

# **Die Entstehung der Dialektik**

## **The coming into being / genesis of (the) dialectic(s)**

Eine Analyse der geistigen Entwicklung  
von Hölderlin, Schelling und Hegel bis 1802

An analysis of the intellectual-spiritual development (evolution)  
of Hoelderlin, Schelling and Hegel (up) to / until 1802

Von / By

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BARBARIAN IDIOM BARBARIAN IDIOT

For G. T.

καὶ ὁ προστιθεὶς γνῶσιν προσθήσει ἄλγημα

ΕΚΚΛΗΣ. 1,18

and he that increaseth knowledge increaseth sorrow.

(King James version, 1611)

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## Chapter 1

The Tübingen Axiomatics and its sources

1. Introductory remarks, observations, comments . . . . .

## Foreword / Prologue

The thesis pertaining to the history of philosophy of this work can be summarised / summed up as follows. The dialectic(s) by Hegel (Hegel's dialectics), having become known and since then connected with his (Hegel's) name, comes / came into being on/in regard to the foundation / basis of a monistic world view, or else, of an (association, union) philosophy (of unification), which, for its part, absorbs / absorbed (into itself) strongly monistic approaches of the late German Enlightenment and simultaneously feels / felt compelled, forced to intensively confront, deal with the questions, problems as regards the theory of knowledge raised, posed, posited, set, put by Kant and Fichte. This (association, union) philosophy (of unification), and indeed in a comprehensive and systematic form, is the product of Hoelderlin's autonomous, independent, self-reliant, self-contained intellectual (thought) endeavour, effort in the years 1795—1799. Schelling, informed about the new path taken by his friend [[i.e. Hoelderlin]] at the end of 1795, undertook or else discovered (detected, spotted, discerned) himself, in / on the roundabout path of his personal confrontation with Fichte, the questionable, doubtful (association, union) philosophy (of unification) in the years 1799—1802, in order for it (the said (association, union) philosophy (of unification)) to simultaneously be converted, transformed, transmuted into a programmatically conceived construction resting / based on the/a schema of triplicity. Hegel's contribution to the formation, development of this first, but groundbreaking, pathbreaking, pioneering, revolutionary form of (the) dialectic(s) must be considered as minimal, if one would want to accept such a thing/thesis at all. Because his (i.e. Hegel's) Frankfurt writings represent and constitute an explication and application of the principles of Hoelderlinian (association, union) philosophy (of unification), whereas / whilst his earlier Jena(ean) treatises receive(d) the version of the same Schellingian (association, union) philosophy (of unification) formed, developed in the meantime / meanwhile. Hegel's autonomous, independent, self-contained, self-reliant philosophical development, which also had important consequences for the form of (the) dialectic(s), begins only/first after 1802, and indeed with the decision that the absolute / Absolute is knowable or else the substance / Substance is the/a subject / Subject – a decision, which means/signifies the/a break with the common conviction of Hoelderlin and Schelling, which Hegel likewise, also shared, that the absolute / Absolute is unknowable or

knowledge or else/and thought is (are) per definitionem separation and abstraction.

The essential new points of this thesis are three (There are three essential new points in this thesis). First of all, the unity, uniformity, consistency and consciously systematic character of Hoelderlin's philosophical thought is described in detail / extensively, so that his influence on Schelling and Hegel can be / is made understandable in detail, but also can be shown in its whole depth. Secondly, against the widely dominant assumption of a turn / change of course by Schelling after 1803, the, -despite all more or less important shifts in tone-, existing continuity of his intellectual-spiritual development (evolution) is asserted – a continuity which not least of all goes back / is reduced to the striking, conspicuous, noticeable structural similarity which exists between Hoelderlin's (association, union) philosophy (of unification) received by Schelling or else Hoelderlin's newly discovered (association, union) philosophy (of unification) and his (Schelling's) later "positive philosophy" (the great common denominator is the thesis of the unknowability of the absolute / Absolute or else of the immanent, never to be overcome, transcended, surpassed negativity of thought). And thirdly, contrary to the unanimously prevailing, dominant, ruling, albeit differently justified, founded, perception, view that Hegel's thought is characterized by organic continuity, a radical break in its development, evolution is ascertained, identified.