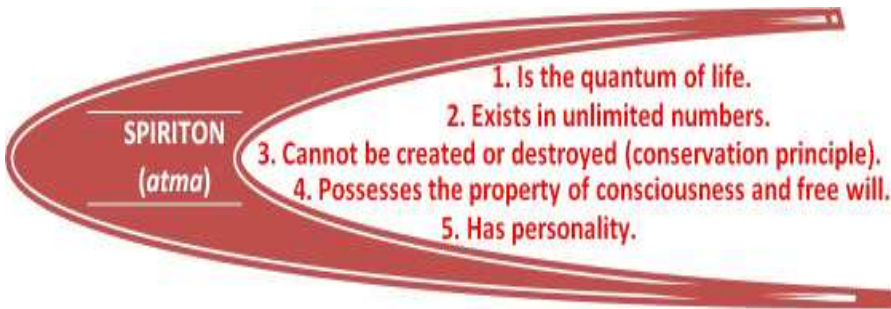


the figure below. The spiriton or *atma* may be thought of as a fundamental quantized part of the absolute living being

involved (inanimate matter). However, these are at best limiting cases of more general laws that are involved with life.



The interaction of life with matter ultimately depends upon higher order principles that cannot be reduced to any mathematical formulation. Essentially, the conscious, superior energy interacts with the inferior energy through the consciousness of the absolute truth. This interaction cannot be completely described in quantitative terms, but it can be understood and investigated. It entails fundamental psychological principles such as free will, purpose, and value. Ultimately, this

possessing the irreducible property of consciousness. The spiriton or *atma* may thus be compared to the electron, which is regarded as the fundamental quantum of electricity. These quanta of life share the qualities of their absolute source – including consciousness and purposefulness – in minute degree, and are thus regarded as the superior energy of the absolute truth.

interaction can be understood as the direction and supervision of the individual *atma* by the *Paramatma* (the Supreme Lord): as the individual *atma* develop various desires and psychological states in the course of their experiences, the *Paramatma* observes these and adjusts the material situation accordingly.

Both life and matter operate according to the natural laws, or ultimate causative principles. However, certain laws are more specifically associated with life, and others are more specifically associated with matter. The simple push-pull laws of physics and chemistry undoubtedly have some bearing on the behavior of matter, especially in circumstances where life is not significantly

Thus, the distinction between matter and life is the quality of consciousness. This is the main reason why scientists have had such difficulty in defining life. They either try to avoid consciousness completely, or they try to imagine generating it by molecular combination of inanimate matter. Thus an approach of both scientific and scientific thinking is called for in order to understand the distinction between matter and life.

ACTUALIZING MOVEMENT OF THOUGHT

by

Sripad Bhakti Madhava Puri Maharaja, Ph.D.



The individual is the universal.

The consciousness of sense-certainty proves itself to be dialectical. It starts out with the certainty that its object is a singular immediate being. But it is just this 'singular immediate being' that turns around into its opposite to become a universal – i.e. it is true not only for a

single but all individual objects since everything is a 'singular immediate being'.

'Every individual is different' because each has free will and is independent of others. If this is universally true then it dialectically turns around to its opposite and becomes 'everyone is the same.' This is called "negative movement" or dialectical because each side of the individual-universal relation negates itself to become the other.

Immediate consciousness is called ego. The consciousness of immediate sense-certainty is not aware that ego is *related* to the object which it considers as immediately being. The admission of relationship cancels immediacy because a relation is something that mediates between two things that unites them, i.e. changes them from two independent beings into a unity or oneness. This change is negation, thus the many-ness is negated to become one-ness or unity as a relation. Of course the many-ness is not destroyed in a relation, or the relationship itself could not exist as such. This is the nature of negation – it does not annihilate but sublimates; unity *implies* that two or more things have been *united*, i.e. the explicit multiplicity is sublimated (becomes implicit) in the concept of unity.

The change in going from one moment to another in this movement or process is called experience (as discussed in the **November 2011** issue). [1] Taken together these experiences of consciousness are called its history. It is not a history of the world, or the development of consciousness through historical time. It is simply the experience or change due to the movement of thought explained previously – involving the purely philosophical, logical or conceptual events. The series of these experiences is called its history.

Unknown to naive or natural consciousness, this process is continually going on. But even after analyzing and making all this explicit, consciousness forgets what it has learned and again absorbs itself in immediate being as its object, i.e. as the truth for consciousness. It thinks 'singular immediate being' yet this is really a universal, the very opposite of what it means.

That genuine being does not reside in the singular immediate object is also true for the object itself since it *is* only for a time and then it *is not*. "For us" the object may also be consumed so that no lasting independent being can be attributed to it. Something that *is* for a time and then *is not* is called *appearance*, i.e. its real being lies in something else. Hegel comments that we should rejoice in the fact that our environs are mere appearance lest we should perish of hunger (§ 131 Zu)[2]. We will return to this distinction of being and appearance based on the criterion of permanence later.

A particular assertion states the direct opposite of what it means.

Hegel claims that considering examples may be the best method for reflecting on the contradictory nature of sense-certainty. The



G. W. F. Hegel

logical conclusion is that the individual being of an object that is meant, is in fact a universal, which, as such, is not an object of the senses but an object of perception. Thus the conclusion is that Being is in truth a universal, i.e. of the nature of thought. This recognition of the universality of the being of an object is called perception. This is distinguished from sense-certainty that only considers being to be the individual object of sense.

Being and forgetfulness.

Kant tried to resolve the duality between knowing and known within subjectivity, and rightly distinguished the sensuous aspects as mere appearance so that what was left over was supposed to be the pure being of the thing in itself. But rather than accepting this *residue* as the pure abstraction or pure negativity that it is, i.e. pure thought, and in spite of his correct rational analysis, he still presumed that being was somehow a concrete thing outside experience (*naïve realism*). Hegel, on the other hand, takes the rational part of Kant's conclusion and adheres to that as the truth of the object, viz., that the object is in itself appearance, and being is a pure abstraction rightfully belonging to thought. Unfortunately, it seems that the perennial forgetfulness of these deliberations has forced philosophy to deal with this issue repeatedly for centuries, to the neglect of



Immanuel Kant

other important philosophical problems.

In the **November 2011** issue, it was found that what is *meant* (the individual being of the object) is other than the actual Truth – the universal. Illusion also means to take one thing to be another – e.g. a rope to be a snake. Thus absorption in the object as an individual being rather than the truth of being as universal (yet to come is the unity of these two in the detailed determinations of the self-particularization of the universal) seems equivalent to the concept of *maya* or absorption in the world as being. "*Ma – ya*" means "not that" where "that" refers to universal truth or being. It is not that the world is itself an illusion but in mistaking it to be immediate being, while in truth being lies in something else — and this is what is implied by the term *maya*.

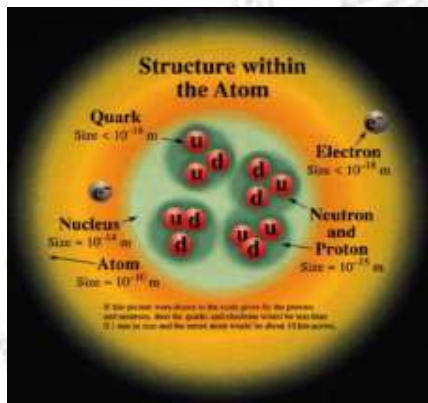
Appearance itself implies that there is an essence or ground that is hidden or implicit. The world as appearance implies that there is a Truth as the ground of the appearances. The concept of a Supreme Being, for example, does not mean that there is something like a tallest or supreme mountain among other mountains, but rather that God is the true essential being relegating all other beings to the status of appearance. Thus objects are to be understood fundamentally as appearances or phenomena in themselves – not that there is a substantial being or thing-in-itself behind the object. In spite of the tendency to project or assume a thing-in-itself as the substance of sense-objects, reason will have to maintain the upper hand as far as what is accepted as actual reality. Thus, for example, the rational understanding of the solar system is that the Sun is fixed, despite the experience on the Earth of the rising and setting of the Sun.

It is upon rationality that science must be built in confirmation with the sensuous. The rational conclusion of what true Being is does accord with the experience of the impermanence we find in the sensuous world. That being is the permanent is what the Greeks accepted as a logical conclusion of abstract understanding, since non-being cannot simultaneously coexist in being. Similar conclusions are found in books like the *Bhagavad-gita* where it is said (*Bg. 2.16*), "Of true being there is no cessation, and of untrue being there is no endurance." However, at the conceptual level there is a dialectical relation between being and non-being.

The main difficulty in understanding Hegelian philosophy or Absolute Truth, in general, comes in forgetting the difference between rationally established truth and what appears to be true based on uncritically accepted opinions based on sense experience. Even sense-experience when critically or scientifically analyzed will be in agreement with reason, although for unexamined sense-certainty based on subjective “meaning” and not on objective grounds there may at first seem to be a disagreement. The ability to understand and remember this point is essential in philosophical thought.



Plato’s *Parmenides* [3] deals with the manner in which universal Being ‘participates’ in the individual. It is one of the most important books of the ancient world on this topic. The concept of participation is the metaphorical term used by Plato to vaguely indicate the relation between the universal



Modern science is also based upon the principle of seeking the permanent as the true nature of being. Atoms or elementary particles are supposed to be the genuine unchanging substance upon which the changeable substances of the ordinary sensuous

things are based. Here we find the same tendency to look beyond the changeable things, that are considered mere appearances, to the real underlying unchangeable nature that is particulate according to atomic theory, or of uncertain and complementary nature according to quantum physics. Of course one may always ask what the nature of the fundamental particles are, and in this way ultimately come to abstract/indeterminate being again.

Plato

and individual. Aristotle further specified the more detailed explanation of this relationship in terms of the process or production (Gr. *entelechia*) of the determinate or actual from the potential/implicit Idea. Hegel develops the detailed movement of thought in terms of the dialectical relationship between the universal and particular and their subsumption in the individual. The attempt is made here to systematically present the detail of this actualizing movement of thought.

References:

1. Hegel, G.W.F., *Phenomenology of Spirit*, Translated by Miller, A.V., Oxford University Press, (1977).
2. Hegel, G.W.F., *Encyclopedia of Philosophical Sciences*, Oxford University Press, Part I.
3. Plato, *Parmenides*, Refer: <http://classics.mit.edu/Plato/parmenides.html>

Subjective Evolution of Consciousness



Evolution is generally thought of as something merely objective. But objective evolution is a misperception of reality. Evolution is actually based on consciousness, which is subjective. Subjective evolution, however, seems to be objective evolution to those who are ignorant of this perspective.

Consciousness seems to be the unessential embedded in a concrete substance, but actually it is just the opposite. Consciousness is the substantial and its objective content or world is floating on it connected by a shadowy medium like mind. This view finds surprising support in advanced modern

science from which physicists like Paul Davies have concluded that it is necessary to adopt “a new way of thinking that is in closer accord with mysticism than materialism.”

The dynamic supersubjective living reality that produces as much as is produced by its constituent subjective and objective fragmental parts or moments is in and for itself the embodiment of ecstasy, i.e. forever beyond the static reification of materialistic misunderstanding. With an irresistible passion for truth, Sri R. Sridhar Dev-Goswami Maharaja the author of *Subjective Evolution of Consciousness* book takes us to an incomparable synthesis of thought from Descartes, Berkeley and Hegel in the West to Buddha, Shankara, and Sri Chaitanya in the East to reveal the ultimate conception of reality in all its comprehensive beauty and fulfillment.

To obtain the book “*Subjective Evolution of Consciousness*” please contact us at: editors@scienceandscientist.org