

36. The immediate existence of Spirit, *consciousness*, contains the two moments of knowing and the objectivity negative to knowing. Since it is in this element [of consciousness] that Spirit develops itself and explicates its moments, these moments contain that antithesis, and they all appear as shapes of consciousness. The Science of this pathway is the Science of the *experience* which consciousness goes through; the substance and its movement are viewed as the object of consciousness. Consciousness knows and comprehends only what falls within its experience; for what is contained in this is nothing but spiritual substance, and this, too, as *object* of the self. But Spirit becomes object because it is just this movement of becoming an *other to itself*, i.e. becoming an *object to itself*, and of suspending this otherness. And experience is the name we give to just this movement, in which the immediate, the unexperienced, i.e. the abstract, whether it be of sensuous [but still unsensed] being, or only thought of as simple, becomes alienated from itself and then returns to itself from this alienation, and is only then revealed for the first time in its actuality and truth, just as it then has become a property of consciousness also.

37. The disparity which exists in consciousness between the 'I' and the substance which is its object is the distinction between them, the *negative* in general. This can be regarded as the *defect* of both, though it is their soul, or that which moves them. That is why some of the ancients conceived the *void* as the principle of motion, for they rightly saw the moving principle as the *negative*, though they did not as yet grasp that the negative is the self. Now, although this negative appears at first as a disparity between the 'I' and its object, it is just as much the disparity of the substance with itself. Thus what seems to happen outside of it, to be an activity directed against it, is really its own doing, and Substance shows itself to be essentially Subject. When it has shown this completely, Spirit has made its existence identical with its essence; it has itself for its object just as it is, and the abstract element of immediacy, and of the separation of knowing and truth, is overcome. Being is then absolutely mediated; it is a substantial content which is just as immediately the property of the 'I', it is self-like or the Notion.

With this, the Phenomenology of Spirit is concluded. What

Spirit prepares for itself in it, is the element of [true] knowing. In this element the moments of Spirit now spread themselves out in that *form of simplicity* which knows its object as its own self. They no longer fall apart into the antithesis of being and knowing, but remain in the simple oneness of knowing; they are the True in the form of the True, and their difference is only the difference of content. Their movement, which organizes itself in this element into a whole, is *Logic* or *speculative philosophy*.

38. Now, because the system of the experience of Spirit embraces only the *appearance* of Spirit, the advance from this system to the Science of the *True* in its *true shape* seems to be merely negative, and one might wish to be spared the negative as something false, and demand to be led to the truth without more ado. Why bother with the false?—The view already discussed, namely, that we should begin with Science straight away, is to be answered at this point by examining the nature of the negative in general regarded as what is *false*. This is a topic regarding which established ideas notably obstruct the approach to truth. It will give us occasion to speak of mathematical cognition, which unphilosophical knowledge regards as the ideal that philosophy must strive to attain, though it has so far striven in vain.

39. 'True' and 'false' belong among those determinate notions which are held to be inert and wholly separate essences, one here and one there, each standing fixed and isolated from the other, with which it has nothing in common. Against this view it must be maintained that truth is not a minted coin that can be given and pocketed ready-made. Nor is there such a thing as the false, any more than there is something evil. The evil and the false, to be sure, are not as bad as the devil, for in the devil they are even made into a particular *subjective agent*; as the false and the evil, they are mere *universals*, though each has its own essence as against the other.

The false (for here it is only of this that we speak) would be the other, the negative of the substance, which as the content of knowledge is the True. But the substance is itself essentially the negative, partly as a distinction and determination of the content, and partly as a *simple* distinguishing, i.e. as self and knowledge in general. One can, of course, know something