

Unity of Consciousness

My Glass Bead Game with Hegel

R. Earle Harris

Published 05oct2018

Comments, corrections, and criticisms are welcomed.
Rights for physical and DCM (Kindle, etc.) copies available.
r.earle.harris@gmx.com

Dedication

*The highest good is not to be sought for the sake of mere utility
... the highest good is also the most useful.*

-- Georg Wilhelm Friedrich Hegel

To the highest good.

Table of Contents

The Glass Bead Game	4
This Glass Bead Game	5
Unity of Consciousness	6
Finite Consciousness	7
Consciousness	11
Spirit	13
Mind	14
Truth	16
Error	19
The World	20
Matter	24
Man	35
Idea	39

The Glass Bead Game

After reading Hermann Hesse's novel, *The Glass Bead Game*, I was disappointed that no such game existed. In the novel, two players would take turns playing elaborately designed glass beads or marbles onto the playing space, each bead representing a specific idea. The purpose of the game was to cooperatively construct an object of intellectual contemplation. No winners or losers, only a mutual expression of ideas.

But after I had finished *The Limits of Meaning in Mathematics*, it came to me that I had just played the Glass Bead Game with Ludwig Wittgenstein. His ideas had put my ideas into a ferment. I was reading my way through his entire works, taking notes on everything bearing on mathematics. And our interchange led to my writing our seeming conversation down in book form.

I immediately had twenty-three pages on paper. This formed a core for the work. From that point, the book took shape and outline. Soon, each new idea -- his or mine -- seemed to have a predestined place. By the end, I knew to the line or word where the insertion should be made. When I had read his entire opus and taken my last note, the game was done.

And the form of the Glass Bead Game was established. Each game would have my beads in normal type, the other player's in italics, and all other quoted beads in italics with attribution. But no footnotes. The game is not an argument or an explication. It is an object of contemplation. Sources of subsidiary beads are an exercise for the sufficiently caring reader. All citations are single paragraphs. The goal is to construct a complex of ideas that act and react on one another in the reader's mind, reflecting an individual expression of understanding.

This Glass Bead Game

I had never read Hegel. Many other authors had told me that he was very difficult. This was not at all the case. What would make Hegel difficult to understand is an absence of metaphysics in the reader's mind. In this time of Materialism, cynicism and naive self-satisfaction have taken the place of metaphysics.

The modern mind conflates the word "metaphysics" with "religion" and discards both, ignoring its own deepest set of assumptions, even as every thought and every choice is ruled by this inner, inherited, and mind-less metaphysic. A metaphysic is simply the truth-grounds of each person's thought.

This game is inspired by *The Logic of Hegel* as translated by William Wallace. Hegel has a root running back through Kant and Spinoza and another back to Leibniz. But the beads gathered for this game came from the long root that runs back through Giordano Bruno, Nicolaus of Cusa, and Plotinus. I have used J.L. Macintyre's *Giordano Bruno*, R. Falckenberg's *History of Modern Philosophy* for the Cusan, and A.H. Armstrong's *Plotinus*.

I should add that I claim to originate none of my own beads. I am a derivative thinker. If anything on my part is original, it is the juxtaposition of the ideas I have taken on, as my own, over time.

The object of thought under consideration in this game is the unity of consequences from Hegel's expressed thought. Bruno, the Cusan, and Plotinus are present, but not as cited sources of Hegel's expression. They are resonances of the same ideas, individually expressed. Sometimes the older expressions are more influenced by false metaphysics than Hegel's. But in other instances, the courage of the individuals exceeds that of Hegel and more truth is expressed.

Unity of Consciousness

The whole of philosophy is nothing but the study of the specific forms of unity. Philosophy's object is always something concrete and, in the highest sense, present.

Hegel's *Encyclopedia* consisted of *Logic*, *The Philosophy of Nature*, and *The Philosophy of Mind*. This text develops the ideas of the first.

Wisdom has three phases or aspects or "mansions" -- first the mind of God the eternal, then the visible world itself which is a first-born, and third, the mind of man which is the second-born of the highest, the true wisdom attainable by man.

-- Giordano Bruno

The ground, from which philosophy springs, is metaphysics.

The real question is not whether we shall apply metaphysics, but whether our metaphysics are of the right kind: in other words, whether we are not, instead of the concrete logical Idea, adopting one-sided forms of thought, fixed by the understanding, and making these the basis of our theoretical as well as our practical work.

Metaphysics is the basis of all theoretical and practical work. A true metaphysic consists of the demonstrable truth-grounds of reality.

The problem of philosophy consists in tracing back things to thoughts, and, more than that, to definite and special thoughts.

Then the problem of philosophy consists in tracing back the objects of finite understanding to the definite and demonstrable Ideas.

- sense/imagination confused images
- understanding time, space, arising of contradictions
- speculative reason reconciles contradiction
- mystical intuition opposites coincide in infinite unity

For the Cusan, the final state found the soul united with God. Hegel's stages of mind are almost identical, without the element of mysticism. He refers to finite understanding:

And so the same story is repeated in endless progression, till one gets wearied with the repetition of finitude, which is held out as infinite.

The common mind's primary claim to individuality comes from its participation in polarized thought. It chooses one side or the other of the limited coins in play: liberal-conservative, atheist-theist, male-female, fundamentalist-ecumenical, and so on.

Within this polarization, there is never originality, only a litany of shallow, ceaseless, monotonous dogma on both sides. And within this monotony, one's weariness only increases the volume of its declamation.

Under the influence of modern culture we have been initiated into concepts, of which it is very hard to divest ourselves, on account of the depth of their contents.

These contents are not so deep as they are tenaciously held in unthinking simplicity by the shallow mind unwilling to think beyond what it gets for free. And everyone begins with the shallow mind one gets for free.

The result of all this unoriginal thought is a dance of animosity with those on the other side of one's chosen coin. Our unthinking, tenacious conceptions fuel this animosity.

When I cease to judge, criticise, and condemn, I begin to make progress. -- M.B. Eddy

The soul will be good and possess virtue when it no longer has the same opinions as others but acts alone -- this is intelligence and wisdom. -- Plotinus

Progress, which can only be individual, takes place outside the domain of polarized common thought.

The true order is logical and is not a sequence in time. The higher is an explanation of the lower, and not the lower of the higher.

In order to perceive the concrete unities of the world, we must raise our vision above the level of finite understanding and the common, default metaphysic of our times.

Everything human is human precisely because it is a product of thought.

The unoriginal, polarized contents of the common human mind are not the products of thought. They are the unthinking, shallow responses of a mind which takes no responsibility for itself. Such a mind considers thought as a utility which provides for the safety, comfort, and self-gratification of an hypothesized self.

You must, first of all, make sure that you have a mind: and to be sure of that is to see that the mind is the necessary outcome of a course of development. -- W. Wallace

What you have by default is not a mind. It is a vague attachment to consciousness, a clinging to personality, and generally a surrender to the strongest dogmas in your environment.

Your false sense of personality selects one side of your chosen dogmatic coin and the volume of your declamations of polarized thought.

The depth of the mind is only so deep as its courage to expand and lose itself in its explication.

Courage is more than a gesture of defiance or self-righteousness. It is the acceptance of one's responsibility for adherence in consciousness to demonstrable reality and the abandonment of the false unity of fragmented dogma. It is the willingness to be alone with one's own being.

We have mental pictures of objects before we think them: and it is only through these mental pictures, and by having constant recourse to them, that the thinking mind goes on to know and comprehend in the strict meaning of thought.

You can observe for yourself that the contents of the unthinking common mind are not the results of knowing and comprehending. They are the mere repetition of mental suggestions which come unbidden, prior to your own thought. If you will observe yourself with honesty, you will observe the suggestion, its repetition by you, and then its spoken manifestation, as your unthinking mind lends its vocal support to the ongoing declamation of polarization.

Knowledge is always a contemplation, the fulfilling of a want.
-- Plotinus

The aim of knowledge is to divest the objective world that stands opposed to us of its strangeness, and to find ourselves at home in it: which means no more than to trace the objective world back to its demonstrable truth -- to our innermost self.

Wallace translates Hegel's "Begriff" as Notion. But Notion is a terrible translation of Begriff. A better translation, bringing in Hegel's own expressed thought, would be **realized conception, true perception, concrete idea.**

From this, I have chosen to substitute **demonstrable truth** for **Notion**, for all of the above must be true and, therefore, demonstrable.

In mathematics, all truths are demonstrable. The proof is the means of establishing one's demonstration as legitimate. One can prove by construction, induction, contradiction. One can

debate the sufficiency of those means to the case at hand. But the demonstration of truth is not negotiable.

Knowledge and comprehension are demonstrable and move us in the direction of individuality, of original thought. They are the evidence of our *course of development*.

For Hegel, facts are the contents of our consciousness.

We must find the fact united with the certainty of our own selves.

Certainty is demonstrable. Both fact and self are answerable to the reality of the world.

And if facts are the real contents of consciousness, then opinion and dogma are excluded from consciousness. They are relegated to the unthinking and reactive common mind.

Consciousness

For these thousands of years the same Architect has directed the work and that Architect is the one living Mind of which the nature is thought and self-consciousness.

Hegel does not elaborate upon the Architect. It is unclear whether he conceives it as God, from his Protestant leanings, or as the historic development of man's struggle to realize reality. But clearly, for him, there is a unity of thought which is the unity of self-consciousness.

I am conscious; therefore Consciousness is. Perhaps this is what he meant. Then Consciousness is our mind.

The One is the extreme of purity, simplicity, individuality, and unity, because it is absolutely all. It is individual in the highest sense ... the supreme, most simple unity. -- Bruno

*Understanding is the reality of all things brought to light.
-- M.B. Eddy*

We cannot equate our finite understanding with Consciousness.

Personality can be constructed or asserted. But nothing is behind consciousness, mind. There is no self, soul, or personality beyond our irresponsible acquiescence to these beliefs. Nowhere can mind find anything but thought.

The idea of the Absolute as being simple goes back, at least, to Plotinus:

The unity of the Good is so absolute, He is so One, Single, and Simple, that no predicates at all may be applied to Him. ... The One, perfect because it seeks nothing, has nothing, overflows, as it were, and its superabundance makes something other than itself. -- Plotinus

A digression on Plotinus: Bruno and the Cusan were Catholic in spite of their variances with church dogma. Plotinus was a neo-Platonist and was adverse to Christianity and Gnosticism. Neo-Platonism was the belief the Plato had a system, which he had not. The neo-Platonist normally focused on Plato's *Timaeus* and then tried to reconcile the rest of Plato with what their later thought made anachronistically of that earlier book.

For Plotinus, the One is more than its first derivative, Nous, or the divine Mind. But even though infinite, the One produces Nous outside itself, though nominally within itself.

Plotinus seems unaware of his many contradictions.

What distinguishes Hegel from all the thinking in his roots of ideas is his reliance upon logic. This excludes contradiction up to the point where his own unexamined, contradictory metaphysic takes over. But few have ridden logic as far, or as successfully, as Hegel.

What appears to us as many minds is the one infinite Mind disclosing itself infinitely. -- M. Wilcox

Even in our finite sense of consciousness there is only individuality to distinguish ourselves from others and that only as shown, practically, in expression. The mind which takes

responsibility for its development is individuality, the expression of infinite individuality.

Spirit

Spirit is the cause of the world.

Hegel does not define "spirit" explicitly. Clearly, it is "not matter" and the only "not matter" we can practically demonstrate as outside the domain of matter is "thought."

One must believe, too, that one sees other things with the intellect, and not think that intellectual perception is seeing or hearing. ... In Nous, we see the infinite. ... Nous leaves out none of the things which we now find to be works of intelligence.

-- Plotinus

Spirit in itself -- the universal Spirit -- the Spirit or Soul of a particular animate being, the Spirits or Souls of a number of different beings (a system of beings) -- these are all the same thing looked at from different points of view. -- MacIntyre on Bruno

No one defines spirit very clearly. This is even more true of soul. By separating Consciousness from its thought, one needs something to animate the thought, to mediate the thought. And this need invokes soul or spirit or self. But Consciousness animates its own thoughts, which as "not matter" are simply all there is to spirit.

Thought is the cause of the world.

Thinking is always the negation of what we have before us.

What we have before us is the external world of the senses.

The soul is midway between Nous and sense-perception.

-- Plotinus

*Metaphysics resolves **things** into **thoughts**, and replaces the objects of material sense with spiritual ideas. -- M.B. Eddy*

Thinking translates things into thoughts. There is no other possible activity that thinking could undertake.

The objects of sense and feeling are different from the objects of spirit -- of which the innermost nature is thought: and only spirit can know spirit.

Mind

Spirit, if Thought, is Mind.

Mind is neither a thing nor the activity of a thing; it is the foundation of all it contains. -- R.B. Haldane.

Haldane uses the term "Knowledge" and equates it with the following ideas:

- contains all that is
- contained by nothing outside itself
- highest aspect or form of existence
- highest and final category

I suggest that he actually means "Mind" or that this correction is necessary for his assertions to be true. I will therefore make this substitution in his quotes.

Mind is before me not only as within but without myself.
-- R.B. Haldane

We remain in Nous. Our souls depend on this as expressions on a lower and more divided level of being. -- Plotinus

Or if we take "him" for "Mind," removing any sense of anthropomorphism:

For in him we live, and move, and have our being; -- Acts 17:28

Everything "out there" is only available to us "in here." Mind is unbounded by individuality, or the individual's identification with Consciousness. The finite mind only asserts itself to be separate "in here" from whatever is "out there."

We are not Nous; we are conformed to it by our primary reasoning power which receives it. ... Finite reason knows that it is finite, that it takes the world in from the senses, that it judges by the internal laws of Nous.-- Plotinus

Plotinus separates the finite mind from the infinite Mind, always maintaining the contradictions of there being more than infinity. And yet, he places the finite mind under the governance of infinite Mind.

To be in the Mind of God is to be realized. -- Bruno

Here Bruno is either saying that infinite Consciousness realizes (manifests as reality) its contents or that we find, through realization, that we are that manifestation. Either would be true.

The Divine Mind [Nous] is the World of Forms or Ideas, the totality of true Being. -- Plotinus

While for Plotinus there was a derived world of matter, the true world existed entirely in Mind.

We are not merely items in nature, nor on the other hand has nature either meaning or existence apart from the entirety of Mind. -- R.B. Haldane

This is true, provided we place no bounds between "out there" and "in here" and make no claim of our consciousness as being the entirety of Mind. For in that case, we would be everyone else's mind, too, and therefore aware of being in that state.

The materialist metaphysic supposes that consciousness can be materially created through biological or electronic means, either through direct creation or by emulation using a model of the brain.

The curious supposition which accompanies this latter thought is the belief that if one's brain were copied electronically and then placed in a mechanical body, one would become "immortal."

The philosophical naivety here is staggering.

Amusing, but staggering.

Let us say that you go into Kinko's [a photocopy franchise] to have yourself copied into immortality. You get in one side of the double scanner and a blank android is placed on the other side. Someone presses the "Copy" button, the two of you slide in, copying occurs, and you pop back out. Your copy sits up, smiles at you, and gives you the thumbs-up to indicate that you are now immortal and can hit the euthanasia button there by your side.

He is now you and you are immortal.

Or such is the dream.

I would suggest that if, when he gives you the thumbs-up, you cannot see yourself from where he is sitting, you should have grave misgivings about him being you.

But I'm not your Mom. Do as you like.

Everything we know both of outward and inward nature, in a word, the objective world, is in its own self the same as it is in thought, and that thought consequently expresses the truth of the objects of perception.

This is Hegel removing the false constructs of Idealism. Both inward and outward nature are objective. And there is no separation between thought and the demonstrably true and only world.

Truth

Truth is always infinite, and cannot be expressed by or presented to consciousness in finite terms.

Nor, if consciousness were finite, could it contain infinite truth.

The truth is the whole in the most far-reaching of the meanings of the word. -- R.B. Haldane

I am conscious; therefore Consciousness is and is infinite Truth.

Goodness is simple and primary and contains nothing in itself. The Good is in nothing else. There is only the One, Nous, and Soul. Each must eternally produce the level of being below it. Evil is here where life and Nous only leave their footprints.
-- Plotinus

In spite of his dislike of Christianity, Plotinus maintains a trinity which is even less a unity than the Church's. Soul then creates below it Evil or matter. This allows Goodness, the One, to be separate from evil. Yet nothing unlike the One intervenes down through Nous and Soul to matter where evil is finally found.

*Being, truth, and goodness are one: **before** things as cause and principle, and things have dependence upon it; it is **in** things, as their substance, and through it things exist; it is **after** things, for through it things are known without error.* -- Bruno

Here, being, truth, goodness are one, therefore synonyms. This one is principle, cause, and substance -- and as the means of knowing, mind. This unifies metaphysical, physical, and logical truth.

Bruno is unable to break free of matter and time and these prevent unity. Infinite cause, as mind, has no before and after. It is the cause, expresser, and knower of its own ideas. And these ideas are its infinite expression.

Is the world infinite or finite? The very terms of the question assume that the finite is a permanent contradictory to the infinite: and one can easily see that, when they are so opposed, the infinite, which of course ought to be the whole, only appears as a single side of it and suffers restriction from the finite. But a limited infinity is itself only finite.

There is only one infinity, Consciousness. And if able to express infinite Truth, Consciousness is also Truth. And as the only demonstrable "not matter," Consciousness is also Spirit.

The following are then synonyms, and not merely predicates of some pseudo-metaphysical subject: Consciousness, Truth, Spirit.

And all are infinite.

God is more than life: He is Mind.

The finite mind reifies God into a subject with predicates. Here, Hegel is equating synonyms: God, Life, Mind, Truth. Similarly:

God is Spirit; and they that worship him must worship him in spirit and in truth. -- John 4:24

Hegel's repeated attempts to reconcile religion and logic lead to repeated contradictions, caused by duality, where there can only be unity. But the dogma of Protestantism prevented Hegel from asserting absolutely that God is not a label with a bag of predicates.

To think of God is to limit Him. -- Bruno

In all dogmas, God is an extraneous label for a denied unity. The historic use of that label permeates the development of metaphysics and forces its use in this text. The correct expression of unity would exclude the dogmatic term or, at least, its dogmatic usage.

Limited infinity is infinity expressed from a finite standpoint: the natural numbers, the density of the rationals, the cardinality of the continuum. We see these only as revealed by finity, as we stand at their finite beginning. But one can neither count one's way into nor out of infinity.

The expressions of infinite Consciousness exist within its infinity. We observe the finity of the common mind and its dogmas. This feather-storm of finite, re-echoed thought is itself finite. But true ideas, expressing individuality and truth, are unbounded.

Even if we observe true ideas from outside spirit, from within history, they are countably infinite, in the same sense that the natural numbers are countably infinite.

The metaphysic of understanding is dogmatic, because it maintains half-truths in their isolation.

For Hegel, understanding only deals with the finite and so is itself finite. But Mind, or Consciousness is *a concrete reality in its action*.

The Hegelian **concrete** is the fully realized idea, fully expressive of its essence. The **abstract** is that which is without predicates, possessing only Being. A continuum, for Hegel, lies between the two.

Error

Error arises when we take Evil as a permanent positive, instead of what it really is, a negative, which though it would fain assert itself, has no real persistence, and is, in fact, only the absolute sham-existence of negativity itself.

Error or evil is the opposite of infinite Consciousness or Truth. In Wittgenstein's favorite example, $25 \times 25 = 625$. The supposition, itself, that this equals anything else -- $25 \times 25 = 627$ -- is all there is to any error. There is a countable infinity of such erroneous suppositions. All are the sham-existence of opposition to Truth.

Nous is the creative principle of the material world. Even the evil in it is part of the pattern. Evil and suffering are necessary elements in the dance of matter. Matter is evil and never unites with form. ... Evil is always indefinite, nowhere at rest, affected by everything, insatiable, utter poverty. -- Plotinus

Plotinus would explain evil as necessary. Making matter evil instead of realizing it as the false depict of true ideas binds him in this contradictory explanation. He is not the last to make this mistake.

No error has any explanation. It is simply an assertion of falsehood. And therefore evil has no explanation. It is only the expression, in all its horror, of an irresponsible mentality.

Conjecture becomes error when, forgetting the inadequacies of human knowledge, we rest content in it as a final solution.

-- *The Cusan*

This, in general, is the acceptance of the finite understanding as demonstrable truth. We let finity draw the boundaries.

Evil is error, acted upon. It is erroneous demonstration, *the bland denial of Truth.* -- *M.B. Eddy*

Evil's ground, the common mind, explains its celebrated banality. Like the common mind, the expression of evil is based upon matter, Consciousness in its false depict.

Evil is always the expression of separation from life, truth, mind.

There is no spiritual evil in Consciousness. And realization of truth destroys the expression of error or evil in individual consciousness, killing its expression at the source.

Consciousness, Truth, the mind gained through our *course of development*, expresses no error and acts upon no error.

The method of demonstration employed in finite knowledge must always lead to a wrong supposition.

That which is demonstrable is Truth and therefore infinite. Finitude excludes the consequences of true reason.

Until the fact concerning error -- namely its nothingness -- appears, the moral demand will not be met, and the ability to make nothing of matter will be wanting. -- *M.B. Eddy*

The World

The material universe is good, made by divine intelligence as the best possible material image of the spiritual universe. All things have come into being and there is nothing left [to be created].

-- *Plotinus*

The world is an image of the divine; knowledge, a leading back of the creature to God, its source. -- *The Cusan*

*The universe is the great **simulacrum** and image of the first principle, a mere shadow of the first reality. The universe is one, infinite, immovable, without parts. -- Bruno*

The finite understanding always holds itself at a distance from Truth, contending that only after an eternity can the infinite be known. Or, in some cases, that reality itself is beyond our apprehension, as mediated by the senses.

Nothing is hidden. -- Wittgenstein

Truth is immediately (without mediation) realized and demonstrated.

Truth must be in concrete, manifested form and cannot appear otherwise. -- M. Wilcox

Both realization and demonstration take place in Consciousness, and therefore in the world.

We become free, when we are confronted by no absolutely alien world, but by a fact which is our second self.

Facts are indivisibly in Consciousness, our consciousness, and in the world. They are demonstrably true. The world is absolutely alien when we allow finite understanding to hold us at a distance from what we can or do realize.

The real infinite, far from being a mere transcendence of the finite, always involves the absorption of the finite into its own fuller nature.

The apparent absorption is the realization of the infinite as already present. The finite was only a half-truth of the finite understanding.

To call a thing finite or limited, proves by implication the very presence of the infinite and unlimited, and that our knowledge of a limit is co-extensive with the present and actual consciousness of the unlimited.

We cannot separate Consciousness and our consciousness. The latter is an infinite and individualized manifestation of the

former. Finite understanding inserts the sham-existence of finity into consciousness.

All sensible phenomena are merely subjective states of mortal [finite] mind. -- M.B. Eddy

The things in the material world are the limits of their projection in Form from Nous. -- Plotinus

Or rather, they are the limits of our finite perception of the ideas of Consciousness.

Things are finite, just because they involve their own dissolution.

Dissolution is a limit and therefore co-extensive with the present and actual consciousness of the unlimited. Things, having been translated into thoughts by Consciousness, dissolve only within the finite understanding as their infinite truth is demonstrated.

The final division reveals the indivisible, which is the essence of being. -- Bruno

In Bruno's metaphysic, the progressus ad infinitum leads back to the whole.

Wrong or negative infinity is only a negation of finity; but [from this standpoint] the finite rises again the same as ever and is never gotten rid of or absorbed. ... It is tedious to devote ourselves to the contemplation of this infinite progression, because the same thing is constantly recurring ... there ought to be an elimination of the finite.

The wrong sense or finite understanding of Consciousness is not the truth about Consciousness. The finite is eliminated by the activity of true Consciousness in our consciousness.

The finite proceeds by explication from the infinite. -- The Cusan

Hegel denies this:

In order to become conscious of the true infinity, we must relinquish that progressus ad infinitum.

True Consciousness is not gained through accretion or effort over time. The progressus ad infinitum is the limit which bars the finite understanding from ever reaching Consciousness. But Consciousness is already, in the highest sense, present.

Infinity is affirmation, the negation of negation.

Synonymically: Consciousness, Mind is the negation of the sham-existence of negation.

We must think of the One only as existing, as of place and everything else as later than Him -- place latest and last of all. ... Place is produced by Soul in matter. ... Time is the life of the soul in movement; eternity is the unbounded, unmoving life in the world of Nous. ... We construct time as an image of eternity.
-- Plotinus

Place, like time, is the false belief in separation or division of Infinity, but Infinity cannot be divided. -- M. Wilcox

Space and time are products of [finite] understanding and have no power over the spirit which produces them. -- The Cusan

Space is infinite light. -- Bruno

There is no power manifested but omnipotence and light.
-- B. Young

There is no partial infinity, partial Consciousness, partial Truth, nor partial Spirit.

The One is the unbounded bounds of the universe. All things are in the placeless One and the One is not in anything, but all things depend upon it. The One is infinite, not by unlimited extension of size or number, but by the unboundedness of its power. -- Plotinus

The universe as manifestation of Consciousness is one and infinite. The infinite, as Consciousness, is immediate. Plotinus places time and space in matter, which is perhaps where they belong. Without matter, there is no need for either of them.

What appear to be intelligible causes lying close to hand we can grasp, and they are therefore readily interpreted by us as being such: for which reason we gladly take that to be mechanical which is in truth of a higher order. -- Goethe

What is there to appear or be seen is a reality akin to, or rather identical to, Consciousness itself.

By affirming that [which is true] to be true, which to all human reasoning and sight, seems not to be true at all, you can bring it to pass. -- M.B. Eddy

Reality is realized, or seen to be reality, through demonstration.

Thoughts which are not demonstrable are false belief and neither correspond to reality nor are they real in themselves. They merely assert their sham-existence.

Matter

It is the lowest phase of the soul which makes material things; this it does without conscious thought. The soul creates matter through self-contemplation. ... The soul is irrational. -- Plotinus

Matter is an abstraction made by and with mind, and is what is to be regarded as the starting point of an intellectual process, extending from the merely possible to the completion in actuality which the possible presupposes as its foundation.

Matter, as handled by finite consciousness, is an abstraction.

Matter falls outside body, soul, mind, life, form, limit, potency and cannot even be rightly spoken of as being. Whatever announcement it makes is therefore a lie. -- Armstrong on Plotinus

Activities, such as Chinese boxing, are convincing arguments for the reality of matter, as coinciding with the finite understanding's concept of it. One **feels**, when hit, that it must be so. But even the far, yet historic, reaches of "mere" Chinese

boxing call this concept into question. The far reaches of science deny this concept as well.

Heisenberg's formula takes two matrices -- one of all possible states, one of all possible motions -- subtracts the commuted products and sets them equal to his constant. This deepest penetration into the reality of matter is completely apart from the finite understanding of matter. Its demonstrable truth is a statistical model.

And its proponents, contemplating their model, drift into a reverie of Idealism and reification.

Rather than conforming the representation to the data to create their pictures, Heisenberg and Einstein have created representations which conform the form of the data to their picture of the world.

Having done so, everything falls "naturally" into place. But that place is perhaps the final resting place of our late-civilization's reach into the reality of things.

Statistics turn their back on understanding.

*As the absolute possibility, the first principle itself becomes matter, and as there is no possibility without actuality, present or to come, the absolute possibility is also absolute reality, or matter (substance, as here matter is formless substrate) and form coincide in the **One**. -- MacIntyre on Bruno*

Consciousness never becomes matter.

The material senses and human conceptions would translate spiritual ideas into human beliefs. ... Material sense defines all things materially, and has a finite sense of the infinite.

-- M.B. Eddy

Matter is the translation of the concrete ideas of Consciousness into false depict by finite consciousness. Realization expands our apprehension of their infinite true depict.

Possibility, for the Cusan, also enters with matter. He writes of *the absolute necessity of God, the concrete necessity of the universe, the actuality of individuals, the possibility of matter.*

In every expression of metaphysical unity, matter is the realm of contingency. But resolving this contingency, leads to contradictions and dualism.

In himself, God is absolute unity and infinity to which nothing disparate is opposed. -- The Cusan

Matter is either like or unlike Consciousness. It is either idea or not. If it is not idea, it stands opposed to infinity, leaving no infinite, as matter must take up its own portion of reality.

Things only exist in so far as they are unities. ... There is no truth in the senses, only opinion.-- Plotinus.

Matter is a material conception of a true conception or true idea held in the Divine Mind. -- M. Wilcox

Things as they immediately are [in the visible world], have no truth. Essence implies that we have made a step beyond finitude.

Things, as they immediately are to perception, are abstractions: subjects with lists of finite predicates.

There is no abstract that subsists in logical reason but not in reality. -- Bruno

The essence of a thing is our understanding of its qualities as they interrelate with the world. These relations imply a finite infinity where true infinity exists.

From the unity of the Nous proceeds the diversity of the visible universe, in which the principle of unity manifests itself by bringing about a harmony of conflicting opposites. -- Plotinus

Hegel begins with thought, proceeds to the visible universe where contradictions arise, and then resolves contradictions into Idea.

Contradiction, above all things, is what moves the world: and it is ridiculous to say that contradiction is unthinkable.

For Hegel, in brief, the growing understanding of the essence of things causes contradictions to be perceived in the world, which arise in consciousness (world and consciousness as inseparable). The resolution of these contradictions, in Hegel's thought, leads to the complete and infinite Idea behind the contradictions.

All forms are latent in the Nous. The intellection is internal Form, Idea. -- Plotinus

The thought of matter includes the principle of form throughout, and no formless matter therefore appears anywhere in experience as existing.

Hegel appears to assert the falsehood here of the historic concept of formless, or spiritual, matter. Such concepts in the past have made spiritual matter, unperceivable by the senses, the ground of formed, material matter.

There is divine matter in Nous, dead matter in the world of the senses. Matter is substance in Nous. -- Plotinus

Before every substance lies eternity for duration, immensity for place, omniformity for realization. -- Bruno

Bruno's spiritual matter is the substrate of all visible things. Yet he equates it with Heaven -- *divine yet corporeal, material yet without matter ... interpenetrating all things and embracing all* -- just as the Cusan does. He seems to have a sense that matter, properly realized, is spirit. But his spirit would be realized by us only through interminable progressus ad infinitum.

All knowledge is conjecture. So we are encouraged to draw as near as possible to the eternal verity by ever truer conjectures. -- Falckenberg on the Cusan

The progressus ad infinitum denies realization. Demonstrable truth is eternally realizable verity.

The efficient cause of the natural world is the universal intelligence: "the first and principal faculty of the soul of the

world" (i.e. not God). It works from within giving form and figure to matter, an inward principle. -- MacIntyre on Bruno

Bruno mediates the effect of Consciousness on the world by having, like Plotinus, the Absolute express intelligence and intelligence express the world. This merely expresses the finite mind's fear that Consciousness might be in the world.

*The **formal** cause of nature is the **ideal reason**, ideas which guide the universal intelligence as models of nature, in its production of individual things. -- MacIntyre on Bruno*

This is as close as Bruno allows Consciousness to approach the visible world.

*The **final** cause which universal intelligence sets before itself is the perfection of the universe. -- MacIntyre on Bruno*

Perfection is necessarily productive and creative. Perfection is a fulness of living and productive power. -- Plotinus

By separating Mind and matter, philosophy dooms itself to the contradiction of dualism. The infinite leaves no region unfilled by its infinity. There is nowhere that the infinite is unexpressed, nothing to perfect.

Matter as such has no independent subsistence, and on the other hand, form does not supervene upon matter from without, but, as a totality, involves the principle of matter in itself.

If Consciousness is infinite and is thought, matter is the perception of some aspect of Consciousness. This aspect itself is thought.

If matter were our thought, it would be, in every sense, subject to our thinking. The perception of every finite sense places matter "out there." But if Consciousness is infinite, there is only "in here." The form of "out there" would then be the truth of "in here" but in false depict.

Whatever order is proved to hold of minds, the same will be found to hold of bodies. ... Even the smallest material body, therefore, has in it the potentiality of life and mind. -- Bruno

Bruno separates spirit and matter but binds them by the same law or principle.

In Plotinus only humans have souls. Not plants. Not animals. -- Armstrong on Plotinus

Minerals and vegetables are found, in divine Science, to be the creations of erroneous thought, not of matter. -- M.B. Eddy

This more radical metaphysics unify all things in life and mind. If Consciousness is infinite, and therefore all, nothing could have any substance but mind and therefore, synonymically, of truth, life, and spirit.

Spirit determines indeterminate matter. There is no finite soul or spirit. -- Bruno

Bruno's drift, through inconsistencies, is to unify Spirit or Soul. For him, each world-soul is unique and indivisible.

The universe is a sensual and mutable God. -- The Cusan

In the Cusan, accepting of lesser divinities like Bruno's world-souls, Plotinus won out over the Church. Unlike Bruno's world-souls, the Cusan's visible universe was spiritually unified.

But Bruno's Spirit is realized by Hegel as unity, as unified and infinite thought.

Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. -- M.B. Eddy

The true form of matter is then the form of Consciousness, Truth, Spirit. But by finite sense, objects are reified as matter.

All these [conceptual reifications] are products of the reflective [finite] understanding, which while it observes and professes to retail only what it observes, is rather creating a metaphysic, bristling with contradictions of which it is unconscious.

Reflective, finite understanding deals only with things immediately, in their false depict. Rather than observing the true depict in Consciousness where *the objective world is in its own self the same as it is in thought*, the finite understanding settles for what it gets for free, as interpreted by its unacknowledged and contradictory metaphysic.

Hegel brings thought and matter together in consciousness. Bruno separated them:

All is matter or spirit which combine and separate. Neither body nor soul need fear death, for both matter and form are constant abiding principles. -- Bruno

And then, Bruno brings the two back together. For him, matter at bottom was spirit and only brought into the realm of the sense by form, universal intelligence.

This spirit, being persistent along with matter -- and these being the one and the other indissoluble -- it is impossible that anything should in any respect see corruption or come to death. -- Bruno

Bruno was trying to resolve the conflict of spirit and matter. But his attempt places universal intelligence below its source, which moves the problem back towards Consciousness.

To resolve the contradictions, the infinite must be either spirit or matter. It cannot be both. Nor can the infinite construct a region outside itself for matter to occupy.

Things that are said to have come into being did not just come into being but always were and always will be in the process of becoming ... no real being ever ceases to be. -- Plotinus
Matter, and its effects -- sin, sickness, and death -- are states of mortal [finite] mind which act, react, and come to a stop. They are not facts of Mind. -- M.B. Eddy

For Bruno, form is spirit. And form or world-soul or universal intelligence is one, unchanging. And only the unchanging -- God, souls (from world-souls on down), atoms -- were real.

Body is in soul, soul in Nous [divine reason, divine Mind], Nous in the One. ... Universal Soul does not really enter body. Body is really in Soul, not soul in body. ... Soul has no place but body. The Soul does not belong to the body. The universe extends as far as Soul goes. The universe is a single being and Soul rules it from within. This one nature rules all natures. ... Souls are a sort of rays; Nous remains in itself. The soul is illuminated by Nous. -- Plotinus

For Plotinus, only a part of the Universal Soul joined with body to fulfill its tendencies toward activity. But Soul was neither the divine Mind nor the Absolute One.

Matter's content, in Hegel, *is what it is only because the matured form is included in it.* "Matured" as separate from our immature, finite understanding of it.

An appearance (or phenomenon) is an essential existence.

That which appears is, in true depict, the full possessor of the entirety of its essence. It is not a finite object, upon which may be hung a name and a bag of predicates approved by each and any passing metaphysic.

The truth and thoroughness of the content essentially depend on the content showing itself identical with the form.

Matter is the conflation, in false depict, of content and form.

The phenomenon is the ratio or relation: in which one and the same thing, viz, the content or the developed form, is seen as the externality of antithesis of independent existences, and as their equation or identical connection. And it is in this connexion alone that the two things distinguished are what they are.

For Hegel, the ratio (A:B) is measure and is the relation of quality to quantity. *Measure is implicitly Essence.* Or, essence can only appear as quality is perceived in that which, to the senses, has finite magnitude.

Hegel is elsewhere critical of Spinoza's Euclidean geometric approach to philosophy, with its axioms, postulates, and propositions. Apparently, he would have approved had Spinoza stuck to the ratios and proportions of Book V.

It is not we who frame the demonstrable truths. The demonstrable truth is not something which is original at all.

Not original in us, certainly. Demonstrable truth is the expression of Consciousness.

The demonstrable truth is already in each real object, making each reality what it is. Only through demonstration can we make any claim to the realization of each object in reality.

Everything that exists necessarily produces from its own substance a surrounding reality directed towards the external world. ... Our soul produces Forms as completed acts of the intellect. -- Plotinus

The so-called human is the subjective or the externalized object of his own thinking, and, being a mere effect, he changes and alters with every alteration of his mind, which is projecting or causing the effect. -- M. Wilcox

A bad state or sickly body may exist -- of that there can be no doubt; but these things are untrue, because their Notion and their reality are out of harmony.

Hegel would be truer to the necessary development of his own ideas if he stated that a bad state or sickly body may assert its sham-existence as true. But we know that in its true depict there is no such existence, precisely because the demonstrable truth of state or body and the sham-existence of their false depict are out of harmony.

Idea is absolutely active as well as actual.

There are sufficient, if scattered, primary historical sources, reaching back at least eighteen hundred years and running up to the present, to indicate that some individuals, relying on nothing

but the true Ideas in Consciousness, have demonstrated the true depict of a bad body -- human, social, or politic -- as immanently practical. Such practicality is left as an exercise for the reader.

*Matter is therefore a species of substance or material, of which and in which **nature** effectuates its operation, its work, and which is by it formed in the many forms presented to the eye of reflection. Nature operates from the center of its subject, or matter, which in itself is wholly devoid of form. -- Bruno*

In Bruno, matter, until formed by universal intelligence, is formless and spiritual.

Nature is a spiritual unity in which are comprised all possible differences of existences and is the force which brings these to expression.

Nature is, in every metaphysic in which it occurs, a force in the visible world apart from the absolute of mind. But as Consciousness is infinite, there can be no "apart" from Consciousness. All expression is the manifestation of Consciousness. Nature falls by Occam's Razor.

Substantiality is the absolute activity of form and the power of necessity: all content is but a vanishing element which merely belongs to this process.

This would put substantiality in matter and at the nexus of form and necessity. But if Consciousness is all, matter is "in here" and not "out there." All form, activity, and power is the expression of Consciousness.

Content is in Consciousness, Idea, and so never vanishes. As perceived "out there," matter may vanish. But having vanished "out there," its content remains, at least for a time, even in the finite consciousness. In its true depict, it must remain eternally in infinite Consciousness.

In so far as soul is involved with body, it is subject to the necessity which controls the visible universe. -- Plotinus

Necessity and liberty are one. -- Bruno

The only necessity in Consciousness is the adherence of our own consciousness to reality.

Substance is the sum total of the Accidents, manifesting itself in them as their absolute negativity, that is to say, as an absolute power, and at the same time as the abundance of all content.

This is as dualistic as can be. Content, in infinite abundance, is in Consciousness. Content does not enter into the accidents of matter. It remains forever in its place, expressing reality in its true depict.

The finite mind places both truth and falsehood in matter. It then places matter outside Consciousness and imbues it with substance, a term which in this usage becomes impossible for the finite mind to define.

These last two quotes of Hegel so resemble Plotinus that one could almost imagine Hegel as the Last Alchemist. He seems to divide his effort between true philosophy, in which he comes very close to concrete unity; shoring up the doctrine of the Protestant church; correcting Aristotle; and restoring the ideas of Plotinus from the ancient depths of Neo-Platonism. But, in terms of unity, he is pointing toward the future and not the past.

There is one substance, one power, one space, one efficient cause, God and Nature, everywhere equally powerful. We insult the infinite cause when we say it may be the cause of a finite effect. -- Bruno

Here Bruno comes very close to unity. He calls God and Nature one but cannot bring himself to use but one term. He places substance correctly in the one cause, withdrawing that label from formless, spiritual matter. He recognizes that the one cause, being infinite, can have no finite result. He is one step away from unity.

There is nothing which may prevent this nature, necessity, will, power, from proceeding according to its whole power, which is

goodness itself, according to its whole goodness, which is power itself, and both are infinite, and diffuse themselves infinitely.
-- Bruno

Bruno here expresses the unity of omnipotence and infinite goodness.

Substance is the Idea under the still limited form of necessity.

Necessity is part of Hegel's dualism. It is used as a term for the laws of matter, as prevailing over the forms of Consciousness. But substance is Consciousness. There is no need to create an entity or power between consciousness and thought.

Necessity becomes freedom; substance, the demonstrable truth.

Or, when freed of matter, idea becomes free of material laws and material substance becomes the true and demonstrable idea in Consciousness, that is, in the world. The dualism comes from separating our consciousness from Consciousness. That which is infinite includes all.

If our consciousness seems finite, if substance seems subject to accident, if we are unable to demonstrate reality in its true depict, the blame cannot be laid at the door of Consciousness. Accepting a finite consciousness as a relief against realizing our nature in its true depict is an individual choice.

Man

Man is most independent when he knows himself to be determined by the absolute idea throughout.

Man is most independent when he expresses his true individuality. He does this by sifting the chaff of finite, repetitive ideas from the wheat of infinite Consciousness. He can in this way express himself in his true depict.

*The possibility of rising from the lowest to the highest, to the One above all, implied the existence of **somewhat** of the One as a common nature of all. -- MacIntyre on Bruno*

Man is a humanly contracted infinity. -- The Cusan

Matter is the formless ground of imitation beings. -- Plotinus

The more one expresses the infinite, the more individual one's expression becomes. Remaining in the common mind, everything one does resembles the activities of everyone else.

There are Forms of individuals; our personalities have eternal principles in the intelligible world [Nous]. We are made individuals by form, not by matter. We must not be afraid of the infinity this introduces into the world, as it is an infinity of power in an indivisible unity. -- Plotinus

Removing the unnecessary elements here, in the manner of Occam, individuals are the eternal expression of Consciousness. Although we do remain afraid of the infinity this introduces, its power must be our power, too, as its objects of expression.

The demonstrable truth is the truth of Being and Essence -- Essence which has reverted to the simple immediacy of Being. ... The demonstrable truth is an infinite form of boundless activity.

The ideas of Consciousness, Hegel's demonstrable truths, as expressions of Consciousness, or infinite Life, are themselves life and are expressed in activity. One's right activity is the expression of one's individuality, as conceived by infinite Consciousness.

For Bruno, Being is unity and life is infinite. In his understanding, there was only One Being, divine, immortal. "Divine" has always a religious context. More clearly expressed, there is only one Being, spiritual, eternal.

Still, for Bruno, the *perfect absolute* is dual. His unity separates into *divinity, the intellect of the universe, absolute goodness and truth* and into *the immeasurable corporeal reflection of the divine*. But Consciousness and its idea is one.

Individual souls are distinct but not separate in Soul. It is only the recipient who thinks it is divided. -- Plotinus

For thinking means that, in the other, one meets with oneself. -- It means a liberation which is not the flight to abstraction, but consists in that which is actual having itself not as something else but as its own being and creation in the other actuality with which it is bound up.

As Consciousness is infinite, anything perceived as "out there" is "in here." All individuals, all individual expressions of highest individuality are therefore "in here." And so their individual expressions are bound together. There is no basis for Solipsism.

The *flight to abstraction* is the denial of the Essence in the other, subtracting what is concrete from those with whom we are *bound up* and replacing the other's essential qualities with a name and a list of predicates.

The Cusan held for *the boundlessness of the universe, the connection of all being, the all-comprehensive richness of individuality.* -- *Falckenberg on the Cusan*

His sense of infinite unity embraced the fulness of every expressed idea as infinite.

Man is the mirror of All. -- *The Cusan*

The Cusan went even further, making mankind the expression of all of infinite Consciousness.

A principle has no need of what comes after it. ... The One must give himself being or He will cease to be. -- *Plotinus.*

Man has infinite worth and infinite rights.

If ever there was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed -- that is, without entity. -- *M.B. Eddy*

Here, Hegel is midway between polar viewpoints. Yet he excludes man from the unity of Consciousness. The infinite worth of man is his infinite necessity for Consciousness. All

ideas and their necessary expression are necessary to infinite Consciousness.

The finite individual is an accident of matter. -- Bruno

Clearly, Hegel has moved beyond the finite historical idea of man.

As existing in an individual form, this liberation [quote p. 37] is called "I"; as developed to its totality, it is free Mind; as feeling, it is Love; and as enjoyment, it is Happiness.

Hegel comes very close to unifying man and Consciousness. His failure is due to his clinging to the progressus ad infinitum, which he himself says we must give up.

The One is the father of Reason [Nous]. He loves Himself, and His love of Himself is one with his being. -- Plotinus

But in Plotinus, the love remains in the One. It does not radiate outwards.

The law of love -- which springs not from the evil genius of any one race, but from God the father of all, and is in harmony with universal nature, which teaches a general love of man, that we should love our enemies even, should not remain like brutes or barbarians, but be transformed into the likeness of Him who makes His sun to rise upon the good and the bad, and pours the rain of His mercies upon the just and the unjust. -- Bruno

What springs from the infinite is that infinite. Consciousness loves all of its ideas in their true depict.

To the love in the human soul, there corresponds love in the divine nature, because love is the essence of divinity. -- Bruno

For Bruno, Love is a synonym for Consciousness.

Love is that by virtue of which all things are produced, which is in all things, and is the vigor of all things. -- Bruno

Pantheism is the belief that the infinite is in the finite.

Maintaining the unity of Consciousness, ideas are produced and

sustained by their producer. Consciousness is not in ideas, but ideas in Consciousness.

The infinite must reflect at every moment the infinite, eternally realized, thought of the One Mind. -- Bruno

The first "infinite" here is the infinite expression, the second, the infinite expresser.

Idea

The realization of the Idea is the Object.

As infinite Consciousness and the only world is one, the realization of the idea in one's own consciousness demonstrates the reality of the object, which that idea expresses, in the world.

For Hegel, the finite is the objective existence not in harmony with its idea. One mistakes this finity for a reality in a finite world, when it is only an erroneous apprehension of infinite reality by the finite mind.

Nous makes being exist by thinking it. Each thing itself is Nous and its ground is Nous. Each thing is infinite. Reality is wisdom there . In Nous are the Forms of all things that exist in the world of the senses. -- Plotinus

In Plotinus, man only participates in true thought for the duration of short periods of sporadically successful meditation. The ideas of Consciousness and those of us with consciousness are kept separate by Plotinus.

The Intelligence which is the truest beauty attainable by us, is not yet Divinity itself, but only the highest intelligible species, form, the highest Idea. -- Bruno

Bruno maintains the progressus ad infinitum. But no number of mental steps attains any of the realizations we experience. Each individual must prepare his own ground for the blossoming of ideas. But the demonstrable truth, in our experience, is always greater than the preparation.

In the infinite process, the infinite, with all its perfection, is wholly present. -- MacIntyre on Bruno

Bruno realizes the presence of infinite Consciousness as omnipresent. He simply fails to realize that such consciousness cannot create an idea unlike itself which would require finite progress. Finite progress is infinite progress in its false depict.

The finite does not involve existence. ... The finite is untrue.

In some fashion here, Hegel does not make this mistake. But he often seems to walk the line between unity and duality.

I believe that what is essential is for the activity of clarification to be carried out with COURAGE; without this it becomes merely a clever game. -- Wittgenstein

With his ties to Protestantism and to the academia of the time, perhaps Hegel lacked the courage to cross the line and assert unity.

Truth, in the deeper sense, consists in the identity of the object and the demonstrable truth.

Or perhaps, to his understanding, he thought he had, in fact, done just that.

The demonstrable truth is the power of substance in the fruition of its own being, and therefore, what is free. In its identity with itself it is purely and entirely characterized. ...The demonstrable truth falls short of the idea.

There is a difference between the belief that truth is acquired through progressus ad infinitum and the infinite availability of truth. The entirety of even that which we begin to demonstrate is always beyond our demonstration. And this infinite excess is not a product of man's supposed finity.

False infinity is that which is entered into step by step and never completed by any process of progressus ad infinitum. But the infinite, as all, is ever-expanding in its infinite activity.

This gives the lie to the false sense of personal mastery. No matter what our sense of progress in whatever field, we are all students, kneeling at the gate of the infinite.

The One is the unconditioned, unlimited Principle of all things.
-- Plotinus

The demonstrable truth is the principle of all life, and thus possesses in every part the character of completeness.

This completeness is perceived by every level of understanding sufficient for the demonstration. And every individual who can thus demonstrate is aware of the infinite excess awaiting deeper demonstration.

For the demonstrable truth is not palpable by touch, and when we are engaged with it, we must be dead to hearing and seeing.

Hegel is channeling Plotinus again. No idea is palpable to any physical sense. But all demonstration is concrete and realizable from any standpoint. It shows its truth.

The soul, compelled by its loftier thoughts, as if dead to the body, aspires upwards. -- Bruno

It is often the case that one is *dead to hearing and seeing* when one **realizes** the truth. But demonstration takes place in the only world, where demonstration is acknowledged by the senses.

Demonstration unrecognizable by perception is nonsense.

We realize in consciousness. We demonstrate in the only world, always with mankind as witness.

The inward motion of the Notion is Development.

Hegel seems to think that the demonstrable truth is, in some sense, the property of the individual and is developed by the individual.

The demonstrable truth is discovered by the individual and through demonstration, more of its essence is revealed.

Truth is already infinite, complete.

Individual and actual are the same thing.

Consciousness is the basis of all individuality. No real individual expression is outside of Life or Truth. The individual is actual to the extent that Consciousness is expressed.

The rest is the sham-existence of personality.

The Idea is truth in itself and for itself -- the absolute unity of the demonstrable truth and objectivity. Its real content is the exhibition it gives itself in the form of outward Being-then-and-there.

Truth is the sum of reality in Consciousness and, therefore, in the world. The idea that truth is some third thing outside the idea and its realized essence begs for Occam's Razor.

Like Life, Truth is Consciousness. Subtracting any of these three destroys the other two. They are synonyms of the only infinity.

In the Idea, we have nothing to do with the individual, nor with figurate conceptions, nor with external things.

This is true, given that Consciousness is the only individuality, expressing that individuality infinitely in all its ideas and that all external things are "in here" in Consciousness.

Realizing that the only world is entirely in Consciousness does not diminish the world in any way. It enlarges one's sense of Consciousness and of one's own being.

*Idea is the one and universal substance: but its developed and genuine actuality is to be as a **subject** and in that way as Mind. Everything that is untrue is consumed and destroyed in Idea.*

Everything that is untrue has never been true in Consciousness. As we realize the demonstrable nature of an idea, this destroys all the falsehoods which can attempt to assert themselves in its place. We then see them for what they are -- as sham-existence.

Good and absolute goodness is eternally accomplishing itself in the world: and the result is that it need not wait upon us, but is already, by implication, as well as in full actuality, accomplished.

This asserts not only the unity of Consciousness but the unity of Consciousness and the world.

There must necessarily be a place in the visible world for evil. ... Evil must be in the class of non-being, its principle being formlessness [matter]. Evil is an image of being or something even less real. -- Plotinus

Good and evil are not two, but one, for evil is naught, and good only is reality. -- M.B. Eddy

The sham-existence of all that asserts itself to be other than good has no place or existence. There is only all good, already accomplished. The demonstration of this is all that is required of us.

Absolute idea thinks itself, the unity of practical and theoretical, of life and cognition, the sum of all ideas.

Absolute idea, the sum of all ideas, is therefore infinite Consciousness expressing itself as the only world.