

A Commentary On Hegel S Science Of Logic

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S Science Of Logic*

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Hegel's Actuality Chapter of the Science of Logic

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 This book is the most detailed commentary on Hegel's Phenomenology of Spirit available and develops an independent philosophical account of the general theory of knowledge, culture, and history contained in it. Written in a clear and straightforward style, the book reconstructs Hegel's theoretical philosophy and shows its connection to the ethical and political theory. Terry Pinkard sets the work in a historical context and reveals the contemporary relevance of Hegel's thought to European and Anglo-American philosophers.

[A Commentary to Hegel's Science of Logic](#)

A Commentary to Hegel's Science of Logic
 In Reading Hegel's Phenomenology, John Russon uses the theme of reading to clarify the methods, premises, evidence, reasoning, and conclusions developed in Hegel's seminal text. Russon's approach facilitates comparing major sections and movements of the text, and demonstrates that each section of Phenomenology of Spirit stands independently in its focus on the themes of human experience. Along the way, Russon considers the rich relevance of Hegel's philosophy to understanding other key Western philosophers, such as Aristotle, Descartes, Kant, Husserl, Heidegger, and Derrida. Major themes include language, embodiment, desire, conscience, forgiveness, skepticism, law, ritual, multiculturalism, existentialism, deconstruction, and absolute knowing. An

important companion to contemporary Hegel studies, this book will be of interest to all students of Hegel's philosophy. [Hegel on the Proofs and Personhood of God](#) Prometheus Books
 GEORG WILHELM FRIEDRICH HEGEL (1770-1831) THE PLACE OF HEGEL IN THE HISTORY OF PHILOSOPHY In order to gain a proper perspective of Hegel's place in the history of philosophy, it might be useful to focus on one key concept which has evolved significantly in meaning, from the time of Aristotle to Hegel. I am speaking of the philosophical concept of the "category." In Aristotle's system, there were ten categories (or "predicaments") of reality or being. These included substantiality, time, place, quantity, quality, and other aspects of knowable beings. The most notable thing about these categories is that they all

have to do with what we would call "objective" realities. That is, none of them purport to describe subjective or mental states or conditions. In modern philosophy (i. e. , philosophy since the time of Descartes), there was a swing of the pendulum in the opposite direction, from objectivity to subjectivity - culminating in the twelve new "categories" of Kant. All of Kant's categories were subjective ways of looking at reality: We can organize objective phenomena into universal unities; therefore the first Kantian category is "unity. " We can separate objective phenomena into particular divisions; therefore the second category is "plurality. " And so forth. With Hegel, the modern trend to subjectivism is arrested, and we have, not surprisingly, a new type of "category" - the category of the unity of thought and being, of self and other, of subject and object.

[A Commentary on Hegels Logic](#) Motilal Banarsidass Publ.

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1881 edition. Excerpt: ... Hegel's doctrine of reflection Georg Wilhelm Friedrich Hegel TO THE READER This translation and paraphrase of the second volume of Hegel's larger Logic is herewith submitted to a small circle of students who sympathize with an attempt to interpret in English the subtle and fruitful thoughts of Hegel on the subject of the categories of Reflection--showing their genesis from the experience which the mind makes of the transitoriness of the world of sense-objects, and showing, at the same time, the limits of the validity of those categories. It is by no means a complete elaboration of the whole book--some parts being less than a fluent translation, and lacking commentary altogether, while others are believed to be fairly adequate. The translator's commentary is included in parentheses. The work was begun and continued under the auspices of the " Kant Club " of St. Louis, Missouri, and has been used as a hand-book by that club. The translator hopes to add, from time to time, more commentary to this volume, and has promised to write for it an introduction which will attempt to deduce the point of view for " Essence," from that of " Being," which Hegel treats in the first volume. A paraphrase of the third volume, treating of the Syllogism, Teleology in Nature, and the absolute Ideal of the World or the Personality of the Absolute--which Hegel discusses under the subjects of " Subjectivitat," " Objectivitat," and " Idee "-

-is in progress, and may be given to the same public that this volume reaches. The reader will find it profitable to study these pages in connection with the exposition of " Essence" given in the smaller Logic of the Encyclopaedia of Hegel, as found in the elegant and exact rendering of Mr. Wallace

[Hegel](#) Theclassics.us

A study of the philosophy of Hegel, his place in the history of ideas, and his continuing relevance and importance." "Professor Taylor relates Hegel to the earlier history of philosophy and, more particularly, to the central intellectual and spiritual issues of his own time. He sees these in terms of a pervasive tension between the evolving ideals of individuality and self-realization on the one hand, and on the other a deeply-felt need to find significance in a wider community. He considers the present form of these issues and the significance of Hegel's enterprise for the development of philosophy in this century." "Hegel's basic ideas are characterized against this background, followed by an extensive exposition of his philosophy, as it is developed in the Phenomenology, the Logic and the works on history, politics, art, religion and the history of philosophy. Professor Taylor engages with Hegel sympathetically, on Hegel's own terms and, as the subject demands, in detail. We are made to grasp the interconnections of the system without being overwhelmed or overawed by its technicality. We are shown its importance and its limitations, and are enabled to stand back from it. - Publisher.

[A Commentary on Jean-Paul Sartre's Critique of Dialectical Reason, Volume 1, Theory of Practical Ensembles](#) University of Chicago Press

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[Hegel's Philosophy of Right, with Marx's Commentary](#) University of Notre Dame Press

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[A Commentary on Hegel's Logic](#) Rowman

& Littlefield

G. W. F. Hegel is an immensely important yet difficult philosopher. Philosophy of Mind is the third part of Hegel's Encyclopaedia of the Philosophical Sciences, in which he summarizes his philosophical system. It is one of the main pillars of his thought. Michael Inwood presents this central work to the modern reader in an intelligible and accurate new translation—the first into English since 1894—that loses nothing of the style of Hegel's thought. In his editorial introduction Inwood offers a philosophically sophisticated evaluation of Hegel's ideas which includes a survey of the whole of Hegel's thought and detailed analysis of the terminology he used. Extensive commentary notes enhance an edition that makes Hegel interesting to the modern reader.

[Hegel's Shorter Logic](#) Indiana University Press

The first translation into English and the first detailed interpretation of Hegel's System der Sittlichkeit (1802-3) and of Philosophie des Geistes, the two earliest surviving versions of Hegel's social theory. Hegel's central concept of the spirit evolved in these two works. An 87-page interpretation by Harris precedes the translations.

[A Commentary on Hegels Logic - Primary Source Edition](#) SUNY Press

Written with graduate students in mind, or anyone struggling to make sense of Hegel's cryptic prose, On Hegel's Logic throws light on many basic features of his conceptual thinking, and shows that Hegel's Logic could also be used as a philosophy of contemporary symbolic logic.

[Hegel's Phenomenology](#) Clarendon Press

This book presents three generations of German, French, and Anglo-American thinking on the Hegelian narrative of desire, recognition, and alienation in life, labor, and language--a narrative that has been subject to extensive commentary in philosophy, literature, psychoanalysis, and feminist thought. The texts focus on a central topos in Western thought, the story of self-consciousness awakened in nature and in history. John O'Neill argues that current postmodern rejections of the Hegelian-Marxist narrative demand an understanding of the texts included here. Without Hegel and Marx in our toolbox, he argues, we will flounder in a world marked by the split between postmodern indifference and premodern passion. The book makes a strong selection from the history of Hegelian-Marxist debate, hermeneutical and critical theory, and Freudian/Lacanian and feminist

commentary on the dialectic of desire and recognition, on the levels of social psychology and political economy. Included are articles by Karl Marx, G. W. F. Hegel, Alexandre Kojève, Jean Hyppolite, Jean-Paul Sarte, Georg Lukács, Jürgen Habermas, Hans-Georg Gadamer, Howard Adelman, Shlomo Avineri, Jessica Benjamin, Edward S. Casey and J. Melvin Woody, Henry S. Harris, George Armstrong Kelly, Ludwig Siep, Judith N. Shklar, and Henry Sussman. The texts and commentaries show how the Hegelian-Maxist narrative of desire, recognition, and alienation is a contested story, one in which class, race, and gender issues are drawn into a historical romance that is being rewritten in contemporary cultural politics.

[Phenomenology of Spirit](#) Cambridge University Press

Michael Inwood, an eminent scholar of German philosophy, presents a full and detailed new commentary on a classic work of the nineteenth century. *Philosophy of Mind* is the third part of Hegel's *Encyclopaedia of the Philosophical Sciences*, in which he summarizes his philosophical system. It is one of the main pillars of his thought. Inwood gives the clear and careful guidance needed for an understanding of this challenging work. In his editorial introduction he offers a philosophically sophisticated evaluation of Hegel's ideas which includes a survey of the whole of his thought and detailed analysis of the terminology he used.

[Hegel, Texts and Commentary](#) Oxford University Press

This is a new translation, with running commentary, of what is perhaps the most important short piece of Hegel's writing. The Preface to Hegel's first major work, the *Phenomenology of Spirit*, lays the groundwork for all his other writing by explaining what is most innovative about Hegel's philosophy. This new translation combines readability with maximum precision, breaking Hegel's long sentences and simplifying their often complex structure. At the same time, it is more faithful to the original than any previous translation. The heart of the book is the detailed commentary, supported by an introductory essay. Together they offer a lucid and elegant explanation of the text and elucidate difficult issues in Hegel, making his claims and intentions intelligible to the beginner while offering

interesting and original insights to the scholar and advanced student. The commentary often goes beyond the particular phrase in the text to provide systematic context and explain related topics in Hegel and his predecessors (including Kant, Spinoza, and Aristotle, as well as Fichte, Schelling, Hölderlin, and others). The commentator refrains from playing down (as many interpreters do today) those aspects of Hegel's thought that are less acceptable in our time, and abstains from mixing his own philosophical preferences with his reading of Hegel's text. His approach is faithful to the historical Hegel while reconstructing Hegel's ideas within their own context.

[Hegel: Philosophy of Mind](#) Oxford University Press

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The Phenomenology of Mind John Wiley & Sons

A Commentary to Hegel's Science of Logic
By David Gray Carlson

The Objectivity of Freedom Routledge

"Topics covered in this book include: Essence (the truth--i.e. the outcome--of being is essence); Essence as reflection into itself; Essence must manifest, itself in a phenomenon (erscheinen); and actuality (the unity of essence and existence)." (PsycINFO Database Record (c) 2010 APA,

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Showing the relevance of Hegel's arguments, this book discusses both original texts and their interpretations. [On Hegel's Logic](#) Springer

A Commentary to Hegel's Science of Logic Springer

[Hegel's Foundation Free Metaphysics](#) Springer

Hegel is regarded as the pinnacle of German idealism and his work has undergone an enormous revival since 1975. In this book, David Gray Carlson presents a systematic interpretation of Hegel's 'The Science of Logic', a work largely overlooked, through a system of accessible diagrams, identifying and explicating each of Hegel's logical derivations.

[Hegel's Dialectic of Desire and Recognition](#) Cambridge University Press

Hegel's classic *Phenomenology of Spirit* is considered by many to be the most difficult text in all of philosophical literature. In interpreting the work, scholars have often used the *Phenomenology* to justify the ideology that has tempered their approach to it, whether existential, ontological, or, particularly, Marxist. Werner Marx deftly avoids this trap of misinterpretation by rendering lucid the objectives that Hegel delineates in the Preface and Introduction and using these to examine the whole of the *Phenomenology*. Marx considers selected materials from Hegel's text in order both to clarify Hegel's own view of it and to set the stage for an examination of post-Hegelian philosophy. The primary focus of Marx's book is on the account. Hegel gives of the phenomenological journey from natural consciousness to philosophical wisdom (or absolute knowledge, as Hegel calls it). In showing that Hegel's many statements concerning consciousness 'finding itself' or 'knowing itself' in its world can be understood as discovering the rationality of the conditioning world, Marx offers a solution to several sets of interrelated problems that have troubled students of Hegel. His book contains valuable analyses of the relation between Hegel's thought and that of Descartes and Kant as well as that of Karl Marx, and it also sheds considerable light on the question of the internal unity or coherence of the *Phenomenology*.

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