

In the preceding section there is analysed the attempt on the part of individuality to operate as its own legislator and judge of laws holding for individuals. Individuality may claim the privilege of enunciating laws universal in character but having their source and inspiration solely in the single individual. Such laws can at best only be regulative and cannot be constitutive of the substance of individuality; for the substance of individuality necessarily involves other individuals within it. In short individuality is itself only realised as a part of a concrete whole of individuals: its life is drawn from common life in and with others. To attempt to enunciate laws from itself as if it could create the conditions of its own inherent universality can only issue in one result: laws are furnished without the content which gives those laws any meaning, or else the laws and the content remain from first to last external to one another. But if laws are purely formal, they cease to be laws, i.e. constitutive conditions of individuality. Hence the attempt above described is sure to break down by its own futility. What is wanted to give the laws meaning is the concrete substance of social life: and when this concrete substance is provided ipso facto the attempt of individuality to create laws disappears, for these laws are already found in operation in social life. Only such laws have reality. But this involves the further step that individuality is only realised, only finds its true universal content, in and with the order of a society. Here alone is individuality what it is in truth, at once a particular focus of self-consciousness, and a realisation of universal mind. This condition where individuality is conscious of itself only in and with others, and conscious of the common life as its own, is the stage of spiritual existence. Spiritual existence and social (Typographical errors above are due to OCR software and don't occur in the book.)

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