

THE CONCEPTS OF USE AND BEAUTY AS CORRESPONDING WITH THOSE OF REALITY AND APPEARANCE

S. MAHDIHASSAN*

ABSTRACT

Herbert Spencer has written an essay entitled USE AND BEAUTY. Hegel has used the terms, REALITY AND APPEARANCE. It is proposed to explain that the terms, as expressing the ideas, USE/BEAUTY correspond with REALITY/APPEARANCE. The pigment in a snail partakes in its respiration. This being a life process the pigment would be of USE. It also decorates the shell outside making it an object of BEAUTY.

It may be stated at the very outset that Herbert Spencer has written an essay entitled *use and beauty*. And Hegel has used the terms, *reality and appearance*. It is proposed to explain that the terms, as expressing the ideas, *use/beauty* correspond with *reality/appearance*. Herbert Spencer started his discussions based upon the fact, which he learnt from Emerson, that there is a snail containing a pigment. This partakes in respiration and later instead of being discarded, appears on the shell outside as its decoration. This makes it beautiful. Respiration is part of life-process so that the pigment would be a very useful one. Thus it is *useful* within the body and *beautiful* outside on the shell. The presence of the pigment as an

independent metabolite can be expressed in another word as *existence*. Then what is useful would be real and no hypothetical entity. Hence what is useful we can admit its having a *reality*. Finally when the pigment appears as decoration making the shell beautiful, this would impart its special *appearance* as distinct from those of other snails. We can then equate Decoration = Beauty = *Appearance*. We are now in a position to express:

1. Presence of pigment = Use + Beauty
2. Existence = Reality + Appearance.

Let us now consider a case from medicine. A patient complains of fever and he admits that it began with fits of shivering. In fact it could be called Ague-fever. His real complain

would be fever. Otherwise stated fever was the *Reality*. Then shivering was its earliest symptom and its *Appearance*. We know otherwise that what can be called Ague-fever is the disease malaria. And this means the existence of the malarial parasite in blood. But it could be also present without causing fever as in some individuals who are immune to malaria. At any rate in the case of a patient suffering from fever there would be the presence of malarial parasite in his blood. We can then express the above facts in the equations:

3. Presence of malaria germ = Fever + Ague
4. Existence = Reality + Appearance.

Fever first appeared as shivering so that this constituted its *Appearance*. Fever was the actual trouble so that it represented the *Reality*. And the presence of the malaria germ resulted in the *Existence* of the disease.

We may take another case. *Amoeba histolytica* when it appears in the intestine of a patient, produces ulceration which then excretes blood in stools. The basic or fundamental trouble would be intestinal ulceration. Then unless blood appears in stools, ulceration of intestine could not be suspected and the germ could remain as a Saprozoite instead of its proving to be a regular parasite. Thus blood in stools would be the *Appearance* of disease. But the cause of the trouble would be ulceration, which

would be the *Reality* in this case. Briefly it would be as follows:

5. Presence of *Amoeba histolytica* = Ulceration + Blood in stools
6. Existence of infection = Reality of Ulceration + Appearance of blood in stools.

Nothing can illustrate the above equations better than fire. When we rub two pieces of dry wood, friction produces heat. Since wood is a non-conductor of heat, this accumulates at the spot subjected to friction. When enough heat has accumulated it produces fire. This means:

7. Fire = Heat + Light
8. Existence = Reality + Appearance.

With fire, light comes as its *Appearance*. Then had there been no heat there would have been no production of fire. Hence heat was fundamental and the *Reality* involved in the production of fire. We can easily admit that the presence of fire can be considered as a form of *Existence*. Finally we can consider creation and there can be no phenomenon more important. According to Islamic tradition the creator pronounced the word Kun, in Arabic, meaning Be or Become. In Hindu philosophy it would be the syllable OM. Then be it Kun or Om it evolved as creative Energy. In Chinese Cosmology it would be Thai-chi, the Absolute entity. It is depicted as plain disc, disc with no detail, since creative energy

would be pure energy and as such Homogeneous with no trace of matter. As energy it expands and expansion brings about condensation of some energy and such frozen-energy would appear as matter. Matter having arisen in the midst of energy, this would impregnate matter with contact-energy and when the amount is high matter would be bombarded. As result there would be energy contaminated with matter. Finally there would be pure energy, matter, energy contaminated with matter, and matter impregnated with contact energy. It means:

9. Creation = Energy + Matter
10. Existence = Reality + Appearance.

Energy is non-tangible but nevertheless the fundamental entity. Hence it is *the Reality*. Frozen-energy or matter is tangible and has *Appearance*. Now energy and matter being there, their presence would mean *existence*. Or Matter-plus-Energy, as product and produced. It is called Chhi in Chinese and stormifies matter charged with creative energy. Its two factors are called Yin (darkness) as matter and Yang (brilliance) as energy. Briefly:

Chhi = Yang + Yin

Energized matter = Energy + Matter

And we have learnt that:

Creation = Forms of Energy + Forms of matter

And this means:

Existence = Reality + Appearance.

It can be summarised and explained in the following way:

The pigment in a snail partakes in its respiration. This being a life process the pigment would be of *use*. It also decorates the shell outside making it an object of *beauty*. Hence we can say:

1. Presence of pigment = Its *use* in respiration + *Beauty* conferred by its decoration.

Its role in respiration would make it a *Reality* equal to that of respiration itself. As decorating the shell outside it imparts the snail its specific *Appearance*.

Briefly:

2. Existence of pigment = Reality as respiration + Appearance as decoration on shell.

Briefly, what is useful is real, while, what is beautiful has mere appearance, likewise:

1. Infection by malarial germ = Fever + Ague
2. Existence of the germ = Reality of fever as disease + Shivering as symptom and appearance of disease.
3. Presence of *Amoeba histolytica* = Ulceration as the actual reality + Blood in stools as appearance of disease.
4. Fire = Heat + Light
5. Existence = Reality + Appearance
6. Creation = Energy as its different forms, be they non-tangible + Matter as its different forms which are obvious.

सारांश

प्रयोजन तथा सौंदर्य एवं वास्तविकता तथा प्रगटन की धारणाओं में सादृश्य

—एस. मेहशीहसन

हर्बर्ट स्पेन्सर ने “प्रयोजन तथा सौंदर्य” के नाम से एक निबंध लिखा है। हेजेल ने “वास्तविकता तथा प्रगटन” शब्दों का प्रयोग किया है। प्रयोजन/सौंदर्य के विचारों को स्पष्ट करने वाले शब्दों की वास्तविकता/प्रगटन के साथ अनुरूपता की व्याख्या करने का प्रयास किया गया है। एक घोंघे में पाये जाने वाला रंजक तत्व उसके श्वासन कार्य में भाग लेता है। जीवन की यह एक प्रक्रिया होने से उस रंजक तत्व का “प्रयोजन” सिद्ध होता है। यह घोंघे के खोल (बाहरी कड़ा आवरण) को बाहर से सजाता भी है जिसके कारण वह एक “सौंदर्य” युक्त वस्तु बन जाता है।