

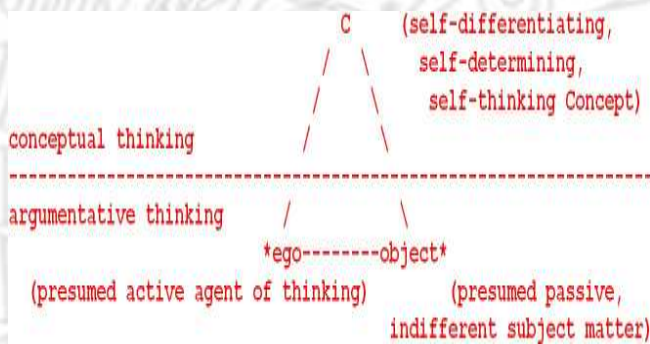
## TRUTHFUL COMPREHENSION OF REALITY

by

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In the previous issue (June 2011) it was indicated that the self-determining Concept is the a priori synthetic unity of the abstract ego-object duality. Basically the important conclusion from that article can be summarized in the following diagram.



The objective here will be to take the subject (ego) and object (thing) that are held fixed, separate and in opposition to each other by the understanding and explicitly show them to be dialectically related in the dynamical movement of thinking. The dialectical movement of thought was explained by example in the propositional statement, S is P. The movement of the unified Concept as a whole, in which the fixed subject and object are considered as mere moments, constitutes the basic underlying dynamic truth or reality. And the totality of the movements and moments in this dialectical relationship constitute the self-determining Concept. The thinking is involved in this dynamic movement of the Concept is called conceptual thinking. It is left to us to demonstrate that this thinking belongs to the Concept and not to the ego. We can understand this intuitively at this point by realizing that in the dialectical relationship of the propositional form, S is P, the object becomes as fluid and active as the subject or ego. Therefore it is not a mere egoic activity.

The Concept produces the self-object relationship as part of its content along with the movement of thinking or negation that

accompanies it. Both the subject and object will dissolve in the dialectical movement of thinking that is the actual basis of their relationship. In other words, the Actual is to be located within rational scientific thinking and not in the ordinary understanding (argumentative thinking) that ignores or is unconscious of the rational basis at its core.

This is not such a strange stance to take. Generally we have no problem of defying the sense impression we have of the Sun moving across the sky and accepting the system established by the scientists of a helio-centered solar system on the basis that it is reasonable. Of course, this is an empiric, material example and we must ultimately subject this idea to a rational, conceptual analysis for philosophy. However, it can serve as an example of how we consider the rational to be real over and above the immediate evidence of the ordinary understanding based on sense experience.



Ordinary propositional thinking changes in the light of conceptual thinking. At first an immediate difference is assumed between Subject and Predicate as we had in the case of “the swan is white” (refer to our October 2010 issue). Here the Subject, swan, and Predicate, white, are certainly distinct, yet the copula “is,” when considered in its strict significance as being, negates this distinction between the two. In this way the proposition establishes an identity between Subject and Predicate and thus creates an opposing significance to what the original proposition intended. It is not that one is right and the other wrong. Both have equal justification for thought and therefore both constitute the actual reality, and not the simple one-sided perspective. It is



**Hegel**

only for the sake of ordinary discourse that we do not get into the actual philosophical contradiction that is involved in making propositions, but we should not mistake what we take for our own convenience to be the actual.

Hegel gives the example of rhythm to explain how two

opposing concepts can work together to create a harmonious unity. In rhythm there is meter and accent. Meter is constant, consistent, regular timing, while accent is an interruption of that consistency. Thus one may count 1&,2&,3&,4& with equal emphasis and timing on each number, or one may count with emphasis or accent on a particular number or numbers. This is well known in music. The overall timing is not disturbed and the resulting rhythm is established. In the same way, the proposition, as emphasizing the difference between Subject and Predicate, is like the accent upon the underlying consistent identity between the two expressed in the conceptual comprehension of the proposition.

A philosophical proposition like “God is being” allows us to more readily associate the predicate, being, with something substantial in which the subject, God, is subsumed. Here we do not mean that God is being and nothing else, as if being described the whole truth about God. The original subject matter, God, is supposed to be the substantial reality that we wish to further specify. By the determination “God is being” we mean to express only one aspect of God that is indeed identical with God yet distinct as well. Likewise, the proposition “the actual is universal” seems to banish the manifold particularities of reality into what is merely ideal. Yet at the same time actuality is universal throughout the manifold of its particularities.

This identity in difference of propositional thinking must be kept clearly in mind. Equally important is to avoid the conflating of argumentative with conceptual thinking. One may conceptually comprehend one part of the development and then get stuck with an argumentative understanding in another part of the same development. In order to maintain the purity of conceptual thinking consistently and avoid bringing in fixed empirical perspectives, the empirical must be grasped as a moment (but only a moment) of immediacy in the overall development.

The Truth will not be only a result of this development, or something reached in the way of a proof, thereby signifying the end of the matter. The Truth is both the result and the movement involved in reaching it. The Truth is the whole. Thus the whole movement of thinking or negativity is not only the underlying basis of reality, it is the Real whose substance is therefore Subject.

The content of this reality as Subject consists of the different movements and moments of thought explicitly present in the Concept. Thus the movement of thinking that makes it Subject is also the content of that Subject. Thus it is Subject through and through. For this reason to speak of God as a transcendent Subject is misleading for it fails to express the differentiated content and immanent movement that is also God in the fullness of scientific, philosophical comprehension.

In conclusion, our study must preserve throughout the dialectical fluidity of conceptual thinking and should admit nothing that is not comprehended in terms of the Concept and is the Concept.

We should note here again that this is just a general overview of conceptual thinking. No specific Concepts or their differentiated content has been presented yet, as is found in the actual body of Hegel’s texts. It remains to consider what “knowing” is and how that establishes a perspective of the Absolute. However, “knowing” is only a perspective and in the end Truth has its own scientific method and content in and for its own Self. This self-developing organic whole is comprehensive and is developed in outline in Hegel’s *Encyclopedia of the Philosophical Sciences* [1] in three parts: Logic, Nature and Spirit.

To have a correct philosophical comprehension of Reality is essential if modern science is to make progress in its relentless attempt to penetrate into the furthest recesses of Nature. In future articles it will be shown how these philosophical ideas apply directly to the explanation of the most current data available in the modern biological study of life. Beyond that, of course, is the bearing of this knowledge to the ultimate goal of understanding the proper relation between Man and God and the world.

#### References:

1. Hegel, G.W.F., *Encyclopedia of the Philosophical Sciences - Part One*, Findlay, J.N. and Wallace, W., Oxford University Press, USA, (1975).