

Aspects of Western Philosophy
Dr. Sreekumar Nellickapilly
Department of Humanities and Social Sciences
Indian Institute of Technology, Madras

Module - 24
Lecture - 24
The conception of Geist (spirit)
The dialectical method
Concepts of being, non-being and becoming

Welcome to this lecture on Aspects of Western Philosophy, Module 24 and also Lecture number 24. This lecture is going to be on the philosophy of one of the very important thinkers of western philosophy - Hegel. And we would focus on the following topics in this lecture. We will first of all see the concept of Geist or spirit, mind it is translated in various ways. Then we will concentrate on this method of dialectics or rather we would conclude this lecture with that in between we will discuss the concepts of being, non-being, and becoming; they are all inter connected notions in Hegelian philosophy.

Well, when we talk about the importance of a philosopher in the history of philosophy, normally we consider two criteria; number one, the contributions he or she had made to the history of philosophy, and number two the contemporary relevance of these thinkers. So, in that sense we can see that you know many of this traditional or even ancient philosophers like Plato and Aristotle are still very important, because even today there thoughts inspire us, inspire philosophers. But when you try to understand when you try to evaluate Hegel in the light of this criteria, I would rather say that both of them, I mean if you consider both the aspects like the contributions to the history of philosophy, history of thought, and history of human intellectual history, we can put it in that way the entire human intellectual history own lot to Hegelian philosophy; Hegel as inspired thinkers from all aspects, all intellectual disciplines.

And of course, the contemporary relevance of Hegel, there is many philosophers in the contemporary world, go back to Hegel's thought notable philosopher Charles Taylor and many others. And as per as Indian philosophical tradition is concerned, there is a tendency among some Indian philosophers to compare the Hegelian system of absolute idealism with Vedanta.

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Georg Wilhelm Friedrich Hegel (1770–1831)

- Born in on August 27th, 1770 in Stuttgart, Germany.
- His association with Friedrich Hölderlin (1770–1843) and Friedrich von Schelling (1775–1854) led him to read and spend more time of the critical philosophy of Immanuel Kant.
- Published his first major work, the *Phenomenology of Spirit* in 1807.

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So, in that sense Hegel is a very important thinker for us and we will start with concept of Geist or absolute or spirit. But before that let us see some basic details about Hegel, he was born on august 27th, 1770 and his association with Friedrich Holderlin very important poet, German poet and Schelling led him to read and spend more time on the critical philosophy of Immanuel Kant. So, this association with these two great thinkers played a very important role in Hegel's philosophy, and in Hegel's intellectual development.

Then he publishes first major philosophical work, the phenomenology of spirit in 1807, there are many other works he published during his life time, I am not going to mention about all of them, but the attempt is to understand how a philosopher such a great thinker like Hegel as actually started his philosophical carrier and probably in next the lecture, we will concentrate on this whole idea of phenomenology of spirit.

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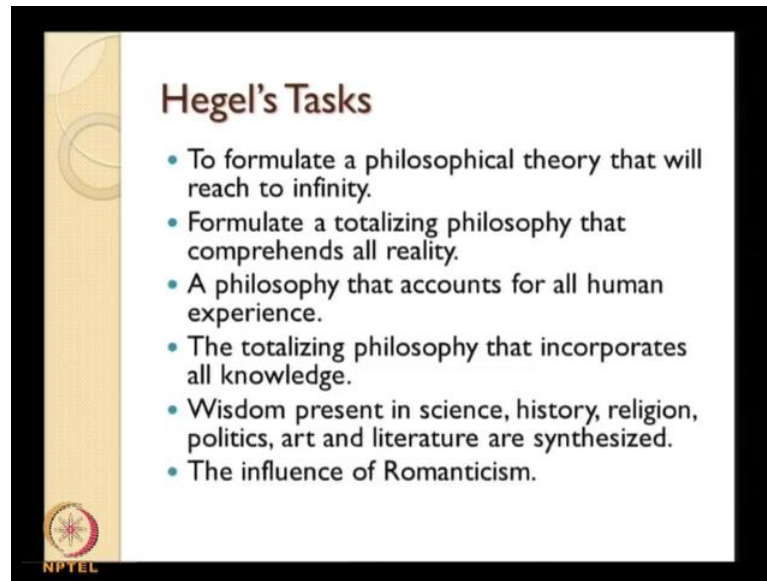


And we talk about the philosophical sources of Hegel; the French Rationalism of course, is played a very important role and then comes the British Empiricism like all thinkers of modern enlightenment philosophy or post enlightenment thought. Hegel was also influenced by the two Greek traditions of rationalism and empiricism and also Kant Kant's Transcendental Philosophy.

A Kant being a German it was quire natural that Kant would have influenced Hegelian philosophy, Hegel's intellectual growth in a significant manner. But whether very interesting influence or Hegelian philosophy is Romanticism, which is a little (Refer Time: 04:25) but at the same time we can see that you know Hegel's attempt to totalize everything or to develop a philosophy a totalizing theoretical frame work owes a lot to romantic approach or romanticism.

And another important contribution probability or influence of romanticism is visible in Hegel's attempt to spiritualize philosophy, which is little against the kind of prevailing systems or prevailing approaches to philosophy in the enlightenment age, because enlightenment always try to see nature as material, but we can see that Hegel was trying to spiritualize it. So, we can see in Hegel's philosophy all this trends, the rationalism, empiricism, transcendentalism or critical philosophy of Immanuel Kant, then romanticism, all this you know intellectual developments converged in a unique manner in Hegelian system up of thought.

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Hegel's Tasks

- To formulate a philosophical theory that will reach to infinity.
- Formulate a totalizing philosophy that comprehends all reality.
- A philosophy that accounts for all human experience.
- The totalizing philosophy that incorporates all knowledge.
- Wisdom present in science, history, religion, politics, art and literature are synthesized.
- The influence of Romanticism.

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Now, when we talk about Hegel's task as a philosopher, he was trying to formulate a philosophical theory that will reach to infinity. This again a very interesting aspect because when you talk about infinity, particularly the back drop of enlightenment philosophy, the critical philosophy of Immanuel Kant, we have already examined in detail that when Kant discussed the critical of pure reason, he drew a very clear line, he said that it is impossible to think this side of the line.

You can be here, but never try to stretch it and try to apply the categories of human thinking or rational categories to your understanding of god or infinite reality or anything. So, in that sense enlightenment philosophy drew a very clear line between finite and infinity; something which is finite, something which human beings with their finite minds can understand and there is in infinite reality which we can never probably comprehend.

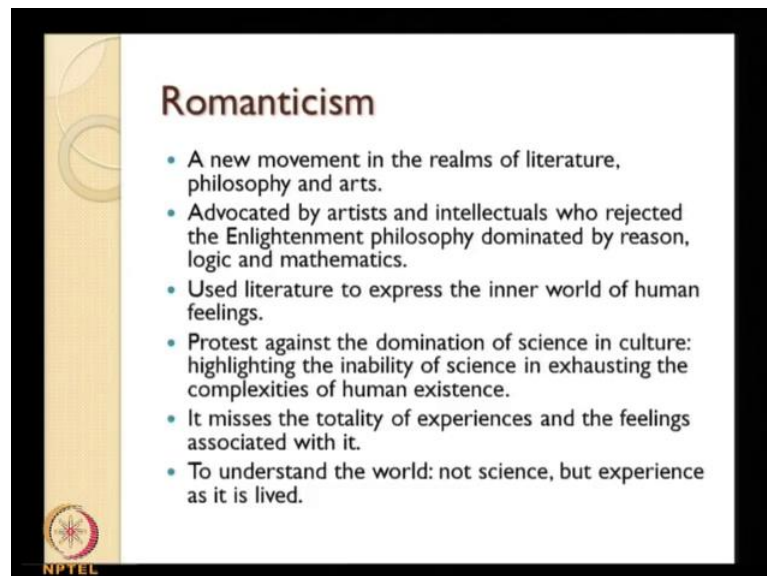
So, this line is something which Hegel was trying to cross, then again formulated a totalizing philosophy that comprehends all reality, when you talk about all reality I mean it includes all aspects of reality or phases of reality, not just one. For instance for enlightenment reality is constitutive of the material domain, rather ultimate real is something which is unknowable according to Cancion philosophy, and the phenomenal reality is something which is confined to the domains of perception concepts. So, it is basically talks about scientific understanding, but for Hegel history is equally important

like physics. So, in one sense we can say that Hegel is historizing philosophy or rather he is a historian of philosophy, he is definitely not the first historian of philosophy or first philosopher of history, but Hegel's contributions in this domain this area is phenomenal.

So, in that sense we have to understand this particular stand point that trying to develop formulate a totalizing philosophy that comprehends all reality, the historical, physiological, creative philosophical, scientific physical all aspects of reality into one system. A philosophy that accounts for all human experience, the totalizing philosophy that incorporates all knowledge and wisdom present in science history, religion, politics art and literature are all synthesized in the unique manner in Hegelian system.

So, in that sense there are some philosophers them historians of philosophy would say that Hegel was the most perfect philosopher, because everything converges into Hegelian system. And the influence of the romanticism is quite visible as per as this aspect is concerned. We will have a brief look at what romanticism is to understand to appreciate Hegelian philosophy in a more compressive manner. It is a new movement in the realms of literature, philosophy and arts, there are romantic poets, romantic artist who adopted a kind of very unique and very different approach to in nature.

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Romanticism

- A new movement in the realms of literature, philosophy and arts.
- Advocated by artists and intellectuals who rejected the Enlightenment philosophy dominated by reason, logic and mathematics.
- Used literature to express the inner world of human feelings.
- Protest against the domination of science in culture: highlighting the inability of science in exhausting the complexities of human existence.
- It misses the totality of experiences and the feelings associated with it.
- To understand the world: not science, but experience as it is lived.

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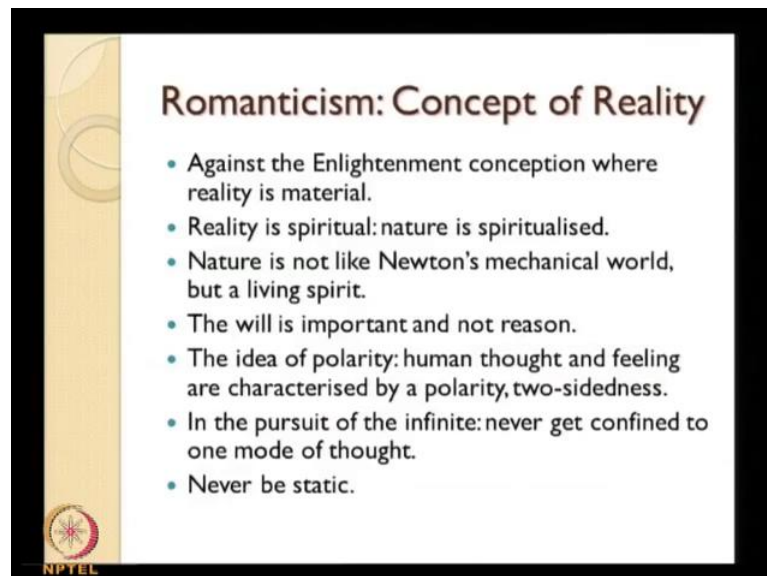
The relationship between man and nature, the importance they have given to experiencing nature, the importance they have given to emotions say for example, people like words worth.

The important given to emotions, passions, the passionate and experiential way in which you relate yourself with nature, all these things were emphasized by the romantic thinkers and artists. They advocated by artists and intellectuals who rejected the enlightenment philosophy, dominated by reason, logic and mathematics, as we have already seen enlightenment philosophy was dominated by these aspects, reason, logic for instance we have seen it Immanuel Kant, used literature to express the inner world of human feelings.

So, that is what I meant the world of feelings emotions and passions were highlighted by these thinkers. They protest against the domination of science in culture, highlighted the inability of science in exhausting, the complexities of human experience; for instance how do you experience a flower, the beauty of a flower is more than just having a perception concepts as Kant has mentioned about it. There is something more than that you experience is a part of an environment or being part of that experience.


All these things are emphasized by these romantic thinkers, it misses the totality of experiences and the feelings associated with it and to understand the world not science but experience as it is lived.

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Romanticism: Concept of Reality

- Against the Enlightenment conception where reality is material.
- Reality is spiritual: nature is spiritualised.
- Nature is not like Newton's mechanical world, but a living spirit.
- The will is important and not reason.
- The idea of polarity: human thought and feeling are characterised by a polarity, two-sidedness.
- In the pursuit of the infinite: never get confined to one mode of thought.
- Never be static.

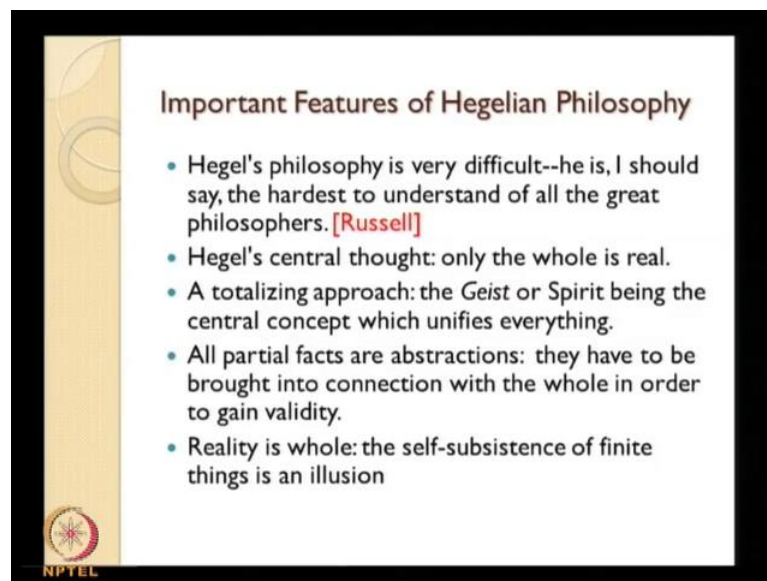
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So, there is a concept of lived experiences, which is emphasized by them and naturally their conception of reality is also drastically different from the enlightenment conception where reality is material as I have already mentioned, reality is spiritual nature is

spiritualized by the romanticism, which you can see patterned Hegel also. And nature is not like Newton's mechanical world but it is a living spirit which Hegel finds in the conception of Geist or spirit in Hegel. The will is important and not reason because for the enlightenment reason was the major tool for understanding the world, but for these romanticism it is the will which plays an important role, which does justice to the non rational aspects of human life.

The idea of polarity human thought and feeling are characterized by a polarity, there is a two sidedness which again figures in Hegelian philosophy in the form of (Refer Time: 11:29) in the form of contradictions, we will see it later. And again in the pursuit of the infinite: never get confined to one mode of thought, which is again a Hegelian. Hegel observes these insides because for Hegel also the whole alone is true truth is the whole, not one particular concept is only a partial truth; it can never represent the whole of truth. The whole of truth cannot be representing that by one concept of one mode of thinking. So, this is again Hegelian and never be static.

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Important Features of Hegelian Philosophy

- Hegel's philosophy is very difficult--he is, I should say, the hardest to understand of all the great philosophers. [Russell]
- Hegel's central thought: only the whole is real.
- A totalizing approach: the Geist or Spirit being the central concept which unifies everything.
- All partial facts are abstractions: they have to be brought into connection with the whole in order to gain validity.
- Reality is whole: the self-subsistence of finite things is an illusion

With this understanding in the back ground, let us come to a examine some of the important features of Hegelian philosophy, it is an observation by Bertrand Russell says that Hegel's philosophy is very difficult, he is I should say the hardest to understand of all great philosophers, probably that is truth to some extent to a philosopher like Bertrand Russell, who subscribes to the analytic tradition of philosophy the he is more Kantian in

that way, he is more mathematical in that way, example Russell we would see later in the in the course of this lecture series that would be appreciating more a mathematical a scientific approach to philosophy which Hegel is not subscribing to.

Hegel's central thought is as I already mentioned only the whole is real, a totalizing approach this is visible in the concept of the Geist or spirit, being the central concept which unifies everything. So, Hegel was trying to formulate a concept which could successfully comprehend all aspects of reality and unifies everything that can be understood and that concept is the concept of Geist or spirit. All partial facts are abstractions they have brought into connection with the whole in order to gain validity. So, this is again very important Hegelian notion, that taking things in isolation is to abstract them isolate them from the whole the picture of reality; reality is constituted of the whole reality is whole, the self subsistence of finite things is an illusion nothing can exist in isolation everything is necessarily connected with the rest.

So, this is the essence of the Hegelian philosophy in one sense and here Russell's face one again Hegel seeks to demonstrate nothing exists independently of relationships against separateness, influence of mysticism is visible in this context.

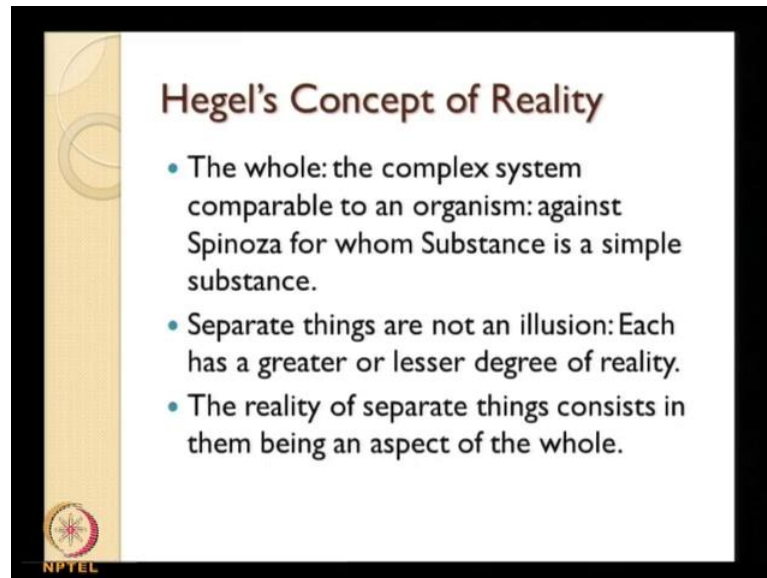
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This is according to Bertrand Russell, he interestingly says that here as per as this aspect of Hegelian philosophy is concerned is influenced by his early mistake affiliations because Hegel started his career with I mean he joined a monastery and from there he

learnt theology and philosophy. So, this early affiliation with mysticism would have prompted into conceive thinks in this way this is Russell's opinion. Now let us come to Hegel's concept of reality, as I mentioned here the stress is on the whole: the complex system comparable to an organism: against Spinoza for whom a substance is a simple or reality is a simple substance.

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Hegel's Concept of Reality

- The whole: the complex system comparable to an organism: against Spinoza for whom Substance is a simple substance.
- Separate things are not an illusion: Each has a greater or lesser degree of reality.
- The reality of separate things consists in them being an aspect of the whole.

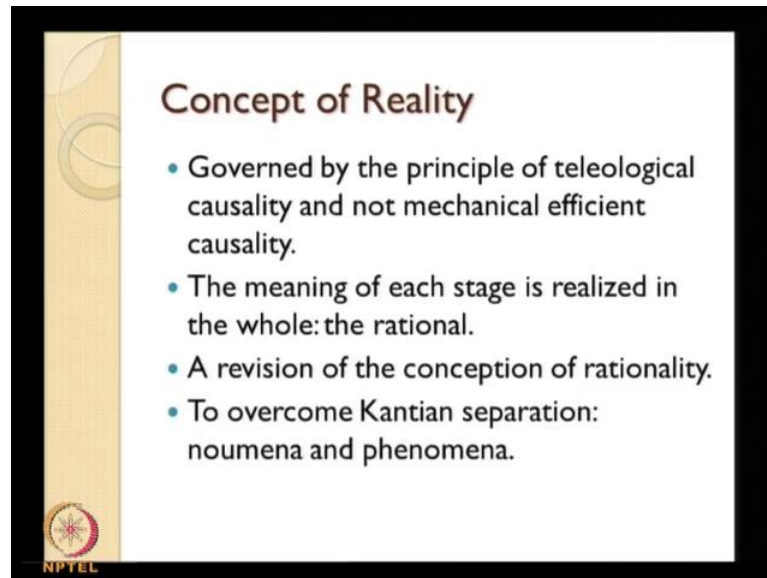
So, here on the one hand we can see that Hegel was also emphasizing like Spinoza did; for Spinoza also there is only one substance one reality that is the substance and for Hegel also there is kind of I mean he two points to a notion of reality and notion of absolute, spirit or mind which is universal, but the difference is that here the reference is to a complex system which is comparable to an organism as per as a Hegelian system is concerned.

Separate things are not an illusion: according to Hegel, each has a greater or lesser degree of reality which is not the case with Spinoza and many others, those who are monist. But for Hegel the separate things the individual things are not illusions and again the reality of separate things consist in them being an aspect of the whole. So, at the same time Hegel emphasizes on the importance of the whole.

So, the individual gains its meaning and its significance only in connection with its being meaning full part of the whole, the whole is the absolute. So, there are concepts, these are the some of the concepts very important concepts which Hegel introduces in his

philosophy, the concept of absolute; absolute mind, spirit, Geist and there are several terms which Hegel uses in this context.

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Concept of Reality

- Governed by the principle of teleological causality and not mechanical efficient causality.
- The meaning of each stage is realized in the whole: the rational.
- A revision of the conception of rationality.
- To overcome Kantian separation: noumena and phenomena.

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And again this reality for Hegel again its very interesting to note this difference, the difference between the conceptions of reality advocated by Hegel and how he as formulated it as oppose to the enlightenment conception. In enlightenment conception for example, the Kantian view of reality the phenomenal world is a world of causing effect, though this is something which the mind attributes to the world that is true we are the lawgivers according to a Kant, but at the same time it is governed by a cause effect relationship, the phenomenal world is governed by a cause effect relationship which to some extent Hegel also accept but he makes a major deviation here.

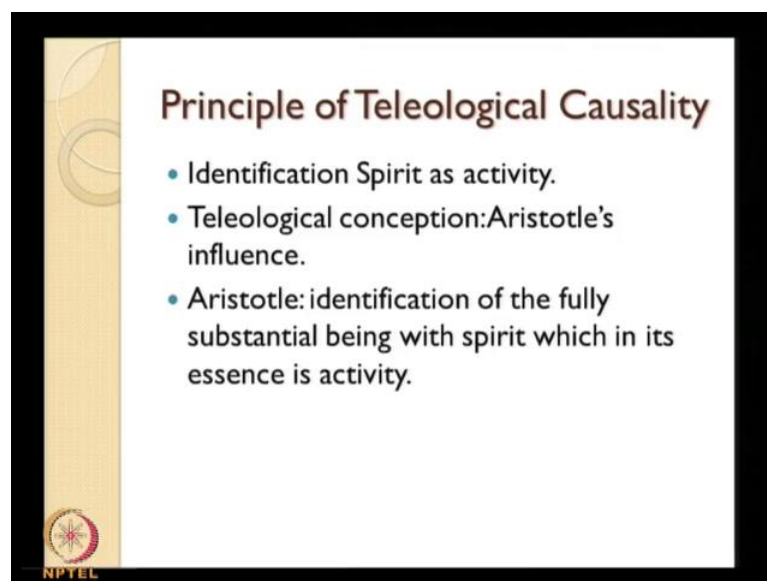
He says that it is governed by the principle of teleological causality. So, here is very close to Aristotle. Aristotle also has a conception of theology that everything as a purpose, a higher purpose to be realized and there are two principles which are relevant in Aristotelian philosophy, at potentiality and actuality and in the process of change according to Aristotle every change is evolution we have already seen it in one of our previous lectures. Since every change is an evolution, in the process of evolution what happens is that an object realizes, materializes its potentialities or actualizes the potentialities.

So, here again something like that we can see that everything progresses to words what the absolute according to Hegel. So, governed by the principle of teleological causality and not just mechanical efficient causality, the meaning of each stage is realized in the whole which is rational. And again a revision of the conception of rationality which is advocated by the modern philosophers by a large and particularly the enlightenment thinkers like Kant, to overcome Kantian separation of noumena and phenomena.

Because if you approach reality with the Kantian model, then it is impossible to know the noumena there is a clear separation as I have already mentioned a line is gone between noumena and phenomena, something which you can know and the reality which you can never know that is because Kant and the enlightenment philosophers advocated a very peculiar conception of rationality by means of which reality is comprehended.

This rationality has two aspects I have already mentioned it in the my previous lectures the percepts and concepts, with the interaction of these two reality the phenomenal world is revealed, but something which lies beyond that the nominal reality can never be known, but Hegel was consciously making an attempt to overcome this dichotomy to know noumena and that is why the principle of teleological causality is important in Hegelian system, its identification spirit as activity.

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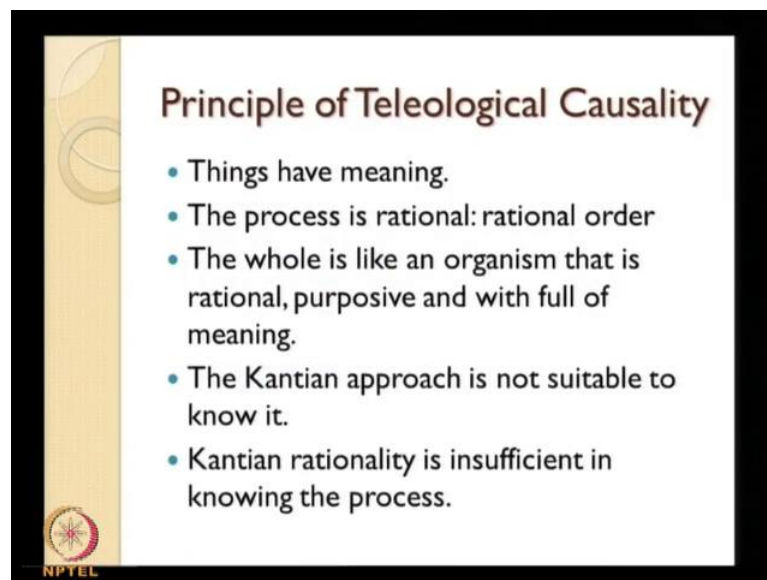


So, reality it is being identified as a spiritual phenomena as an activity not as a static thing, but as an activity which comprehends everything even the comprehending mind

even the mind which understands it. So, also part of that. So, it encompasses everything the conception of reality and then again there we can see Aristotle's influence where identification of the fully substantial being with spirit which is in essence is activity. So, here also we can see that reality or the absolute or the spirit the absolute mind is conceived as an activity, as a process which progressively takes us to the reason to the infinity.

Again things have meaning, the process is rational there is a rational order. So, this is another important feature of Hegelian thought, that he says that this process by means of which reality excess, reality itself is a process it is not a static entity.

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Principle of Teleological Causality

- Things have meaning.
- The process is rational: rational order
- The whole is like an organism that is rational, purposive and with full of meaning.
- The Kantian approach is not suitable to know it.
- Kantian rationality is insufficient in knowing the process.

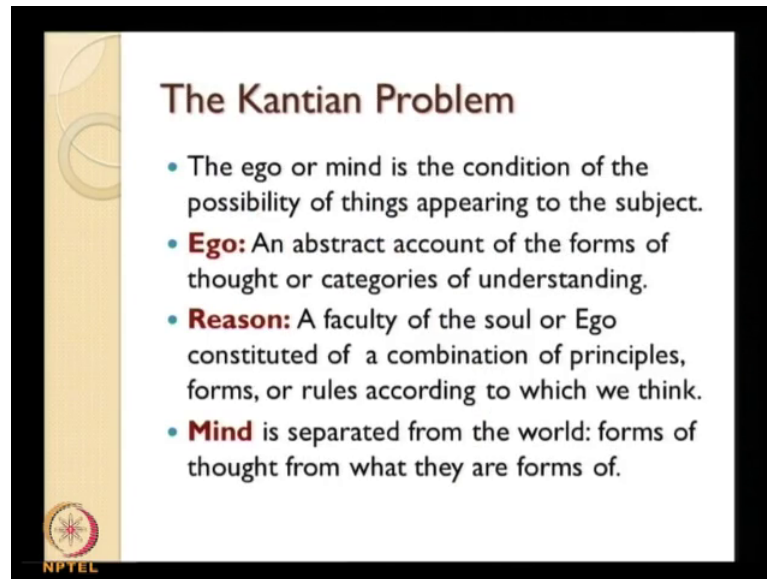
But it is a process a dynamic process, but this process has a meaning it is teleological and also it is a rational process, it is a process of rational: unfolding we can mentioned in that way. The whole is like an organism that is rational purposive and with full meaning. Again the Kantian approach is not suitable to know it, because the Kantian approach will never accept this comprehensive perspective, for Kant there is always a separation the subject in object are different for Kant.

For Hegel the subject and object can never be different both are comprehended or both are encompassed by the single reality called the absolute, then again Kantian rationality is insufficient in knowing this process because Kantian rationality employs the 12

categories of understanding which limits everything to a certain structure which is provided by the mind transcendental a perception, which is not acceptable for Hegel.

Now let us come to the Kantian problem because we have been discussing about Kant and Kantian model of rationality a lot.

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The slide is titled "The Kantian Problem" and features a list of four bullet points. The first bullet point states that the ego or mind is the condition of the possibility of things appearing to the subject. The second bullet point defines "Ego" as an abstract account of the forms of thought or categories of understanding. The third bullet point defines "Reason" as a faculty of the soul or Ego constituted of a combination of principles, forms, or rules according to which we think. The fourth bullet point states that "Mind" is separated from the world: forms of thought from what they are forms of. The slide also includes a decorative vertical bar on the left with a circular graphic and the NPTEL logo at the bottom left.

The Kantian Problem

- The ego or mind is the condition of the possibility of things appearing to the subject.
- **Ego:** An abstract account of the forms of thought or categories of understanding.
- **Reason:** A faculty of the soul or Ego constituted of a combination of principles, forms, or rules according to which we think.
- **Mind** is separated from the world: forms of thought from what they are forms of.

Let us see what happens here, the ego, the mind, because we have already seen that Kant was I mean it is being stated that Kant is initiating a kind of Copernican revolution in philosophy and this Copernican revolution consists in placing the subject, the mind, the ego at the center of the knowing activity. As I have already mentioned in this lecture sometime back that we are the low givers of the universe; this is the Kantian position.

Now, what is this ego, the law giver? Ego or mind according to Kant is the condition of the possibility of things appearing to the subject. So, this is the Kantian position it is a precondition that is why it is called transcendental critical philosophy because it talks about the condition of the possibility of things appearing to the subject and again ego is an abstract account of the forms of thought or categories of understanding.

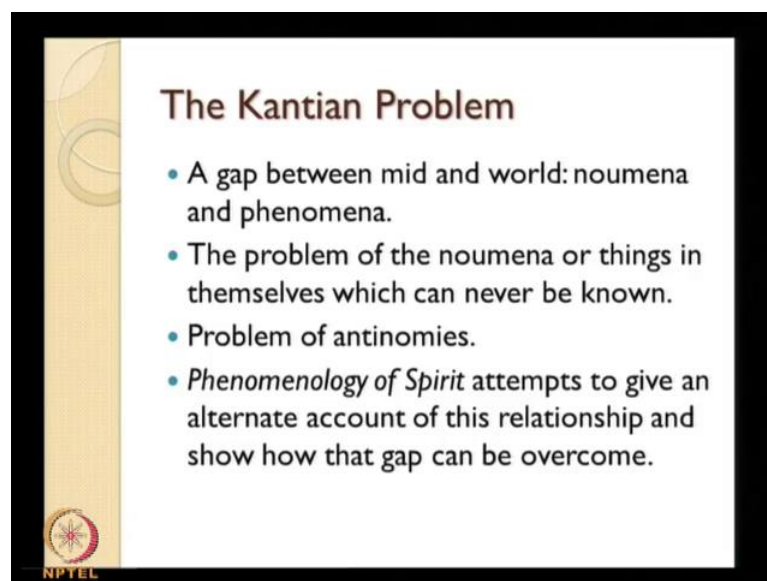
So, Kantian ego can be understood in terms of this, an abstract account of the forms of thought or categories of understanding, there are 12 categories of understanding according to Kant. So, Kantian ego can be equated with that the empirically ego can be

equated with that and again reason for in that frame work is a faculty of the soul or ego constituted of a combination of principles forms or rules according to which we think.

So, these qualities, quantity, modality and relations, these 12 categories would enable to us to think in a particular way. So, the world as such can never be known but we understand by attributing certain principles and laws from our side to it, that is the Kantian peculiarity. And mind is separated from the world as I mentioned mind is the lawgiver of the world. So, it is not only epistemologically different from the world, but is also under logically different from the world, forms of thought mind from what they are forms of the world.

So, Kantian philosophy introduces several such categories, there is the mind the domain of the ego, the lawgiver, the forms of thought, then there is a world the phenomenal world what we know and there is a nominal domain of reality which will never know. So, these are all various aspects of Kantian philosophical systems.

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The Kantian Problem

- A gap between mind and world: noumena and phenomena.
- The problem of the noumena or things in themselves which can never be known.
- Problem of antinomies.
- *Phenomenology of Spirit* attempts to give an alternate account of this relationship and show how that gap can be overcome.

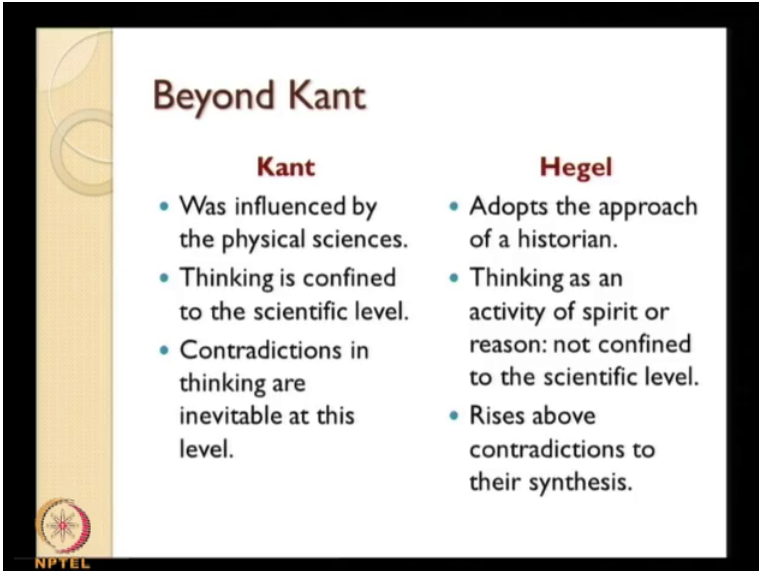
And again the problem is that there is a gap between mind and the world, there is a gap between the mind and the world here which can be better articulated by separating the phenomena with the noumena. The noumena reality is constitutive of higher realities which can never be known and the phenomenal reality is something which is spatial temporally given to us which we experience.

So, this gap between noumena and phenomena is actually the gap between mind and the world and the problem of the noumena or things in themselves which can never known, things in themselves can never be known again problem of antinomies which we have already discussed when we try to apply this categories of understanding to the nominal world or entities in the nominal world reality as such say for example, when we try to understand the soul about which we do not have percepts.

But we try to categorized it without having percepts, we are ultimately bound to end up with antinomies where you have certain contradictory statements which apparently both of them seen to be equally valid. And now Hegel's phenomenology of spirit attempts to give an alternate account of this relationship and show how that this gap can be overcome.

So, this is what ultimately tries to say the phenomenology of the mind or phenomenology of spirit, which basically talks about the evolution of the human mind from through several stages to the ultimate stage where it reaches the absolute or which there it realizes in the absolute. So, this process will examine in detail in next lecture.

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The slide is titled "Beyond Kant" and compares the philosophies of Immanuel Kant and Georg Wilhelm Hegel. It features a yellow vertical bar on the left with a compass rose logo and the text "NPTEL".

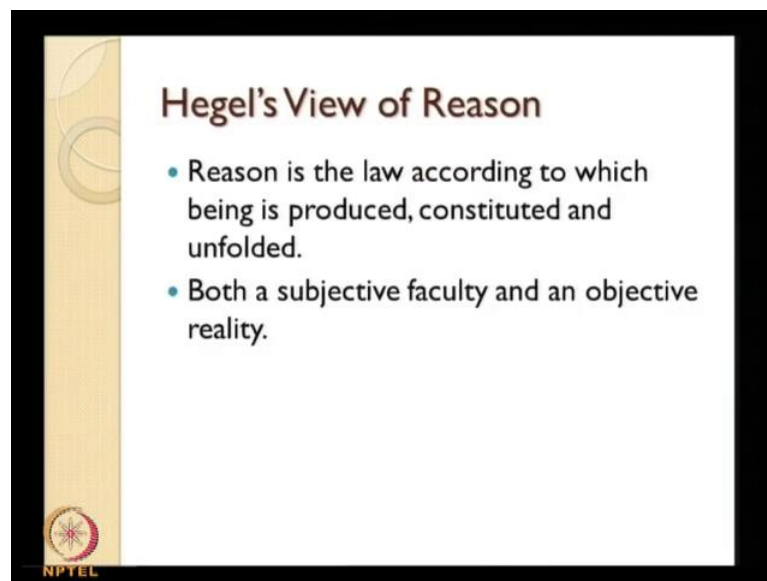
Kant	Hegel
<ul style="list-style-type: none">• Was influenced by the physical sciences.• Thinking is confined to the scientific level.• Contradictions in thinking are inevitable at this level.	<ul style="list-style-type: none">• Adopts the approach of a historian.• Thinking as an activity of spirit or reason: not confined to the scientific level.• Rises above contradictions to their synthesis.

So, it is here with this work Hegel tries to overcome the distinction between nominal or phenomenal realities. And when we talk about Kantian philosophy (Refer Time: 26:39) Hegelian thought. Kant we had seen already that was influenced by the physical sciences

and thinking is confined to the scientific level that is why he has this model of thinking which is constitutive of percepts and concepts.

Then again contradictions in thinking are inevitable at this level because you are limited to the perception concepts and when you are trying to apply this to a world which is apparently not limited or not confined to any of these constraints, then you are bound to end up in contradictions. Hegel on the other hand adopts the approach of a historian this is what I mentioned earlier that there is an approach of a historical approach in philosophy, thinking as an activity of spirit or reason and not confined to the scientific level and he rises above contradictions to their synthesis. So, that we will see in the later part of these lectures, the concept of synthesis which is the culmination of a dialectical process.

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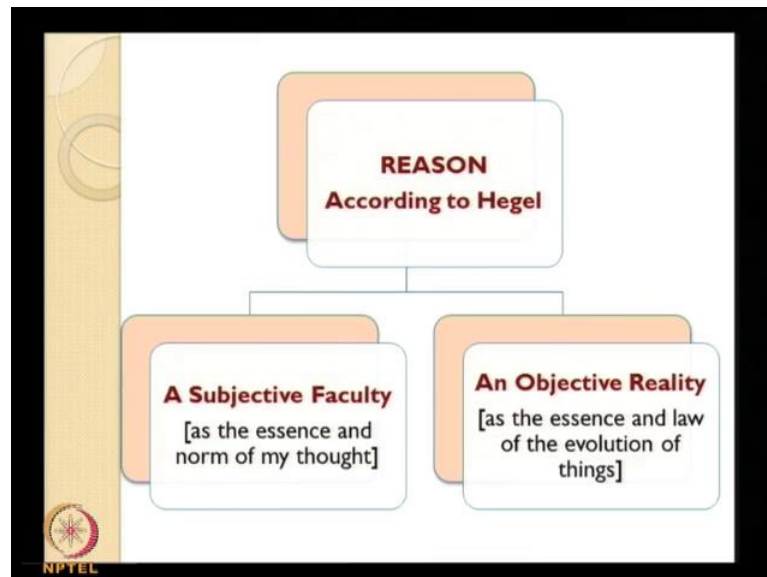


Now, Hegel's view of reason we can see that reason is the law according to which being is produced, constituted and unfolding, he has a very an extremely comprehensive concept of rationality or reason, where it is a law according to which being is produced the entire reality is not different from reason.

So, rational and real are one and the same. So, later on Hegel would proclaim real is rational and rational is real. It is constituted and unfolded in reason and both subjective faculty and objective reality are constitutive of this reason, see this is again a very important deviation from the enlightenment conception. In the enlightenment conception

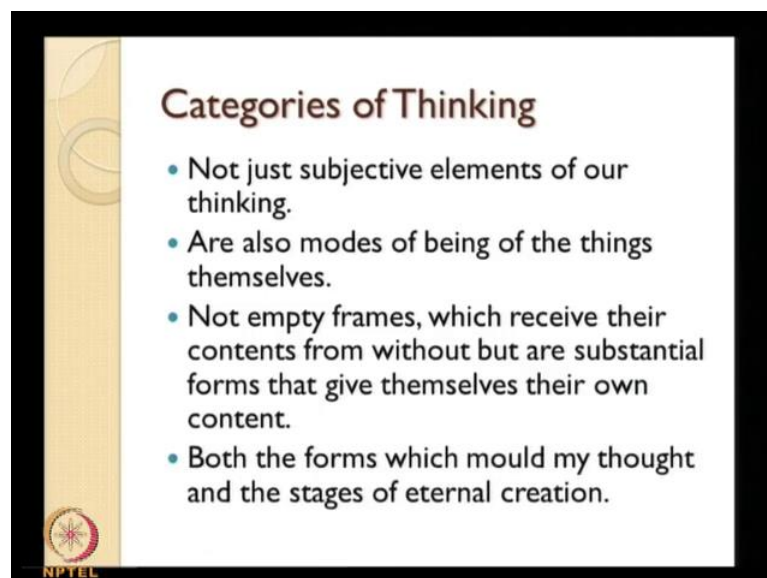
we have seen that there is a subject and the object they are different from each other and they are constitutive of different realities; on teleological different. a epistemologically different but in Hegelian system both the subjective and the objective faculties are constitutive by reason.

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See reason according to Hegel, is a subjective faculty as the essence and norm of our thinking or our thought, the way in which we think what are our thinking itself is and on the other side it is an objective reality as the essence and law of the evolution of things.

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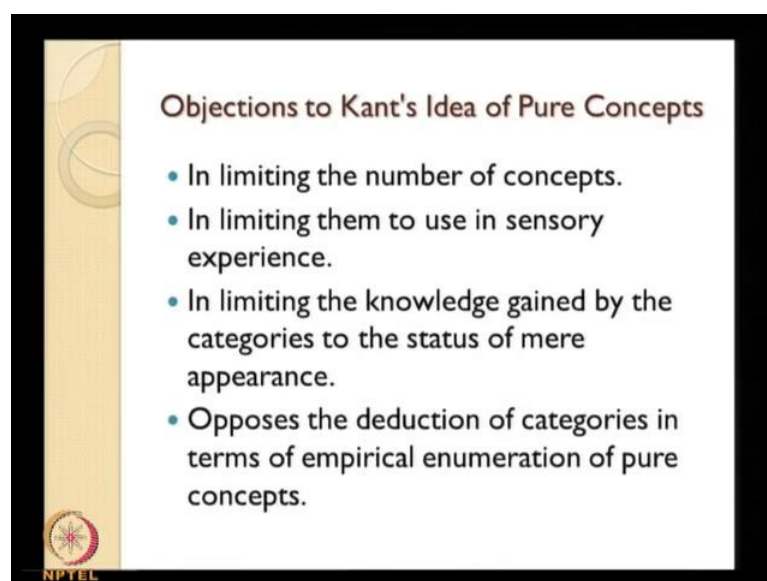


We have seen this all notion of categories of thinking, when we have discussed Kantian philosophy and Hegel also was interested in this idea of categories, the categories of human thinking, but the major difference is that for Hegel these categories of thinking are not just subjective elements of our thinking as Kant (Refer Time: 29:37) it is not just subjective elements.

But these categories of thinking are according to him the categories of reason itself and reason according to him as I already mentioned encompasses comprehends everything, it involves everything. So, in that sense they are the basic law of the universe of reality as such, are also modes of being of the things themselves. So, the categories of thinking are not only the subjective elements which we possess, but are also the modes of being. So, he is anthologizing them in one sense we can say. Not empty frames, the categories are not just empty frames which receive their contents sorry which receive their contents from without but are substantial forms that give themselves their own content.

See for instance in Kant, these categories are empty frames and Kant himself says that percepts without concepts are blind and concepts without percepts are empty. So, these categories remain empty if they are not provided with percepts from without, but for Hegel they are not so without by their substantial forms, the categories of thinking are substantial forms that give themselves their own content.

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Objections to Kant's Idea of Pure Concepts

- In limiting the number of concepts.
- In limiting them to use in sensory experience.
- In limiting the knowledge gained by the categories to the status of mere appearance.
- Opposes the deduction of categories in terms of empirical enumeration of pure concepts.

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Both the forms which mould my thought and the stages of eternal creation, the categories and here we can see that there are certain very clear objections waste against Kant's idea of pure concepts in limiting the number of concepts, Kant as said that it is 12 and Hegel opposes this conception in limiting them to the use of sensory experience Kant would say that sorry Hegel would say that, the categories of thinking should be employed in order to know the whole of reality and then again in limiting the knowledge gained by the categories to the status of appearance, the division can maintains between phenomena and noumena. Phenomenal realities the only reality which we can know with the help of these categories and according to Kant these categories, these phenomenal reality the phenomenal realities are mere appearance, reality as such can never be known.

So, in that sense Kant has confined limited what we experience to the domain of mere appearances and you opposes the deduction of categories in terms of empirical enumeration of pure categories.

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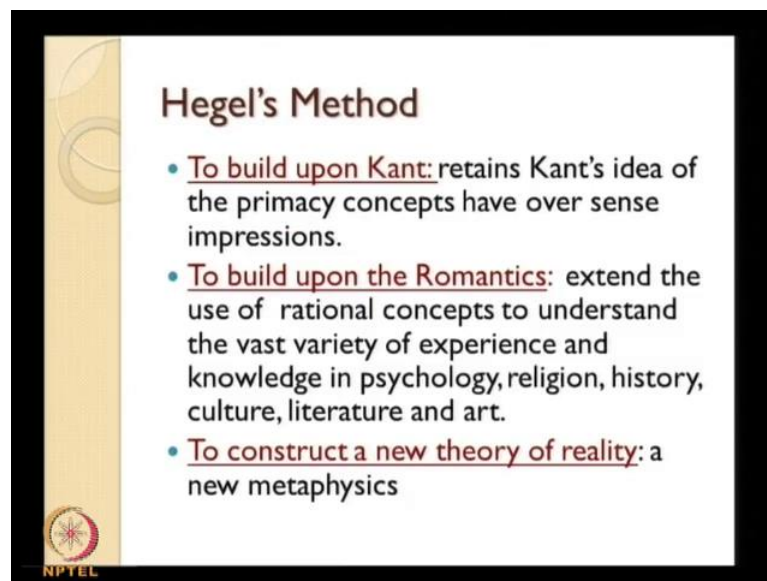
The slide is titled "Categories of Thinking: Kant and Hegel". It is divided into two columns. The left column is headed "Kant" and contains two bullet points: "Are not separate from but are intimately connected with each other." and "Attempted an *a priori* deduction of the categories: an empirical enumeration of pure concepts." The right column is headed "Hegel" and contains two bullet points: "Are transformations of one and the same fundamental category: the idea of being." and "Not just empirical enumeration but a real deduction." The slide has a decorative vertical bar on the left with a circular logo at the bottom containing the letters "NPTEL".

Kant	Hegel
<ul style="list-style-type: none">• Are not separate from but are intimately connected with each other.• Attempted an <i>a priori</i> deduction of the categories: an empirical enumeration of pure concepts.	<ul style="list-style-type: none">• Are transformations of one and the same fundamental category: the idea of being.• Not just empirical enumeration but a real deduction.

So, here again we can see categories of thinking there is a distinction are not separate from but are intimately connected with each other even in Kant and he attempted an a priori deduction of the categories, an empirical enumeration of pure concepts which Hegel opposes. For Hegel these categories of thinking are transformation of one and the same fundamental category, the idea of being.

Because for Hegelian philosophy in the true sense of the term there is only one reality which encompasses everything that is the idea of being and not just empirical enumerations but real deduction which Hegel aims it and in order to deduce them in the real sense, Hegel wants us to just leave them just allow them to unfold and observe what is happening, this point onwards we can try to understand what constitutes Hegel's method.

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The slide is titled "Hegel's Method" and is presented in a white box with a black border. On the left side of the box, there is a vertical yellow bar with a circular graphic and the NPTEL logo at the bottom. The main content consists of three bullet points, each starting with a red dot and a red underlined heading.

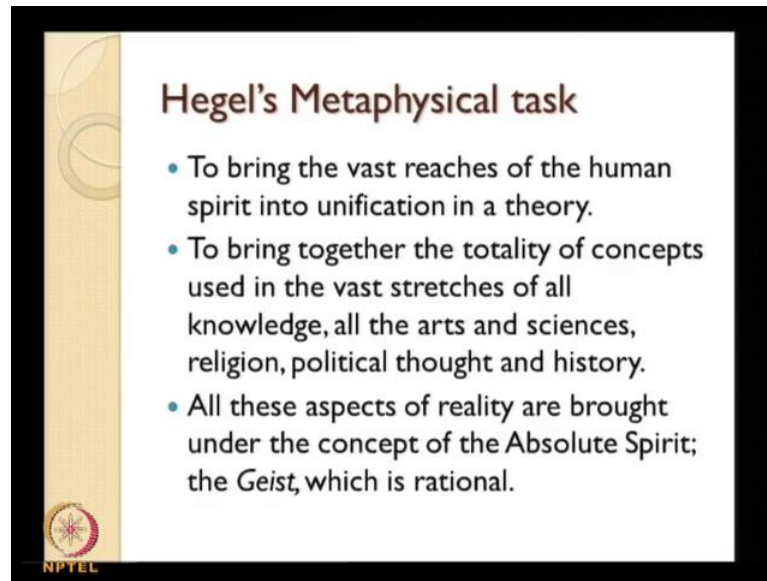
Hegel's Method

- To build upon Kant: retains Kant's idea of the primacy concepts have over sense impressions.
- To build upon the Romantics: extend the use of rational concepts to understand the vast variety of experience and knowledge in psychology, religion, history, culture, literature and art.
- To construct a new theory of reality: a new metaphysics

Number one, Hegel was trying to build upon Kant, he retains Kant's idea of the primacy concepts have our sense impressions. Concepts are important in Kant for Hegel also concepts are retain their primacy our sense impressions but in a very significantly different way. Again to build upon the Romantics: extend the use of rational concepts to understand the vast variety of experience and knowledge in psychology religion, history, culture, literature and art.

So, here we can see a emerging of Kantianism with romanticism; the Kantian categories which are rational and the romantic approach of reality as a whole, to which incorporates all aspects of reality, psychology, religion, history, culture literature and art.

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Hegel's Metaphysical task

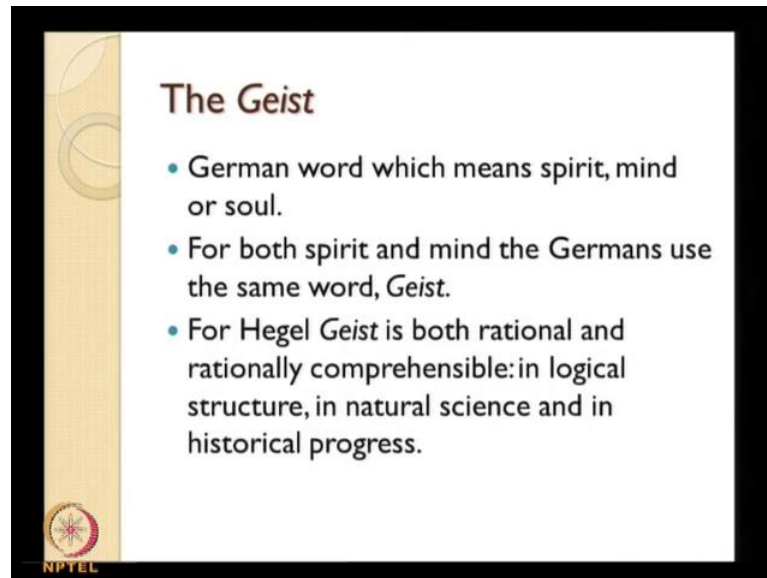
- To bring the vast reaches of the human spirit into unification in a theory.
- To bring together the totality of concepts used in the vast stretches of all knowledge, all the arts and sciences, religion, political thought and history.
- All these aspects of reality are brought under the concept of the Absolute Spirit; the *Geist*, which is rational.

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And again to construct a new theory of reality a new metaphysics; so, in this context we can examine the metaphysical task of Hegel. It is to bring the vast reaches of the human spirit into unification in one theory. So, everything that human spirit endeavors to or everything that the human spirit covers in encompasses to bring them into one theory.

To bring together the totality of concepts used in the vast stretches of all knowledge, all the arts in sciences, religion, political thought and history, which we have already seen the totalizing tendency in Hegelian philosophy. All these aspects of reality are brought under the concept of absolute Spirit, the *Geist* which is rational.

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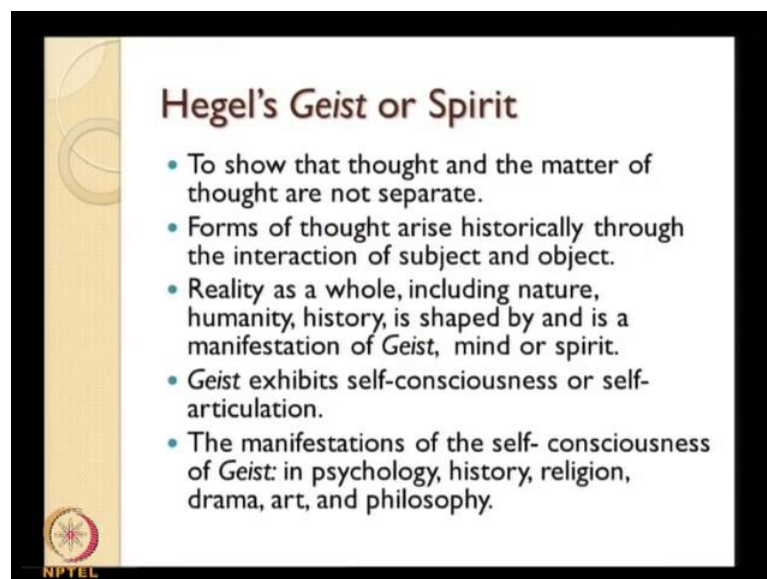


The Geist

- German word which means spirit, mind or soul.
- For both spirit and mind the Germans use the same word, *Geist*.
- For Hegel *Geist* is both rational and rationally comprehensible: in logical structure, in natural science and in historical progress.

So, in that sense the concept of Geist or spirit or even we can even translate it as mind, because the German word Geist means spirit, mind or soul and for both spirit and mind Germans use the word Geist. And for Hegel it is both rational and rationally comprehensible. We can also understand it for Kant there is an important difference here for Kant it belongs to the domain of ideas which we can never understand, but here it is both rational and rationally comprehensible, in logical structure, in natural science and in historical progress.

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Hegel's Geist or Spirit

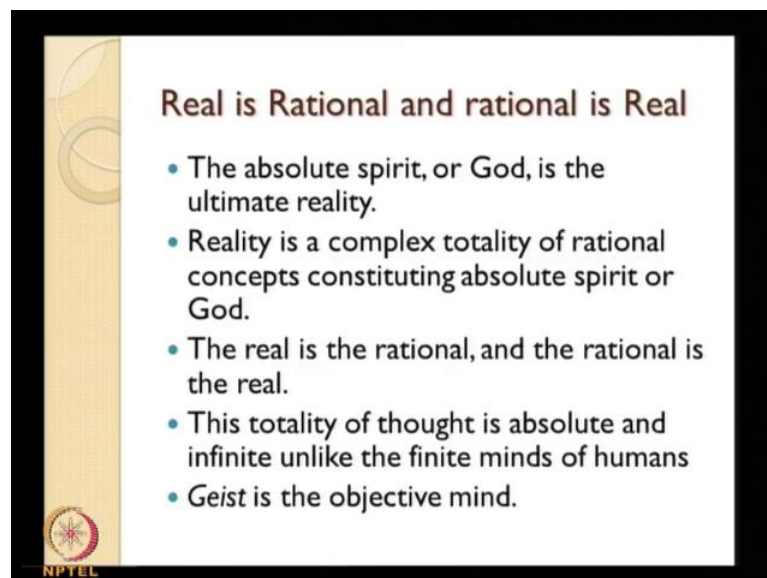
- To show that thought and the matter of thought are not separate.
- Forms of thought arise historically through the interaction of subject and object.
- Reality as a whole, including nature, humanity, history, is shaped by and is a manifestation of *Geist*, mind or spirit.
- *Geist* exhibits self-consciousness or self-articulation.
- The manifestations of the self-consciousness of *Geist*: in psychology, history, religion, drama, art, and philosophy.

So, it is the Geist is manifested in all the aspects of life, in logical structures, in natural sciences and also in the process of history, the same spirit, the same Geist is manifested. To show that thought and the matter of thought are not separate the separation was made by all a epistemologist subject and object, the epistemological traditions both rationalism and empiricism emphasize on this distinction, but Hegel was trying to sort of overcome this, to show that thought and the matter of thought are not separate, forms of thought arise historically through the interaction of subject and object.

So, again this interactive aspect is emphasize by Hegel because he is approaching philosophy from the perspective of a historian, reality as a whole including nature, humanity, history is shaped by and is a manifestation of Geist, mind or spirit. So, everything every reality every aspect of reality, every spirit of reality is nothing but a manifestation of Geist or spirit. It exhibits self consciousness or self articulation, and the manifestation of the self- consciousness of Geist: in psychology history, religion, drama, art and philosophy.


So everything, every human endeavor, the manifestation of this spirit is visible according to Hegel.

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Real is Rational and rational is Real

- The absolute spirit, or God, is the ultimate reality.
- Reality is a complex totality of rational concepts constituting absolute spirit or God.
- The real is the rational, and the rational is the real.
- This totality of thought is absolute and infinite unlike the finite minds of humans
- Geist is the objective mind.

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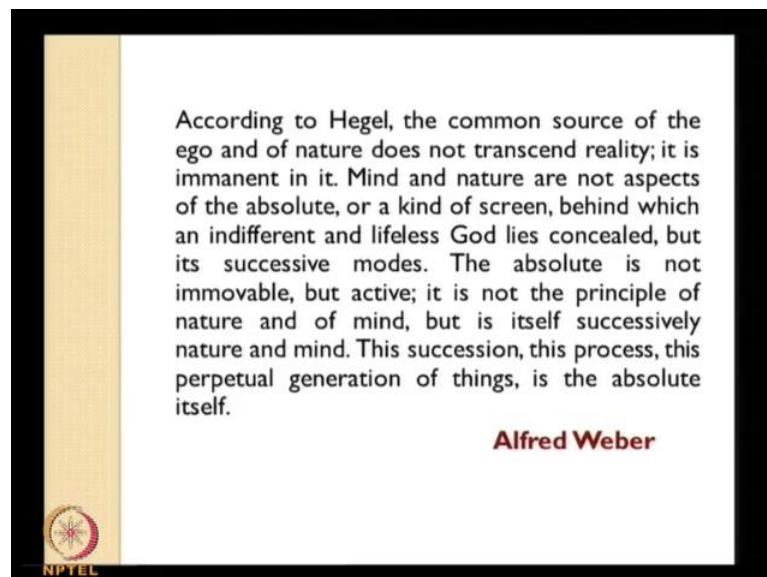
And in this context he proclaims that, the real is rational and the rational is real. The absolute spirit or god is the ultimate reality. Reality is a complex totality of rational concepts constituting absolute spirit or god. Again the real is the rational and the rational

is real. The totality of thought is absolute and infinite unlike the finite minds of human beings. Geist is the objective mind.

So, here he makes a distinction between the objective mind and the finite subjective minds of we human beings. Our minds are finite, which tries to understand the infinite mind, and this understanding is possible because our finite the so called finite mind is nothing but a manifestation of that universal mind.

We are now going to discuss that aspect in the next lecture, when we discuss the phenomenology was spirit. But the point here to be noted is that reality is a complex totality of rational concepts constituting absolute spirit of or god. So, there is nothing else but only these rational structures.

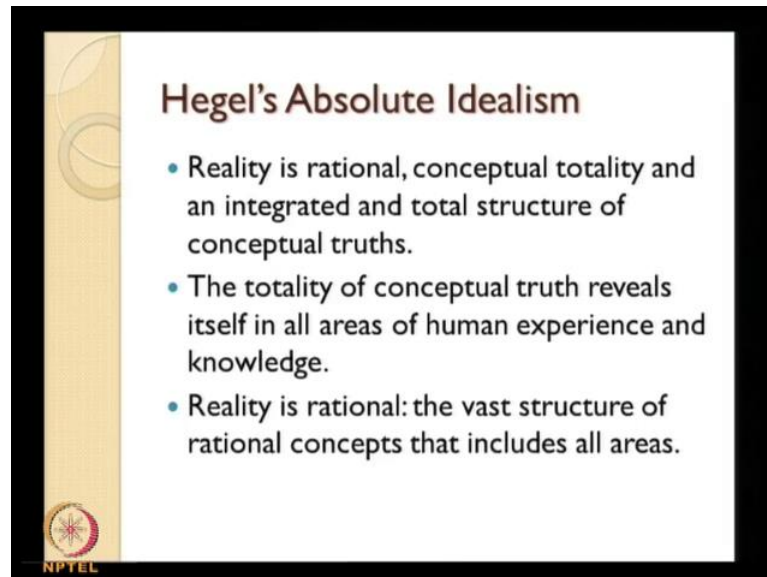
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And here there is a very interesting code from Alfred Webbers books, we he says high court; according to Hegel, the common source of the ego and of nature does not transcend reality. So, in one sense he advocates a kind of immanent, which is Aristotelian, it is imminent in it. Mind and nature are not aspects of the absolute, or a kind of screen, behind which an in different and lifeless God lies concealed, but its successive modes. The absolute is not immovable, but active it is not the principle of nature and of mind, but is itself successively nature and mind. The succession, this process this perpetual generation of things, is the absolute itself.

So, everything is included under the notion of absolute.

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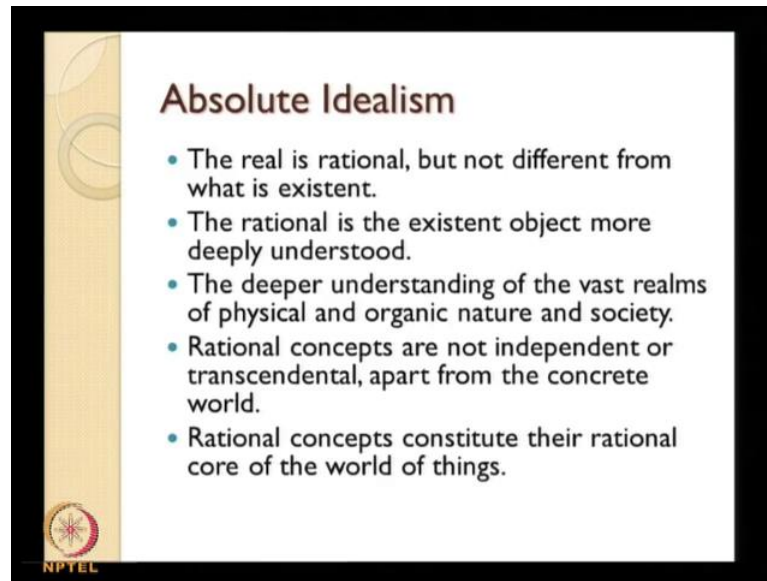
The slide features a title 'Hegel's Absolute Idealism' in a dark red font. Below the title are three bullet points in a dark blue font. The slide has a decorative left margin with a yellow background and a circular graphic. The NPTEL logo is visible in the bottom left corner.

Hegel's Absolute Idealism

- Reality is rational, conceptual totality and an integrated and total structure of conceptual truths.
- The totality of conceptual truth reveals itself in all areas of human experience and knowledge.
- Reality is rational: the vast structure of rational concepts that includes all areas.

So, let us discuss Hegel's absolute idealism in this context. Reality according to Hegel is rational, conceptual totality and an integrated and total structure of conceptual truths. So, it is the totality of the conceptual truth reveals itself in all areas of human experience and knowledge which I have already mentioned any aspect of human life, you take any aspect any sphere any domain of human life in all such aspects you know you can see the manifestation of this absolute. Reality is rational; the vast structure of rational concepts that include all areas and again the real is rational, but not different from what is existent.

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Absolute Idealism

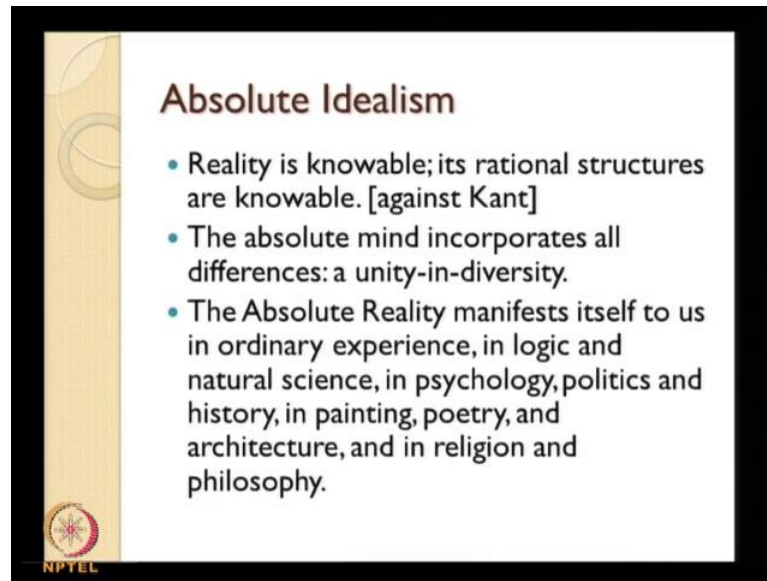
- The real is rational, but not different from what is existent.
- The rational is the existent object more deeply understood.
- The deeper understanding of the vast realms of physical and organic nature and society.
- Rational concepts are not independent or transcendental, apart from the concrete world.
- Rational concepts constitute their rational core of the world of things.

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Naturally there could be we can ask the question all that exist in front of us: the events, historical events, the material things, how can you say that there are rational? What is he says what Hegel says that, when you say real is rational and rational is real; the ratio real is rational but not different from what is existent. He only says that the rational is the existent object more deeply understood, the rational structures need to be understood for that you have to really go to the depth.

So, a deeper understanding of reality reveals the rational structures of it, again the deeper understanding of the vast realms of physical and organic nature and of society, of history, of psychology, of everything reveals the rational structures. Rational concepts are not independent or transcendental apart from the concrete world like Plato for example, for Plato the rational ideas on independent of it, but for him it is not so. So, here you can see an aspect of Aristotininilism, rational concepts constitute their rational core of the world of things.

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Absolute Idealism

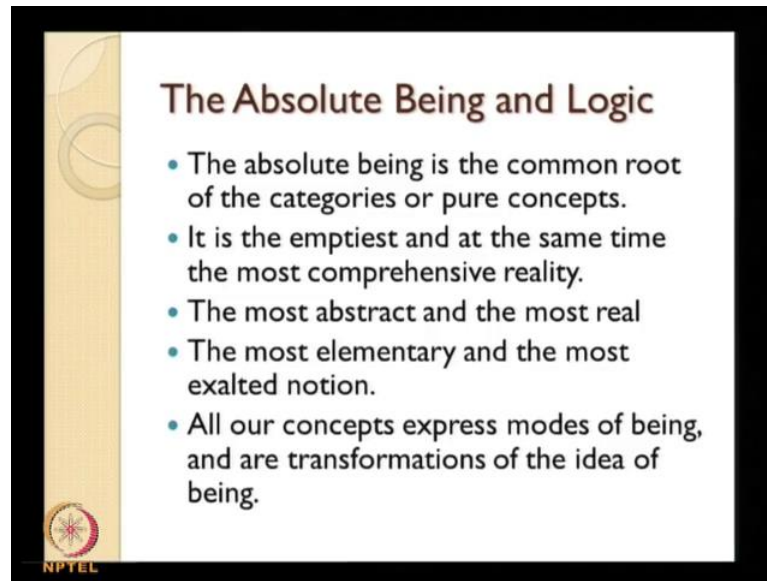
- Reality is knowable; its rational structures are knowable. [against Kant]
- The absolute mind incorporates all differences: a unity-in-diversity.
- The Absolute Reality manifests itself to us in ordinary experience, in logic and natural science, in psychology, politics and history, in painting, poetry, and architecture, and in religion and philosophy.

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Reality is knowable; its rational structures are knowable. Since human reason and reality share the same rational structure our finite man can know the infinite reality. This is against the Kantian idea, the Kantian separation between noumena and phenomena. The absolute mind incorporates all differences. So, in that sense the absolute mind is a unity in diversity, because it includes everything, even contradictions are part of it.

The absolute reality manifest itself to us in ordinary experience, in logic and natural sciences, in psychology, politics and history, in painting, poetry and architecture and in religion and philosophy. All aspects of life, everywhere, what is revealed, what is manifested are the absolute reality; the one and the same absolute reality. And its rational structures, its rational structures are revealed to us because we also passels that rational structure or mind has that ability to think. This actually takes us to the problem of dialectical method.

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The Absolute Being and Logic

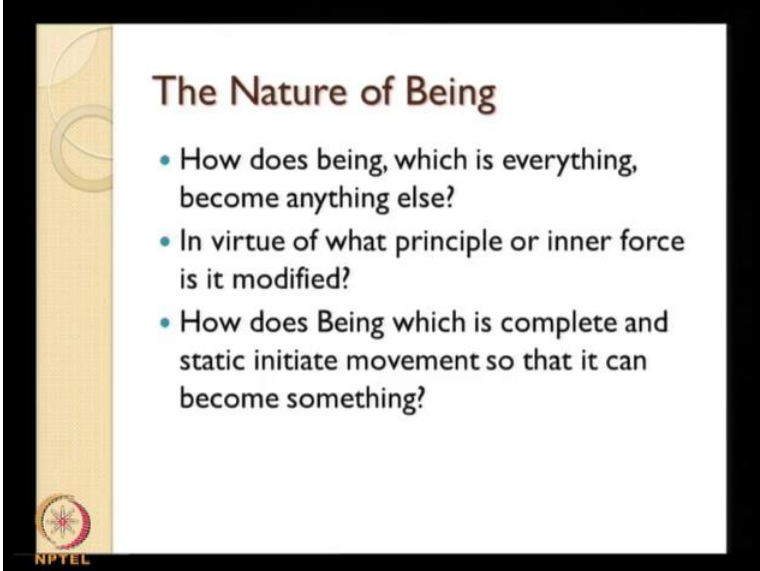
- The absolute being is the common root of the categories or pure concepts.
- It is the emptiest and at the same time the most comprehensive reality.
- The most abstract and the most real
- The most elementary and the most exalted notion.
- All our concepts express modes of being, and are transformations of the idea of being.

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The absolute being and logic, the absolute being is the common root of the categories of pure concepts it is the emptiest and at the same time, the most comprehensive reality. It is emptiest because it is not anything for example, quote and quote it is not quote and quote something or quote and quote some specific entity, which can be determined which can be limited.

So, in that sense it is empty, but at the same time it is most comprehensive reality because it is everything, something which is everything cannot be something that is a actually the a contradiction which later on Hegel resolves with a concept of synthesis. The most abstract and the most real, the most elementary and the most exalted notion, all are concepts expressing modes of being and are transformation of the idea of being. So, everything all are concepts all that exists outside everything is the mode of a (Refer Time: 43:26) of this absolute reality.

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The slide is titled "The Nature of Being" and contains three bullet points. The NPTEL logo is visible in the bottom left corner of the slide.

The Nature of Being

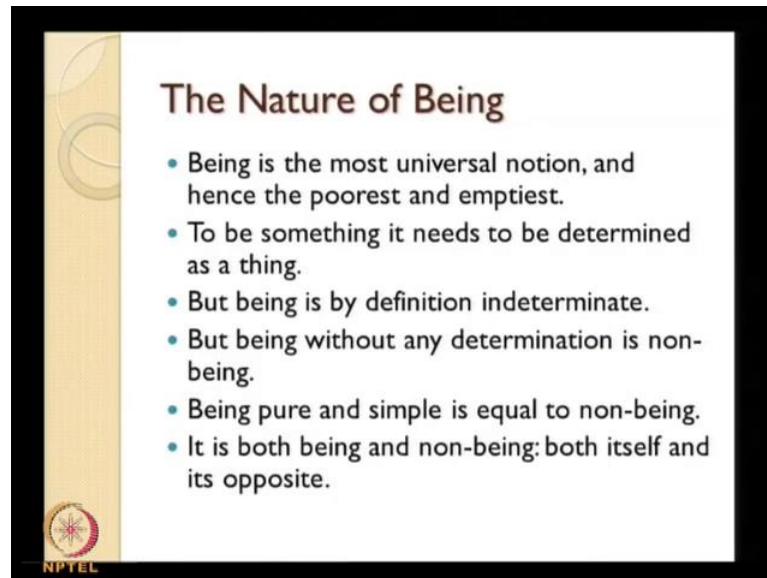
- How does being, which is everything, become anything else?
- In virtue of what principle or inner force is it modified?
- How does Being which is complete and static initiate movement so that it can become something?

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Now, what is the nature of being? How does being, which is everything, becomes anything else? This is the problem which I just mentioned, something which is everything the Geist the spirit includes everything, it involves everything, and it encompasses everything. Something which is everything cannot be something, how can it be something then? A virtue of what principle or inner force is it modified into something so that, we can determine what it is.

How does being which complete and static, initiate, movements, is so that it can become something? See, in order to become something there should be a movement and movement presupposes what a space to move. But the concept of being includes everything and there is no space left even that is also part of it. So, how can you conceive of a movement which should make the absolute something?

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The slide features a title 'The Nature of Being' in a dark red font. Below the title is a list of six bullet points, each starting with a blue dot. The text is set against a white background with a light yellow vertical bar on the left side. At the bottom left of the slide, there is a circular logo with a red and white design, and the text 'NPTEL' below it.

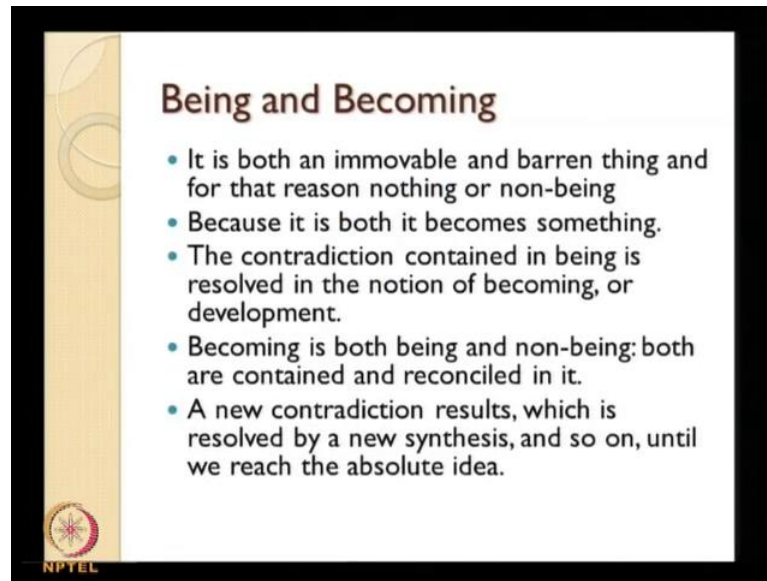
The Nature of Being

- Being is the most universal notion, and hence the poorest and emptiest.
- To be something it needs to be determined as a thing.
- But being is by definition indeterminate.
- But being without any determination is non-being.
- Being pure and simple is equal to non-being.
- It is both being and non-being: both itself and its opposite.

Being is the most universal notion and hence the poorest, and the emptiest since it is the most universal it cannot be anything specific, it cannot be anything determinate, it becomes totally indeterminate because it is everything, something which is everything cannot be something. To be something it needs to be determined as a thing. But being is by definition indeterminate. If you define it or determine it as one thing then it is not everything, but being without any determination is non-being.

So, that is the paradox here, on the one hand since being is the most universal and the most complete it is also for the same reason it is the poorest and the emptiest. In order to become something it has to limit itself, which means that it as to seem to be being since it is being it cannot be something.

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Being and Becoming

- It is both an immovable and barren thing and for that reason nothing or non-being
- Because it is both it becomes something.
- The contradiction contained in being is resolved in the notion of becoming, or development.
- Becoming is both being and non-being: both are contained and reconciled in it.
- A new contradiction results, which is resolved by a new synthesis, and so on, until we reach the absolute idea.

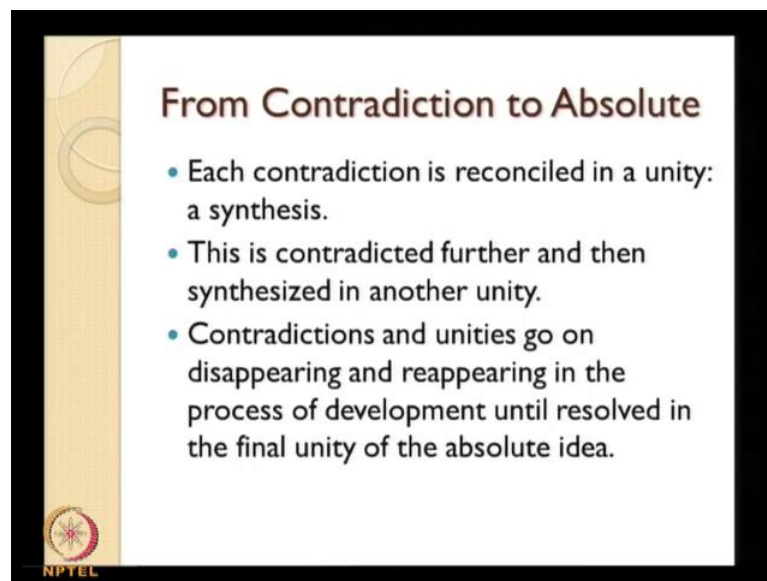
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But being without any determination is what non-being. Being pure and simple is equivalent to nonbeing. It is both being and not being both itself and its opposite which is under normal circumstances philosophers consider this as a paradox. This as a contradiction which cannot be entertained, because philosophers or logicians are again such contradictions, but Hegel says that wait hold on this is not the time to say that you know contradictions are to be opposed because constitutions constitute the very core of reality according to Hegel.

So, he introduces the concept of becoming, it is both and immoveable and barren thing and for that reason nothing or not being because it is both it becomes something and the contradiction contained in being is resolved in the notion of becoming or development. So, there is being and non-being and this contradiction between being and non-being because this being is at the same time being and not being a contradiction and this contradiction involves a tension, this tension initiates a movement and as a result the contradiction content in being is resolved in the notion of becoming, or development. Becoming is both being and non-being: both are contained and reconciled in notions of becoming. So, as a result what happens something else evolves it become something, and when it become something again the problem is that a new contradiction results, which is resolved by a new synthesis and so on until we reach the absolute idea.

So, here we can see notion of dialectics. So, Hegel was interestingly proposing that we should reach the absolute through contradictions, contradictions are not something which we should be afraid of, or we should completely refrained our self from, but contradictions are the very core of reality, contradictions are the very core of human thinking, once you approach human thinking, once you approach rationality human rationality and once you approach reality historically this thing would be very clear.

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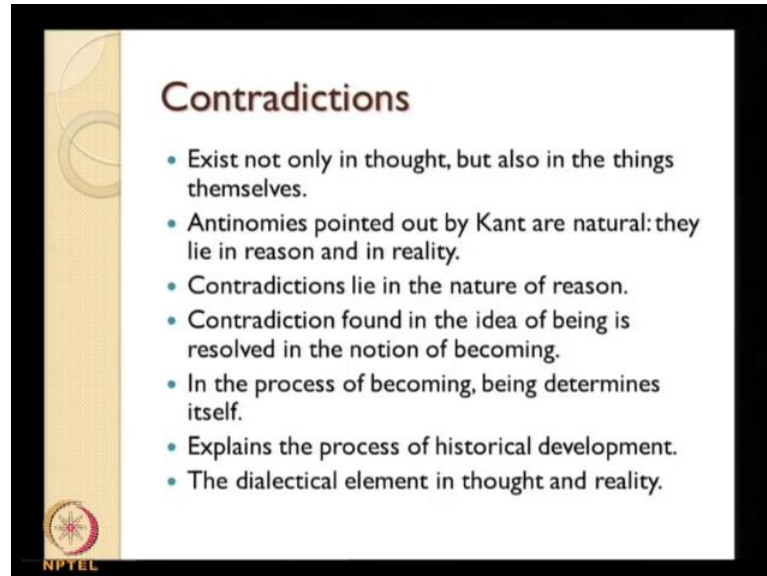


Each contradiction is reconciled in a unity a synthesis, this is what Hegel says; and this is contradicted further and then synthesized in another unity, contradictions and unity is go on disappearing and reappearing in the process of development until resolved in the final unity of the absolute idea. So, it is something like you have a contradiction between two opposing ideas and as a result there is a third idea which is the result of a synthesis of this two opposing ideas and this synthesis itself forms an idea, it assert something and automatically generates its contradiction.

So, the thesis then becomes or the thesis automatically generates its antithesis. So, you have thesis and antithesis which would generate a synthesis and once the synthesis is generated, the synthesis itself becomes a thesis, asserts itself as a position, which generates its own antithesis owing to its limitations and finite nature; anything finite is incomplete. So, any finite thesis is bound to generate its opposition or its antithesis and then which would ultimately result in a creative conflict of these two a contradiction,

which will generate a synthesis, which would again become a thesis, synthesis, antithesis synthesis. So, it goes on and on and finally, reaches the infinity or absolute idea.

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Contradictions

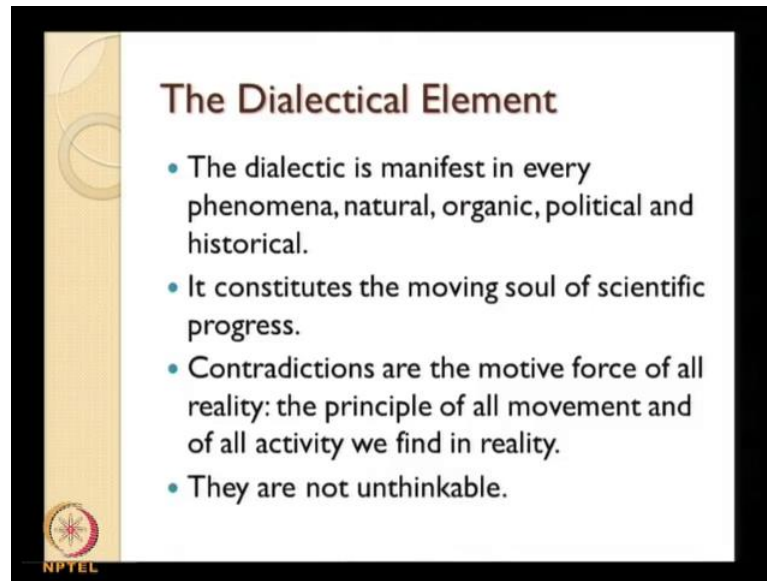
- Exist not only in thought, but also in the things themselves.
- Antinomies pointed out by Kant are natural: they lie in reason and in reality.
- Contradictions lie in the nature of reason.
- Contradiction found in the idea of being is resolved in the notion of becoming.
- In the process of becoming, being determines itself.
- Explains the process of historical development.
- The dialectical element in thought and reality.

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Now contradictions; exist not only in thought, but also in the things themselves, this is what Hegel says. It is not just confined to human thinking or thought, but objects the world itself the reality itself is composed of or its constitutive or such contradictions, antinomies pointed out by Kant are natural they lie in reason and in reality contradictions lie in the nature of reason and since reality itself is reason or rational, reality is also bound to be constitutive of contradictions. Contradiction found in the idea of being is resolved in the notion of becoming.

So, you have concepts of being, non-being and becoming, thesis, antithesis and synthesis. In the process of becoming being determines itself explains the process of historical development and the development of human thinking as well, the dialectical element in thought and reality, the dialectic is manifest in every phenomena natural, organic political and historical.

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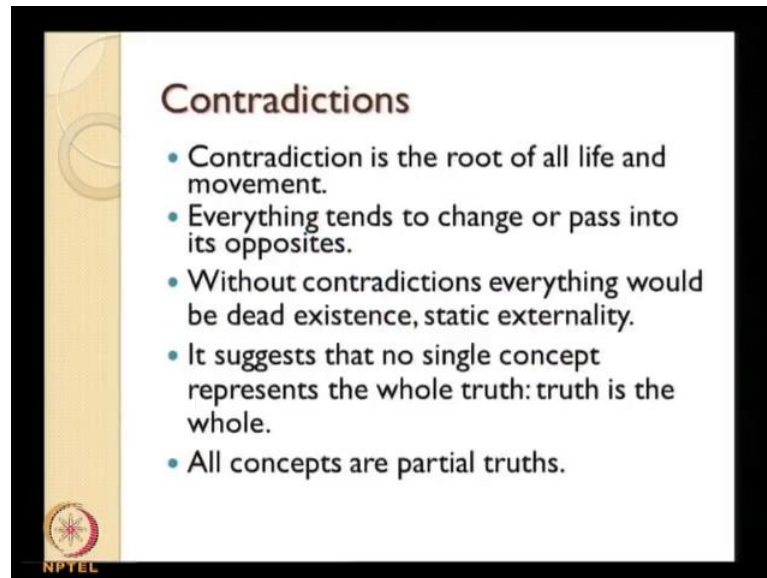
The Dialectical Element

- The dialectic is manifest in every phenomena, natural, organic, political and historical.
- It constitutes the moving soul of scientific progress.
- Contradictions are the motive force of all reality: the principle of all movement and of all activity we find in reality.
- They are not unthinkable.

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So, in all aspects of life in all spheres of life reality can be seen as manifestation of this dialectical. It constitutes the moving soul of scientific progress, we can see that a scientist or a scientific theory is being advanced, since it is a definite finite scientific conceptualization, it is bound to generate its antithesis its opposition and in that creative conflict between this thesis and antithesis the opposition, the conflict a synthesis a better a mature theory evolves and in that way science progresses. So, human thinking progresses through dialectical process. Contradictions are the motive force of all reality, the principle of all movement and of all activity we find in reality and they are not unthinkable according to Hegel because thinking itself constitute the very core structure of thinking itself.

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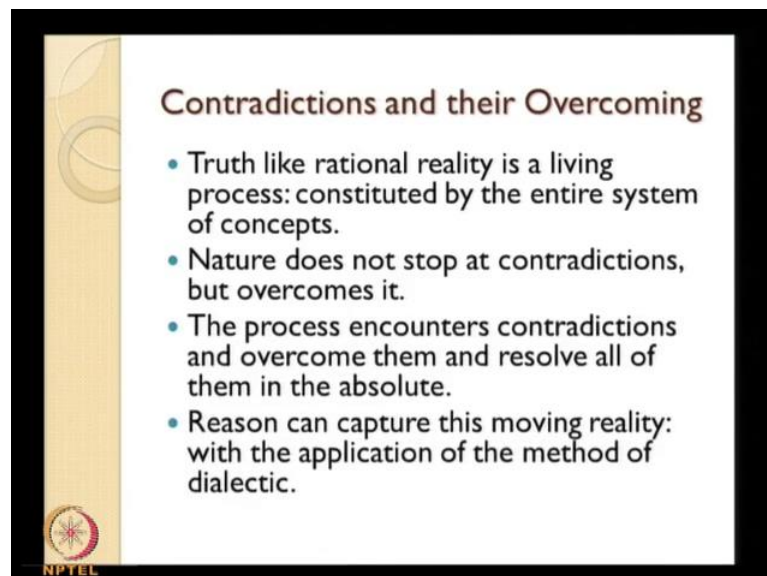


Contradictions

- Contradiction is the root of all life and movement.
- Everything tends to change or pass into its opposites.
- Without contradictions everything would be dead existence, static externality.
- It suggests that no single concept represents the whole truth: truth is the whole.
- All concepts are partial truths.

And contradiction is the root of all life and movement, because without contradiction everything would become static, everything tends to change or pass into its opposites. Without contradictions everything would be dead existence, static externality nothing would be happening but everything would be static without that. And again it suggests that no single concept represents the whole truth, truth is the whole the position which we began with this lecture that the whole alone is true.

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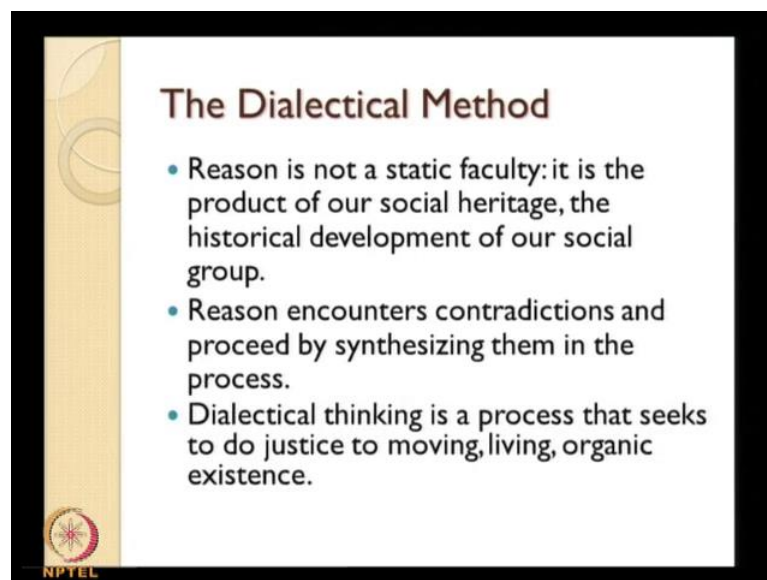
Contradictions and their Overcoming

- Truth like rational reality is a living process: constituted by the entire system of concepts.
- Nature does not stop at contradictions, but overcomes it.
- The process encounters contradictions and overcome them and resolve all of them in the absolute.
- Reason can capture this moving reality: with the application of the method of dialectic.

All concepts are partial truths, and when we talk about contradictions and their overcoming, truth like rational reality is a living process constituted by the entire system of concepts; nature does not stop at contradictions, but overcomes it. So, what Hegel was trying to argue is that though there are contradictions in nature in human thinking, there are contradictions in reality nature or reality does not stop with contradictions.

There is always a tendency to overcome which evened of contradiction to a higher form synthesis then again it encounters a contradiction over there which is again synthesized or which is again overcome and the process take us to absolute infinity. The process encounters contradictions and overcome them and resolves all of them in the absolute. Reason can capture this moving reality with the application of the method of dialectic.

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The slide is titled "The Dialectical Method" and features a list of three bullet points. The slide has a white background with a black border. On the left side, there is a vertical yellow bar with a circular logo at the bottom that says "NPTEL".

The Dialectical Method

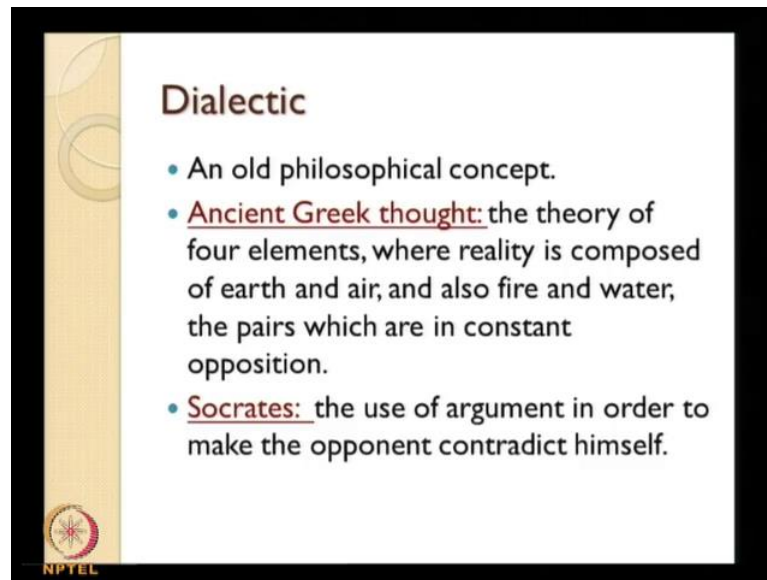
- Reason is not a static faculty: it is the product of our social heritage, the historical development of our social group.
- Reason encounters contradictions and proceed by synthesizing them in the process.
- Dialectical thinking is a process that seeks to do justice to moving, living, organic existence.

So the dialectical method, which is a method suggested by Hegel to understand this process; dialectical method basically suggest that reason is not a static faculty of the human mind; it is the product of our social heritage the historical development of our social group. So, this is where you know the historian in Hegel is relevant in understanding his philosophical concept. So, he says that reason is the product of our social heritage, the historical development of our social group and reason encounters contradictions and proceed by synthesizing them in that process.

And dialectical thinking is a process that seeks to do justice to moving living organic existence. So, this is something which Hegel talks about reality, it is not a static entity it

is living dynamic moving reality. What is dialectic? Dialectic is a very old philosophical concept which is present in ancient Greek tradition, the pre-Socratic thinkers themselves have discussed about it or the element of dialectic is visible in their thinking as well.

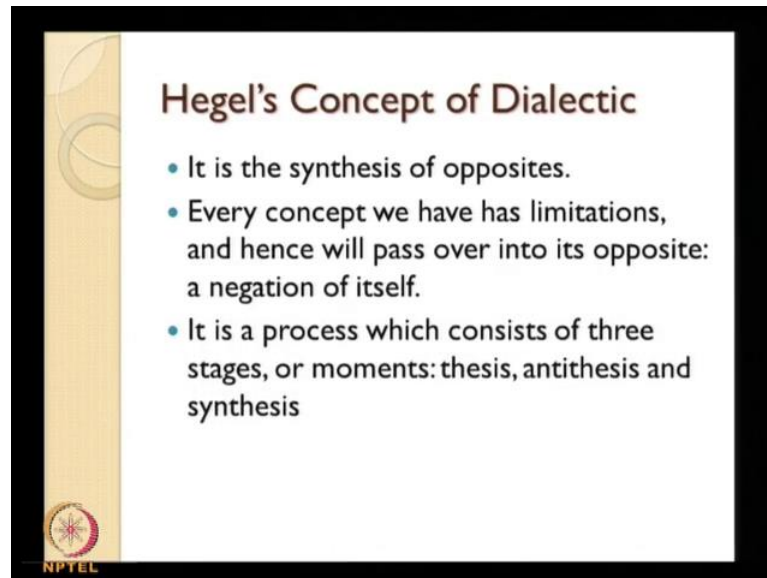
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Say for example, when ancient Greek thought talked about the theory of four elements: earth, water, fire and air, where reality is composed of earth and air which are sort of contradictions; fire and water which are also in a position, but these apparently contradicting or opposing elements when they come together they constitute or reality.

So, this conception of dialectic is present even in the thinking of the ancient Greek philosophers and the history of dialectics Socrates is plays a very important role and also Plato, because Socrates uses dialectic is employs it the use of argument in order to make the opponent contradict himself, we have already examined this in the process of Socrates dialogues, what happens is Socrates persistently raises certain questions and in that process make his opponent contradict. So, the contradictions are exposed in that process. So, you make you are on or rather the concepts which you hold as true to contradict themselves and then realize that there is some problem in it, in the whole process of thinking.

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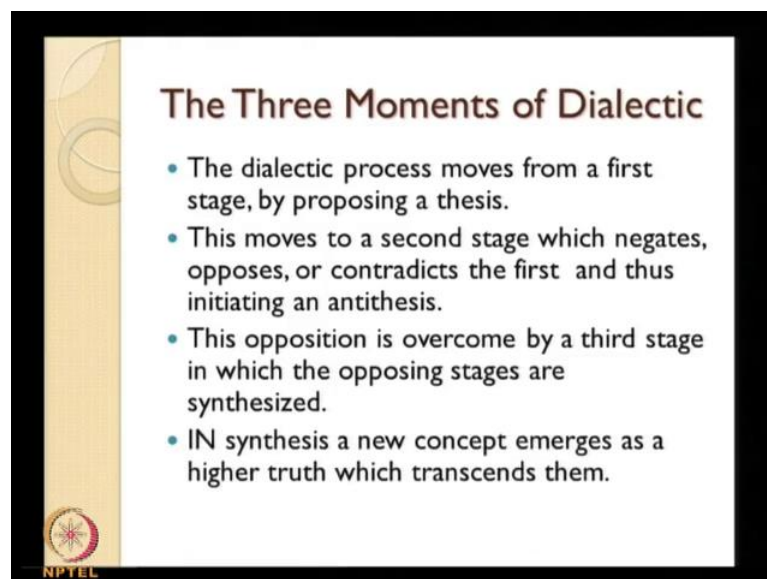


Hegel's Concept of Dialectic

- It is the synthesis of opposites.
- Every concept we have has limitations, and hence will pass over into its opposite: a negation of itself.
- It is a process which consists of three stages, or moments: thesis, antithesis and synthesis

But Hegel's concept of dialectic is different it is rather richer than any of the other consists because he consists it as synthesis of opposites, every concept we have has limitations and hence will pass over into its opposite a negation of itself. So, in one sense the contradictions according to Hegel we have already seen is a principle, the very core of reality. So, in that sense the scope of contradictions of the scope of dialectic is rather infinite in Hegel's philosophy. But when it comes to reason, he understands it in this way every concept or every proposition which we assert has its limitations.

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The Three Moments of Dialectic

- The dialectic process moves from a first stage, by proposing a thesis.
- This moves to a second stage which negates, opposes, or contradicts the first and thus initiating an antithesis.
- This opposition is overcome by a third stage in which the opposing stages are synthesized.
- IN synthesis a new concept emerges as a higher truth which transcends them.

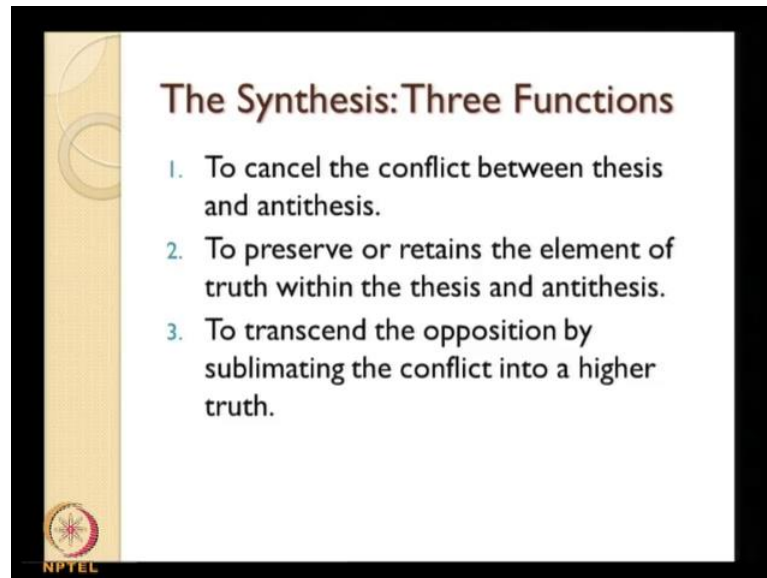
And hence will pass over into its opposite a negation of itself. It is a process which consists of three stages or moments thesis antithesis and synthesis which I have already explained, the three moments of dialectic is the dialectical process move from a first stage by proposing thesis, say for example, the entire universe revolved around earth which is a geocentric view of Ptolemy.

So, here antithesis proposed and vacated, but since any and every position every concept or every thinking concept is bound to be partial and incomplete. The thesis which is advocated that the entire universe revolves around earth Ptolemy is bound to generate its own antithesis, which says that this is not true; it is not true that the entire universe revolves around earth owing to the finite nature and finite feature of any single proposition or any single concept.

Now there is a thesis and antithesis. So, the dialectical process moves from a first stage by proposing a thesis, this moves to a second stage which negates opposes or contradicts the first and thus initiates an antithesis it is not the case. And now we have in the history of astronomy Copernicus, who proposes a helio centric view which is much advanced view a mature view than the geocentric view of Ptolemy. This opposition is overcome by a third stage in which the opposing stages are synthesized. The opposition stage of Ptolemy is view, and not Ptolemy. Ptolemy and not Ptolemy are synthesized in Copernicus.

So, in one sense we can say that Copernican view the synthesis presupposes both thesis and antithesis, antithesis presupposes the thesis. So, all these things are interconnected in that way. So, if you concentrate or if you focus on only one of them you seem to think that this is a contradiction this needs to be avoided, but Hegel would say that this is possible because of that. So, there is an interconnectedness between these things, in synthesis a new concept emerges as a higher truth which transcends the thesis and the antithesis.

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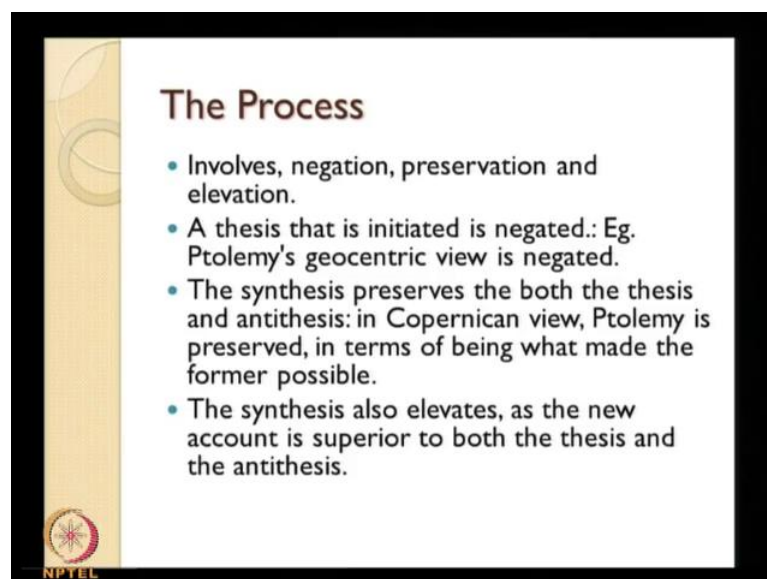
The Synthesis: Three Functions

1. To cancel the conflict between thesis and antithesis.
2. To preserve or retains the element of truth within the thesis and antithesis.
3. To transcend the opposition by sublimating the conflict into a higher truth.

NPTEL

So, the three functions of the synthesis number one to cancel the conflict between thesis and antithesis, because between Ptolemy and not Ptolemy. The conflict between these two needs to be canceled by Copernican view, which is much superior to preserve or retrain the element of truth within the thesis and antithesis and then the third one, is to transcend the opposition by sublimating the conflict into a higher truth. So, the higher truth is the Copernican truth which is which asserts a helio centric view.

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The Process

- Involves, negation, preservation and elevation.
- A thesis that is initiated is negated.: Eg. Ptolemy's geocentric view is negated.
- The synthesis preserves the both the thesis and antithesis: in Copernican view, Ptolemy is preserved, in terms of being what made the former possible.
- The synthesis also elevates, as the new account is superior to both the thesis and the antithesis.

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And let us conclude here our discussion on this; if you examine this process we can see that this process of dialectic of encountering contradictions and overcoming them of having thesis, antithesis and synthesis involves the process of in negation, preservation, and elevation. So, what happens a thesis that is initiated is negated, example Ptolemy is geocentric view is negated, it is not Ptolemy we can put it in this way symbolically Ptolemy and not Ptolemy.

By the Ptolemy's view by virtue of being a finite assertion, a partial assertion generates its own antithesis, automatically generates its own antithesis. Now the synthesis preserves both thesis and antithesis in Copernican view Ptolemy's preserved in terms of being what made the former possible. Copernican view was possible or rather Copernicus even conceived of such a problem because of Ptolemy and not Ptolemy. Because of the thesis and the antithesis which was initially initiated. The synthesis was made possible because of the thesis and antithesis. So, in that sense it is not only negated, but also preserved. And then there is another stage the synthesis also elevates as the new account is superior to both the thesis and the antithesis.

So, in that sense the dialectical process involves these three stages, negation, preservation and elevation. We will discuss these aspects, and some of the other details relating to these aspects. And some of them other important dimensions of this dialectical method in the next lecture, were we would also be examining the concept of spirit, the phenomenology of spirit in a different way. So, we will wind up this lecture here.

Thank you.