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**Philosophical Secondary Intelligible in Transcendental Theosophy: With
Emphasis on the Concept of Existence**

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Abstract

Philosophical concepts have significant role in philosophy as well as in many other sciences and the basis of all sciences is made by these concepts. These concepts are, not neither the result of immediate contemplation on tangible world and nor as the result of pure mental activity, therefore, understanding and analyzing them has raised many problems in various philosophical schools. Among the intelligible, the concept of "existence" is distinct and important in many ways. On the one hand, in the Transcendent theosophy, existence is real per se while the quiddity is per accident so the concept of the existence has essentially direct referent but the concepts of quiddity fails it; On the other hand, the famous feature of the concepts that state essence of things is that they have objective reference and the famous feature of philosophical secondary intelligible is that they have not. So the question to which this research deal with can be posed: is the concept of existence a primary intelligible or a secondary intelligible? This paper by an analytical-descriptive method, aiming at analyzing the philosophical secondary intelligible, attempts to present a more precise criterion to distinguish the primary and the secondary intelligible concepts. According to this fact that existence is real, the existence itself is external and real, but the concept of existence created by mental activity is a secondary intelligible and representing the external reality. Other philosophical concepts that are affirmative represent the modes of external reality.

Keywords: primary intelligible, philosophical secondary intelligible, logical secondary intelligible, existence, transcendental theosophy.

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Problem Statement

This paper seeks to examine and answer the following question: What effect does the principality of existence on the philosophical secondary intelligible? In the process of answering this question, some following sub-questions will be answered as well: Is the common definition of secondary intelligible justified and satisfactory or it needs modification? What is the most precise (comprehensive and obstructive) definition of the secondary intelligible? What the process take the secondary intelligible to emerge in the mind?

Method: This research was conducted by using the method of library studies, analyzing the materials gathered from reliable sources.

Method

The questions presented in this paper was studied and examined in a descriptive – analytic method.

Findings and Results

A) Both existence and the categorical concepts have reality; and objectifying (exemplifying) any concept means corresponding a concept to a reality but in case of existence it means that being by its very nature enjoy the reality.

B) According to the principality of existence which denote the reality of being by its very nature, the reality of being is superior to all other philosophical secondary intelligible, because the existence is the very external reality but other philosophical concepts are its external attributes.

C) It is not sufficient to consider a concept as primary intelligible just on the basis of pure abstraction or even on the basis of its external abstraction. what makes to consider a concept as the essential categorical concept or as secondary intelligible is different criterion: Emerging a categorical concept from the sensible world to the mind and corresponding it to the external objects , is done without mental activity, and directly through the sense faculties (physical or spiritual), therefore the mind is passive in obtaining and abstracting of categorical concepts; but in order to obtain the concept of existence and other philosophical concepts, the human mind has to be active and perform certain acts. Therefore, the common definition that "The philosophical secondary intelligible is a concept that does not have referent in the outside world of the mind" is not an exact definition. Its exact definition is: "The notion that is not transmitted to mind immediately by senses, and the mind is not passive for finding and conceiving it, but rather actively and during a proper process, extracts it. Although some of these concepts are non-existence, most of them show the existence or mode of existence of the creatures".

D) Some of the concepts that were considered to be categorical concepts before establishment of transcendental wisdom, and others, whose detailed explanation and analysis was not provided, according to the reality of existence, are considered as philosophical concepts. Concepts such as: substance, relation, movement, time, potential contingency, Stuff, nature, perfection, happiness, good, evil, goodness and badness

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