts appearing in digital print for the first time, informative introductions and the usual Delphi bonus material. (Version 1) * Beautifully illustrated with images relating to Hegel's life and works * Concise introductions to the major works * Rare treatises, with individual contents tables * Images of how the books were first published, giving your eReader a taste of the original texts * Excellent formatting of the texts * Special criticism section, with essays by Nietzsche, Marx and Schopenhauer, evaluating Hegel's contribution to philosophy * Features a bonus biography – discover

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unjustly neglected text is a work of extraordinary subtlety and insight. Part One of *The Opening of Hegel's Logic* argues that the Logic provides a rigorous derivation of the fundamental categories of thought and contrasts Hegel's approach to the categories with that of Kant. It goes on to examine the historical and linguistic presuppositions of Hegel's self-critical, presuppositionless logic and, in the process, considers several significant criticisms of such logic advanced by Schelling, Feuerbach, Gadamer, and Kierkegaard. Separate chapters are devoted to the relation between logic and ontology in Hegel's Logic and to the relation between the Logic itself and the Phenomenology. Part Two contains the text - in German and English - of the first two chapters of Hegel's Logic, which cover such categories as being, becoming, something, limit, finitude, and infinity. Part Three then provides a clear and accessible commentary on these two chapters that both examines Hegel's arguments in detail and relates his insights to those of other philosophers, such as Descartes, Spinoza, Kant, Nietzsche, and Levinas. *The Opening of Hegel's Logic* aims to help students and scholars read Hegel's often formidably difficult text for themselves and discover the wealth of philosophical riches that it contains. It also argues that Hegel's project of a presuppositionless science of logic is one that deserves serious consideration today.

One of the great classics of Western thought develops concept that history is not chance but a rational process, operating according to the laws of evolution, and embodying the spirit of freedom.

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This text provides a truly comprehensive guide to one of the most important and challenging works of modern philosophy. The systematic complexity of Hegel's radical project in the Science of Logic prevents many from understanding and appreciating its value. By independently and critically working through Hegel's argument, this book offers an enlightening aid for study and anchors the Science of Logic at a central position in the philosophical canon.

Described by the philosopher A.J. Ayer as a work of 'great originality and power', this book revolutionized contemporary thinking on science and knowledge. Ideas such as the now legendary doctrine of 'falsificationism' electrified the scientific community, influencing even working scientists, as well as post-war philosophy. This astonishing work ranks alongside *The Open Society and Its Enemies* as one of Popper's most enduring books and contains insights and arguments that demand to be read to this day.

This translation of *The Science of Logic* (also known as 'Greater Logic') includes the revised Book I (1832), Book II (1813) and Book III (1816). Recent research has given us a detailed picture of the process that led Hegel to his final conception of the System and of the place of the Logic within it. We now understand how and why Hegel distanced himself from Schelling, how radical this break with his early mentor was, and to what extent it entailed a return (but with a difference) to Fichte and Kant. In the introduction to the volume, George Di Giovanni presents in synoptic form the results of recent scholarship on the subject, and, while recognizing the fault lines in Hegel's

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System that allow opposite interpretations, argues that the Logic marks the end of classical metaphysics. The translation is accompanied by a full apparatus of historical and explanatory notes.

Showing the relevance of Hegel's arguments, this book discusses both original texts and their interpretations. wide criticism both from Western and Eastern scholars. As he worked on the Jena system, Hegel's understanding of the nature of logic and its connection with metaphysics underwent changes crucial to his later system. As a result, logic acquired a new and expanded significance for him. This text is thus the key to an understanding of the works of Hegel's maturity, and to their relation to the major works of Schelling and Fichte that preceded them. Scholars from the universities of Guelph, Lethbridge, McGill, McMaster, Toronto, Trent, and York have prepared this translation, a work of critical analysis in its own right. The introduction by H.S. Harris adds a concrete dimension to Hegel's abstract categories, showing how, in developing these categories, Hegel was even at this early date thinking deeply about the structure and life of society.

Science of Logic, first published between 1812 and 1816, is the work in which Georg Wilhelm Friedrich Hegel outlined his vision of logic. Hegel's logic is a system of dialectics, i.e., a dialectical metaphysics: it is a development of the principle that thought and being constitute a single and active unity.

A new translation of the final work of French philosopher Jean Cavailles. In this short, dense

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essay, Jean Cavailles evaluates philosophical efforts to determine the origin—logical or ontological—of scientific thought, arguing that, rather than seeking to found science in original intentional acts, a priori meanings, or foundational logical relations, any adequate theory must involve a history of the concept. Cavailles insists on a historical epistemology that is conceptual rather than phenomenological, and a logic that is dialectical rather than transcendental. His famous call (cited by Foucault) to abandon "a philosophy of consciousness" for "a philosophy of the concept" was crucial in displacing the focus of philosophical enquiry from aprioristic foundations toward structural historical shifts in the conceptual fabric. This new translation of Cavailles's final work, written in 1942 during his imprisonment for Resistance activities, presents an opportunity to reencounter an original and lucid thinker. Cavailles's subtle adjudication between positivistic claims that science has no need of philosophy, and philosophers' obstinate disregard for actual scientific events, speaks to a dilemma that remains pertinent for us today. His affirmation of the authority of scientific thinking combined with his commitment to conceptual creation yields a radical defense of the freedom of thought and the possibility of the new.

"The Philosophy of Right" is Hegel's most mature statement of his legal, moral, social and political

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philosophy. It begins with a discussion of the concept of the free will and argues that the free will can only realize itself in the complicated social context of property rights and relations, contracts, moral commitments, family life, the economy, the legal system, and the polity. A person is not truly free, in other words, unless he is a participant in all of these different aspects of the life of the state. "The Philosophy of Law" is an essay in which Hegel explains the fundamentals of legal philosophy. Hegel's philosophy of law is best understood as a natural law theory.

This meticulously edited collection has been formatted for your eReader with a functional and detailed table of contents: Introduction: The Life and Work of Georg Wilhelm Friedrich Hegel Books: The Phenomenology of Mind The Science of Logic The Philosophy of Mind The Philosophy of Right The Philosophy of Law The Philosophy of Fine Art Lectures on the Philosophy of History Lectures on the History of Philosophy Lectures on the Proofs of the Existence of God The Criticism of Hegel's Work and Hegelianism: The Basis of Morality by Arthur Schopenhauer Beyond Good and Evil by Friedrich Nietzsche Key to Understanding Hegel by William Wallace

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