

MJB: It's in South Dakota. There's a picture there. (Points to a picture of Mount Rushmore on the wall.)

TDS: Oh yes, the four U.S. Presidents.

MJB: Yes, the four presidents. (Both laugh.) I used it for a chapter in a book I wrote. Even in trillions of years, could these figures appear on the side of this mountain by chance? You can say that the mountain wouldn't exist if the structures, the strong and weak forces in the universe and electromagnetism weren't so. In other words, you wouldn't have a planet or a mountain without these forces. But in order to explain the faces of the presidents in the mountain you have to invoke more than just the strong and the

weak forces of nature. You would have to say somebody came along with a chisel or a jackhammer, or something, and actually carved those faces. They are not explainable by general principles, like the laws of nature. So, I guess that's one way to distinguish fine-tuning from intelligent design.

References:

1. Behe, M.J. (1996). *Darwin's Black Box: The Biochemical Challenge to Evolution*, The Free Press, New York.
2. Ross, H. (2001). *The Creator and the Cosmos*, 3rd edition, Colorado Springs, CO, NavPress, pp. 145-157, 245-248.
3. Barrow, J.D. and Tipler, J.F. (1986). *The Anthropic Cosmological Principle*.

SUMMARY OF THE DEVELOPMENT OF CONSCIOUSNESS FROM SENSE-CERTAINTY TO PERCEPTION AND THEN TO UNDERSTANDING

by

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In Sense-certainty, the being of the particular object of sense was found to belong to the universality of consciousness. This relationship between the universal truth of the object and its sensuous determinate particularity is called the Thing of

Perception, basically a Thing and its perceived properties. However, in perception it was concluded that the particular Thing is ultimately resolved into the unconditioned universality of the Understanding. Thus in both Sense-certainty and Perception the particular object or Thing proves to be essentially universality.

It is important to recollect the development that has taken place up to this point, i.e., the various moments and movements of thinking that constitute the activity, or dynamic essence, of what is called, in totality, consciousness or knowing. The full explication of what consciousness is in its completely developed form has not yet been reached, but only what may broadly be referred to as the first three stages (Sense-certainty, Perception, Understanding) in the complete activity that will be necessary

and sufficient to adequately comprehend consciousness. When the movement of consciousness is completed, the development will continue onward to the stages of Self-consciousness, Reason, and Spirit.

From these first two chapters, the basic nature or intellectual milieu in which Reality is to be comprehended by philosophy may be seen. Essentially it is in the dynamic of thinking, i.e. process itself. The activity of rational thinking reveals the determinate activity that constitutes "knowing" or being conscious of an object, when we perceive a thing, and when we understand things. This grasp of Reality as essentially process, activity, or dynamic thought is not abstractly related to a static given objective world outside of that dynamic. The object, the thing, and so on. is, itself, wholly integrated within the process of knowing, although this is not yet fully the case at this point in the development of knowing thus far. There still remains the unresolved opposition of consciousness *and* object at this stage.

It may be noted that the modern "process philosophy" espoused by philosophers such as Whitehead, Hartshorne, Rescher, and so on consider reality not so much as static substance but as active process, was actually already finely developed by Hegel in his system. The test the more modern version has to pass, is whether it approaches the systematic comprehensiveness that is found in Hegel. In essence, the test is to determine if they reach the level of the Concept, i.e. the conceptual unity of being-

for-self and being-in-itself, to achieve Truth in and for itself. However, such a comparative study may only be done after completing a thorough study of Hegel.



G. W. F. Hegel

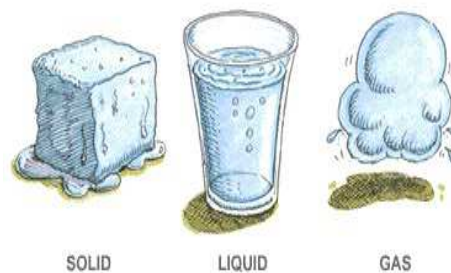
Philosophy is generally considered an unsystematic activity that proceeds by reasonable-sounding claims and counter-claims. Hegel, on the other hand, shows how philosophy may be systematized and establishes a scientific method for its development, so that the merit and place of all that is presented in the name of philosophy may be fairly judged.

The aim, of course, is to make philosophy as reputable a method of acquiring knowledge as the physical sciences have become. How far an actual Science of Philosophy can be universally accepted, depends on understanding the Scientific Concept of Philosophy and maintaining that as the standard by which all philosophy is done – similar to the scientific methodology that is standard in the physical sciences.

Before going on, it is important to recognize the particular “pattern” that consistently arises throughout the development, namely, (1) dialectical relationship, and (2) sublimation (also called, sublation). A dialectical relationship is established between *opposing* elements or moments, essentially on the basis of the negative relationship or negativity of such moments. Sublimation is the unifying of the totality of moments and movements in a particular dialectical relationship as a higher (in the sense of comprehending or including that which is within it) universality or Truth. Thus, for instance, the various opposing perspectives or aspects of perception were unified as a totality in the unconditioned universal. This took place through the dialectical relationship between being-for-itself and being-in-itself resolving into unconditioned universality. In this way the universality is something more than just the collection of parts (moments and movements), which thus supersedes them, while at the same time preserving them as its own content. This is a much better explanation of Hegel’s method than the formal notion of thesis-antithesis-synthesis that is ordinarily given as an explanation. Furthermore, it must be understood that the method is not what is normally understood by method, in the sense of something that is applied to an already existing matter. Rather the method or, perhaps more appropriately, pattern emerges *after* the subject matter develops itself, arising from the nature of the

intrinsic dialectical relationship that the various moments of the subject-matter have with respect to one another.

The next significant feature of the development that has been presented so far is that consciousness or knowing has become integrally entwined or interwoven into the object of sense-certainty, as well as the Thing of perception, and the universal of understanding. The being of the object of sense-certainty is both identical with and distinct from consciousness itself. The Thing of many properties is both held together and differentiated by consciousness in its relationship to its object. In fact, the Thing as a unified object or One is, itself, tied up with the entire movement of the development as a whole, i.e., including consciousness. Once the details of the process of perception are known, the fallacy of empiricism as mere perceptual knowledge is revealed, viz., that perception on its own cannot unify the properties it



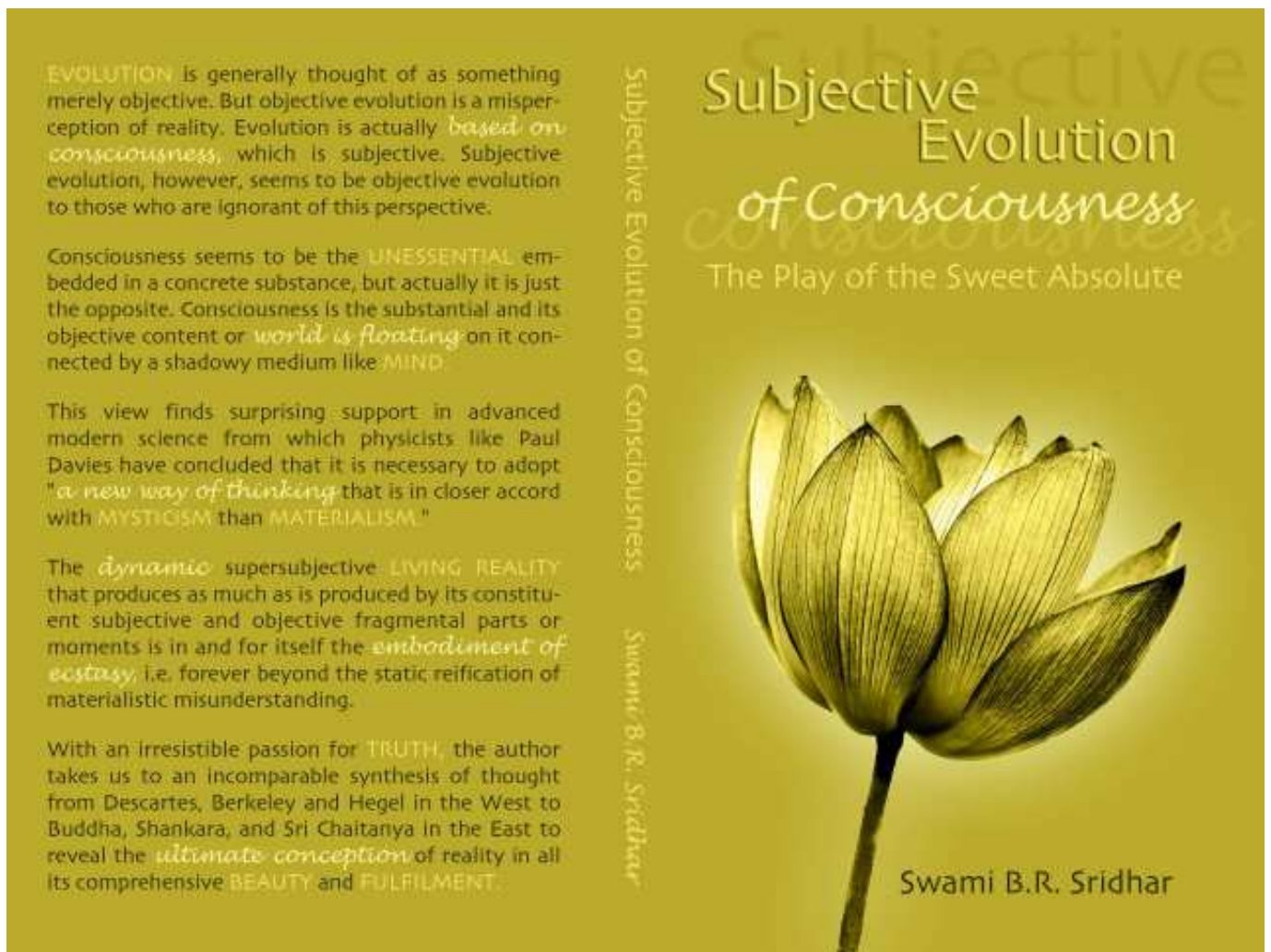
Liquidity is a condition dependent upon the temperature

alone deals with. It will be impossible to refer to a Thing without the additional underlying movement of rational thought that constitutes it as a One, i.e. rational thought

cannot be eliminated from empiricism. It is never merely a matter of simple sensuous apprehension.

The point is that consciousness is tied up with its object or thing, as well as the universal totality of the whole development that is called the unconditioned universal. This is important to know when trying to understand why it is called “unconditioned”. Basically, ‘conditioned’ means to be dependent on or derivative from something *other* than itself. For example, water is liquid at standard pressure, under the condition that the temperature is between 0° – 100° C. Thus its liquidity is a condition dependent upon the temperature. Here, one thing (liquidity) is dependent on another (temperature). In the case involving universality (as the totality of the moments and movements of consciousness) and Thing, in which that totality is taken as the object of consciousness, the object is implicated with the same consciousness as the consciousness for which it is object. This means that consciousness confronts consciousness, so that there is no real *other* to the object, thus it is not conditioned by anything other than itself. In this way it is characterized as unconditioned.

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, Srila Bhakti Raksak Sridhar Dev-Goswami Maharaja, the author of *Subjective Evolution of Consciousness* 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:
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