In the addition (Zusatz) to §107 (p. 170), Hegel apparently alludes to a dispute between Protagoras and Plato about whether the human being or God is “the measure of all things,” and takes Plato’s side (see, in our translation, n. 35, p. 327). Based on the analogy between being-for-self as the unity of being and being-there (Dasein) and measure as the unity of quality and quantity, explain in what sense Hegel would say that Protagoras, too, was correct. See especially the second paragraph of the Zusatz to §96 (p. 153), which I discussed in class last week. What, on the other hand, would be Protagoras’s mistake, according to this argument?