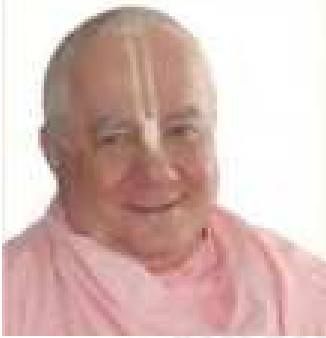


WHAT MOMENTS OF THOUGHT CONSTITUTE THE ACTIVITY OF PERCEPTION?

by

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There are two sides to perceptual consciousness: consciousness and the Thing. Thus far the various thought-components constituent of the Thing (the various moments of the Concept of Thing) have been observed. Now it is necessary to consider what thoughts consciousness, itself,

experiences in the act of perceiving.

Perception from the perspective of consciousness.

The development of the object given previously is actually already contained within consciousness (implicitly). Now it has to be explicitly made known.

The Ego apprehends an object as a One, i.e. a singular object, but along with it the Ego also perceives its properties, which are universals — e.g. a “white swan.” The swan is a particular One, but “white” is a universal — a color, as its property. There thus seems to be an incompatible mixture of particular and universal in One object. In order for the consciousness of perception to maintain the One object as truth, it takes itself as the source of the incompatible contradiction and simply considers its own perspective as untruth.

The content of thought may thus be delineated:

1. The Ego apprehends the object as a One - a singular or particular.
2. The Ego apprehends its property as a universal.
3. As a universal, the property is also a One, i.e. something distinct from the object.
4. Thus the object of perception must be a community (i.e. a unity of property and object).
5. But the property is distinct from the object; thus it cannot be a continuous unity but a fragmented juxtaposition of Ones.
6. Thus the One object is a collection of properties each mutually indifferent to the other.
7. The One object must then be a universal medium in which the collection of properties (which are actually sensuous universals) are suspended.
8. However, the perception of a single universal property **in itself** is not a property (since a property can never be isolated from that of which it is the property and still be called a property).
9. A sensuous universal property is also not a **distinct** being since it is considered on its own and not in relation to anything else — thus determination is not involved.
10. This isolated universal, therefore, has only a **relation to itself**, i.e. as pure being, and since it is a sensuous universal, it is

consequently an abstract sensuous being.

11. But sensuous being is what is only *meant* by consciousness (as discussed in a previous issue), and thus thought is thrown back into consciousness.

12. Still, something that is merely meant, again points back only to that to which it is referred, i.e. back to perception and sensuous being.

13. Therefore, it is this cyclic movement that is taken as the subject matter or content of the consciousness of perception.

The responsibility of consciousness in perception.

Once consciousness knows that it must run through this cyclic process in perceiving, in any future re-runs it no longer relates to perception the way it originally did, i.e. as a direct and simple apprehension of an object. Now it knows that its apprehension of the object is accompanied by a reflection out of that object and into itself as consciousness. The Truth is thus no longer just the object of perception, but the return of consciousness into itself which is directly mingled with the pure apprehension of the object; this can be considered a new truth or the actual truth. By taking responsibility for its own action in perceiving its object in this way, consciousness will eventually obtain the true object in its purity.

The similarity to the result that was obtained for sense-certainty may be noted. In that case, consciousness withdrew back into itself to grasp the actual truth within consciousness. Here, however, we have the moment of the **untruth** of consciousness occurring within perceptual consciousness. Consciousness rises above this untruth in its recognition of the distinction between what it considers as truth (the object) and its own untruth (in the way it perceives the object) and thereby notices that the truth does fall within consciousness itself.

It must be kept in mind that consciousness is now aware that it not only perceives an object, but is also aware of itself and its own role in the act of perception. So now both sides (the Thing and consciousness) must be considered together.

Consciousness is the medium of the diverse properties.

1. The Ego (I) is aware of a Thing as a One — a distinct unity.
2. The Ego holds firmly to this as the truth.
3. Thus in any contradiction that may arise, the Ego must refer to consciousness.
4. Various properties of the Thing also appear in perception.
5. Since the Thing is a One, the diversity of properties must be attributed to perceptual consciousness.
6. There are five senses, thus a Thing may be white to our eyes, tart to our tongue, cubical to touch, etc.
7. The Thing is one, e.g. a cube of salt, so the diversity of

properties must arise from the side of consciousness, not from the Thing. Each property is different because each sense organ is distinct from the other.

8. Consciousness, therefore, must be the universal medium in which each moment is kept apart.

9. In this way the truth of the Thing as a One is preserved.



G. W. F. Hegel

The Thing of perception is the medium of the diverse properties.

The unification for which consciousness accepts responsibility may, however, be equally attributable to the Thing.

1. Each property is regarded as distinct from the others by consciousness.
2. The Thing as a One is also distinct from the properties.
3. The properties as distinct from

each other are also Ones.

4. Thus One is rather what is the same in all of these unities.

5. (a) It is determinateness (i.e. the distinct properties) that identifies a Thing as such.

5. (b) These properties belong to the Thing itself.

5. (c) Yet these properties that are distinct from each other reside in the One Thing.

6. Therefore the Thing must be the universal medium in which the properties exist distinct from one another.

Next it is necessary to consider the situation from the perspective of *both* sides, remembering that consciousness is also reflected into itself, i.e. aware of both its roles in the constitution of the Thing as well as in the Thing of perception in itself.

Both consciousness and the Thing alternately unify the properties as *Also*.

1. In perceiving consciousness there is an **also**, i.e. consciousness is aware of itself and **also** of the opposite moment, viz., the Thing.

2. The Thing as a unity (One) excludes difference from itself.

3. It is this unity of the Thing (as a One) which consciousness considers in perception.

4. The Thing is also the subsistence of diverse and independent properties.

5. But that which is, e.g., white, cubical, tart, etc., **in so far as** it is white, it is not tart, etc.

6. Thus consciousness is given the job of maintaining this inclusiveness (by positing the Thing as a One, i.e. an indifferent *Also* and simultaneously the mutual exclusiveness of the properties of the Thing (by distinguishing each of the properties as a One, i.e. the *in so far as*).

7. The properties as Ones, however, are not really properties (as

mentioned above) and may be more properly understood as *free matters*.

8. In this way the Thing may be considered a genuine *Also*, i.e. a vessel for the various *matters*.

The truth of consciousness and the Thing each has a two-fold nature.

Thus both alternately obtain:

1. Consciousness makes itself an exclusive One with the Thing as the *Also* of many properties.

2. Consciousness makes itself the *Also* of many properties with the Thing as an exclusive One.

This is not only the Truth of perception, but the Truth of the Thing as well. In other words, consciousness is a One and an *Also*, but likewise so is the Thing itself a One and an *Also*.

Consciousness apprehends both the act of perception of the Thing (we can call this consciousness **for** the Thing), and the reflection **into itself** of that act. Likewise the Thing both exhibits itself **for consciousness** in one way, and is reflected **into itself** in the opposite way.

This whole movement is now the object.

The object must now be considered to be this whole movement, similar to what occurred previously with consciousness and its object.

1. The Thing, reflected into itself, is a One — it is for itself.

2. But likewise it is for an other — for consciousness.

3. Because it is for an other it itself may be considered other to that other, i.e. it is intrinsically other just because it is for another.

4. The Thing therefore has a double or differentiated nature, yet it is also a One.

5. The Thing is therefore a contradiction - double and One.

6. Consciousness thus has to step in to preserve the Thing as One and considers that **in so far as** the Thing is for itself it is not for another.

7. But the Thing as One, reflected into itself, preserves its own Oneness without the help of consciousness.

8. Yet the Thing as the *Also* of different properties falls within the Thing, and so does the Oneness of the Thing.

9. Because these two contradictory (One and *Also*) aspects of the Thing are present, and, if we do not fall back on consciousness to adjust the situation, then it must be accepted that there are two different Things.

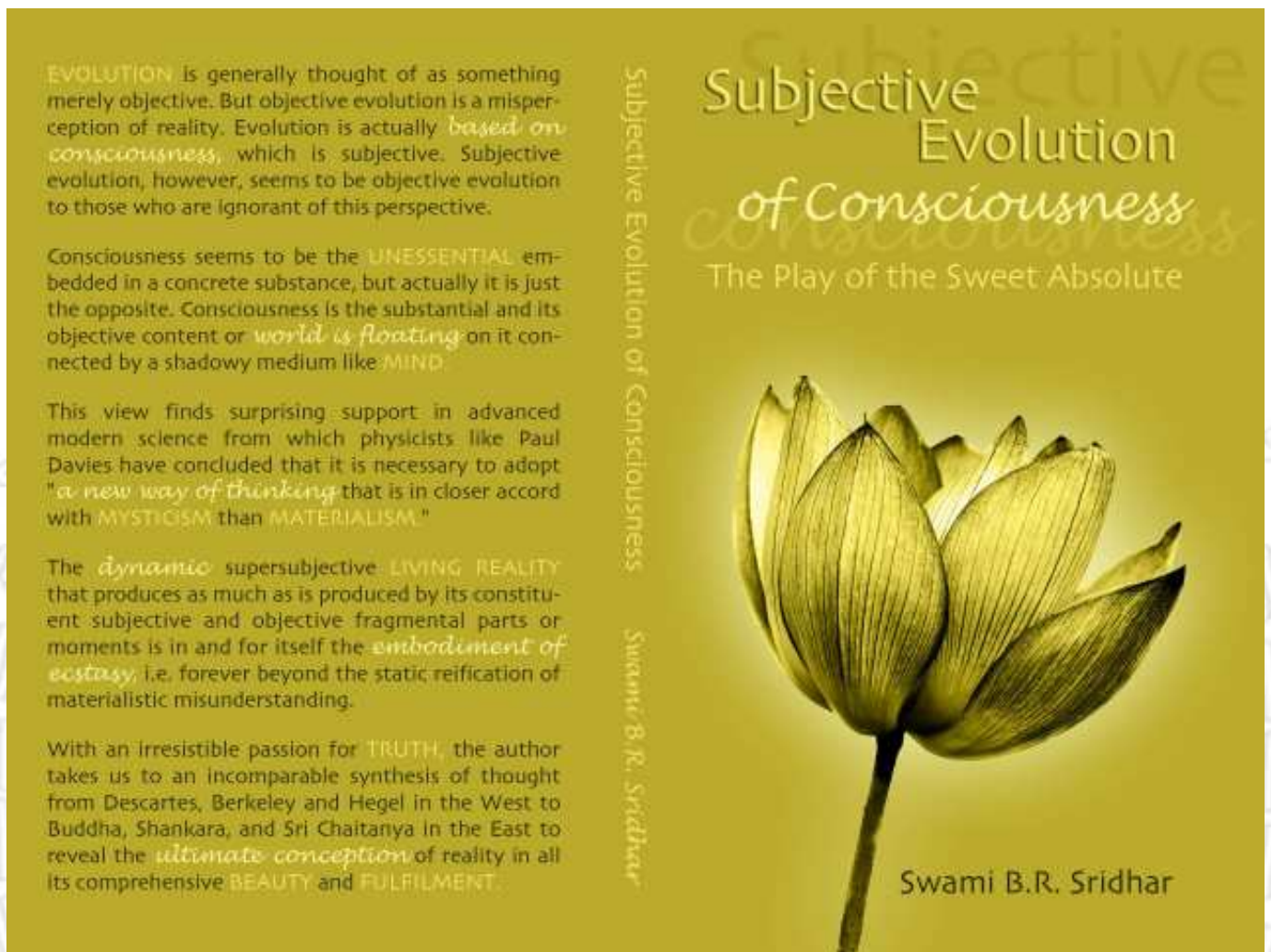
10. In and for itself, i.e. in its objective essence, the Thing is identical with itself, but within this identity there are two different Things.

11. In this way both the unity of the Thing as One, and the otherness (that should be outside or beside the Thing) as well are both preserved.

12. Because any contribution from consciousness has been neglected in considering the situation only from the side of the Thing, all of this is thereby outside of consciousness as well.

(This will be continued in the next issue.)

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* 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:
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