

takes this one-sided view of it; and a knowledge which makes this one-sidedness its very essence is itself one of the patterns of incomplete consciousness which occurs on the road itself, and will manifest itself in due course. This is just the scepticism which only ever sees pure nothingness in its result and abstracts from the fact that this nothingness is specifically the nothingness of that *from which it results*. For it is only when it is taken as the result of that from which it emerges, that it is, in fact, the true result; in that case it is itself a *determinate* nothingness, one which has a *content*. The scepticism that ends up with the bare abstraction of nothingness or emptiness cannot get any further from there, but must wait to see whether something new comes along and what it is, in order to throw it too into the same empty abyss. But when, on the other hand, the result is conceived as it is in truth, namely, as a *determinate* negation, a new form has thereby immediately arisen, and in the negation the transition is made through which the progress through the complete series of forms comes about of itself.

80. But the *goal* is as necessarily fixed for knowledge as the serial progression; it is the point where knowledge no longer needs to go beyond itself, where knowledge finds itself, where Notion corresponds to object and object to Notion. Hence the progress towards this goal is also unhalting, and short of it no satisfaction is to be found at any of the stations on the way. Whatever is confined within the limits of a natural life cannot by its own efforts go beyond its immediate existence; but it is driven beyond it by something else, and this uprooting entails its death. Consciousness, however, is explicitly the *Notion* of itself. Hence it is something that goes beyond limits, and since these limits are its own, it is something that goes beyond itself. With the positing of a single particular the beyond is also established for consciousness, even if it is only *alongside* the limited object as in the case of spatial intuition. Thus consciousness suffers this violence at its own hands: it spoils its own limited satisfaction. When consciousness feels this violence, its anxiety may well make it retreat from the truth, and strive to hold on to what it is in danger of losing. But it can find no peace. If it wishes to remain in a state of unthinking inertia, then thought troubles its thoughtlessness, and its own unrest disturbs its inertia. Or, if it entrenches itself in sentimentality, which assures

us that it finds everything to be *good in its kind*, then this assurance likewise suffers violence at the hands of Reason, for, precisely in so far as something is merely a kind, Reason finds it *not* to be good. Or, again, its fear of the truth may lead consciousness to hide, from itself and others, behind the pretension that its burning zeal for truth makes it difficult or even impossible to find any other truth but the unique truth of vanity—that of being at any rate cleverer than any thoughts that one gets by oneself or from others. This conceit which understands how to belittle every truth, in order to turn back into itself and gloat over its own understanding, which knows how to dissolve every thought and always find the same barren Ego instead of any content—this is a satisfaction which we must leave to itself, for it flees from the universal, and seeks only to be for itself.

81. In addition to these preliminary general remarks about the manner and the necessity of the progression, it may be useful to say something about the *method of carrying out the inquiry*. If this exposition is viewed as a way of *relating Science to phenomenal knowledge*, and as an investigation and *examination of the reality of cognition*, it would seem that it cannot take place without some presupposition which can serve as its underlying *criterion*. For an examination consists in applying an accepted standard, and in determining whether something is right or wrong on the basis of the resulting agreement or disagreement of the thing examined; thus the standard as such (and Science likewise if it were the criterion) is accepted as the *essence* or as the *in-itself*. But here, where Science has just begun to come on the scene, neither Science nor anything else has yet justified itself as the essence or the in-itself; and without something of the sort it seems that no examination can take place.

82. This contradiction and its removal will become more definite if we call to mind the abstract determinations of truth and knowledge as they occur in consciousness. Consciousness simultaneously *distinguishes* itself from something, and at the same time *relates* itself to it, or, as it is said, this something exists *for* consciousness; and the determinate aspect of this *relating*, or of the *being* of something for a consciousness, is *knowing*. But we distinguish this being-for-another from *being-in-itself*; whatever is related to knowledge or knowing is also distinguished from it, and posited as existing outside of this relation-