

To Err is Human To Forgive Divine - Alexander Pope

Preface:

Kant's presumed categorical imperative in essence was not the first categorical imperative but rather a description of categorical imperatives. With the development of the first and second categorical imperatives we can make an interesting application to what is perhaps one of the most significant historical documents regarding the significance of individual units of knowing:

When, in the course of events of the individual, it becomes necessary for one group of individuals to dissolve the political bands which have connected them with another, and to assume, among the powers of the universe, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of the individual requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all individuals are created equal: that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among individuals, deriving their just powers from the consent of the governed: that, whenever any form of government becomes destructive of these ends, it is the right of the individual to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that individuals are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed...'

*The Declaration of Independence,
Thomas Jefferson*

So it is humanity began to understand the difference between passive observation and active observation as it pertained to the significance of the individual human, as it pertained to the significance of all individuals universally.

Volume II further examines the significance of the individual/multiplicity in light of the two established metaphysical systems elucidated by Aristotle and Kant/Hegel and again in light of a third metaphysical system addressed by this work. The metaphysical system examined: the fusion of the Aristotelian Cartesian system with the Kant/Hegel non-Cartesian system, with Hegel.

It is with Hegel that Volume II begins the examination of 'active observation' as it pertains to the significance of the individual human, as it pertains to the significance of all individuals universally.