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ON THE ABSOLUTE RATIONAL WILL

(SUBLATION OF HEGEL'S PHILOSOPHY)

-----Volume 2-----

Further development of the Philosophy of Absolute Rational Will

III. ON PROPERTY

Table of Contents

INTRODUCTION: "Will yourself" is the supreme principle of the Absolute Rational Will	- 2 -
FIRST: THE WILL AS NATURE: "Possess yourself" and the properties of Absolute Material Entelechy	- 6 -
SECOND: THE FINITE WILL: "Cognise yourself" and private property	- 12 -
A. Theoretical Will	- 12 -
B. Practical Will	- 24 -
C. Uniting idealism and materialism	- 29 -
THIRD: THE INFINITE RATIONAL WILL: "Rule yourself" and absolute property	- 37 -

INTRODUCTION: “Will yourself” is the supreme principle of the Absolute Rational Will

The task of the philosophy of the Absolute Rational Will is to reveal the Absolute *as it possesses, knows and rules itself*. The Absolute has the power to possess itself in the totality of its material actuality (entelechiality); it is the absolute Haver as well as Ruler of itself in-and-for itself. Its principle - "Will yourself," - is the supreme principle of the Absolute Rational Will, which has the principles of its self-development "Possess yourself," "Cognise yourself" as well as "Rule yourself" as its own moments, each of which sublates the previous one the result being that only in Man - the supreme materialization and actuality of the principle "Will yourself," - does the absolute entelechy develop its highest circle, in which it has power over the principles of all its preceding stages and unites them. It is precisely this highest degree of self-development, in which the absolute entelechy manifests its absolute Will as the self-knowing Good, which cognises itself so as to come into perfect possession of itself as Political Will and rule itself; Political Will is the supreme form of Absolute Rational Will. The absolute material entelechy is the infinite flexible contradiction of its volition and concept; it sublates them in its speculative unity, so that it is as much a volitional concept as it is a conceptual volition for it and only it has the Absolute Rational Will to know, possess and rule itself for itself.

"Will yourself" is the totalling principle of the Absolute Rational Will for it includes every particular principle of the latter. It has the infinite power to realise itself and eternally realises itself. Material-entelechiial individuality - the highest self-organisation of the Absolute Rational Will, - has the Will to possess itself as well as its inorganic reality, to cognise and rule itself. "Possess yourself" - the principle of volitional individuation and pure Practical Will, - is the first moment of the universal principle "Will yourself." It characterises the process of individualisation and self-organisation of the absolute material entelechy; it is the highest apex of Will as Nature.

However, the Absolute Rational Will has the urge to sublimate its material form in order to take itself in spiritual (immaterial) self-possession and actually posits itself as self-knowing Rational Will through the process of cognition. "Cognise yourself" is the second stage of the process of its self-development due to which it is not only a naturally organised body, which is in possession of all its organs and their functions, but also develops its highest property - brain, organic thinking matter. As a result, *the acting - willing as well as thinking, - material subject* attains to a higher circle of property and lives in it. Now it enters in possession of the rational moment of the Absolute Rational Will and has all the power of its Theoretical Will, which is its spiritual property. However, this first sublation is not the true and complete reality of the Absolute Rational Will. It is *True Freedom* and its principle "Rule yourself" that sublimes the first sublation, in other words, sublimes the opposition between its material Volition and its immaterial Cognition, between Practical Will and Theoretical Will, and unites them since nothing else but the Absolute Rational Will is both the one as well as the other in the process of its immanent self-development; it and only it has "Cognise yourself," "Possess yourself" as well as "Rule yourself" as moments of its supreme principle "Will yourself."

For many of the ancient philosophers Thought and Reason - the mental abilities of Soul, - were so important that they divided the Soul into two parts - a rational and irrational one. In Aristotle's philosophy they achieved the highest point in treating the absolute as entelechy which has in itself the end of its self-development and the power to realise its end. Nonetheless, they failed to examine the irrational part of the Soul - its appetites, passions, instincts, inclinations, etc., and in so doing, they had no chance to discover the Absolute Will and its volitions. In no way could they divide the Soul into a volitional and an involitional part as we do today. The part which they used to call irrational is actually absolutely volitional (and rational in itself) - it is the Will for-itself, while the one they called rational is actually the self-cognised Will. On no condition is the latter the highest development of the Absolute; as the self-cognised Will it is only Will in-itself. Being the one as well as the other, the Absolute has the urge, the Will to sublimate and unite them, to unite the Will

for-itself and the Will in-itself. Thus, as the realised in-and-for-itself Will, the Absolute manifests the complete reality of its Absolute Rational Will the result being that the latter enters into total possession of itself and exerts the rule of its own law.

Modern Voluntarism cannot and should not be characterised as a philosophical view in which prominence is given to Will over Reason but as a manifestation of the Absolute Material Entelechy, which has in itself the ends of its own material life as its beginning and the power to carry them out in practice. This self-moving material principle is Volition, which is totally rational in-itself in Nature while Man is - the complete realisation of its highest end, - Rational Will, i.e. a material volition, which organises itself through itself, cognises itself and is rational in-and-for-itself. Thus, in its complete reality the Absolute is self-knowing material Will: the Willing itself Will enters into complete possession of its material-spiritual property and rules itself for itself. The ends of absolute material entelechy are ends of the absolute Willing, which exists for itself alone while everything else exists only through it for material Rational Will is the principle of the absolute.

The totally practical universal philosophy of Political Will is the highest end of the Absolute Rational Will; it vindicates the rights of Volition. It aims at the dialectics of the theoretical and the practical, but not the practical as it is examined in intellectualistic philosophies, in which it is treated as practical Reason - for it is the mental abilities of the soul on which intellectualistic philosophies are based, - but *the practical taken as the living complete totality of Material Entelechy*. What is important for the totally practical philosophy of Political Will is not only the Idea of Absolute Truth but *true concrete knowledge serving the Will* in its practical activities.

In line with its own approach, practical philosophy lays down the inherently rational Volition as its foundation. In practical philosophy it is the Will of the Absolute and its Supreme Good that sublates Hegel's Absolute Truth into itself and it is Rational Volition that develops its Practical Good as its realised Absolute End.

Now we want to start developing modern philosophy from the radically new point of view of *acting - willing as well as thinking, - matter*, which has the need to cognise itself and does cognise itself, think itself, but spiritual, thinking cognition is only a moment of the Absolute and not at all the highest determination of the Absolute, from the standpoint of which (determination) everything else has to be understood, as Hegel claims. Hegel's philosophy deserved to be sublated and it has been sublated for the Absolute is nothing else but the Rational Will of its Absolute Material Entelechy (Actuality), which manifests itself in its actions.

We have to examine thoroughly the immanent self-development of the principle "Will yourself." We start with material life - the Will in its immediacy as rational in itself only (Practical Will), then the cognising itself Will, which is rational for-itself only (Theoretical Will), up to the Absolute Will, which not only is rational in-and-for-itself, but is totally practical as well and posits itself as Political Will.

At the beginning Will is in nature and, for this reason, we have to examine it first and foremost in its totality as nature. In nature Will is totally rational in-itself. But, it is Willing that is infinite; in willing the absolute is at home with itself and has itself as its object. It possesses itself and has power over itself. In Nature it manifests itself as Volition - the lower degree of Will. True, it comes to Willing in the highest organisms of Nature; however, only Man doubles himself for he knows his Will and is the Will of Will, the willing itself Absolute Rational Will.

FIRST: THE WILL AS NATURE: “Possess yourself” and the properties of Absolute Material Entelechy

At this stage Will is the absolutely actual material entelechy, - the absolute subject, - which possesses itself. Nonetheless, each of its modifications - the innumerable amount of objects in the world of physics and chemistry, - only potentially wills itself. It is in the world of biology that the object enters in possession of itself with the result that it becomes a subject which actually wills - and possesses, - itself. Properties express the willingness of the Absolute Material Entelechy, of Nature, to create its manifold formations as well as to self-organise itself.

In the objective world of nature we need look not for Reason only - as Hegel does, - but first and foremost for the Material Rational Will of the Absolute. There is no doubt that Hegel acknowledges the material side of the Absolute. The problem is that he does not examine it at all, the reason being that he examines the Absolute from the point of view of the cognising spirit only. He examines only the ideal side. He does not treat the absolute *per se* as it wills itself - i.e. possesses, cognises and rules itself, - in-and-for-itself. The task of the philosophy of our time is to examine the world such as it is in its materiality, i.e. to acquire the greatest achievements of modern natural sciences as well as the practical philosophy of the public in large.

Scientists in different fields of natural sciences - such as chemistry, physics, biology, - acknowledge the undeniable fact of self-ruling and self-possessing Absolute. Consequently, they deal with the properties of the chemical elements; they acknowledge the objective self-possessing of the material elements or biological genera by attaching supreme importance to their properties - the properties of chemical elements as well as chemical compounds. In science we rightfully talk about laws of nature: the law of gravitation, the law of Ohm, Mendel's laws in biology, etc.; thus, we acknowledge the absolute law and the absolute legislation of Absolute Will.

The most important of all the properties of matter is entelechy - not only as a mechanical movement or a chemical process, but as a volition, conation; the category of actuality is a bad translation of Aristotle's concept of entelechy. Aristotle attained to the absolute principle of individuation of Material Entelechy, which makes a concrete, particular substance to be a particular individual. Nevertheless, Aristotle did not yet attained to the principle of Volition.

Today we say that matter has the entelechy (actuality) to self-organise itself as a natural living body, so that every organ has its purpose, that purpose being an activity. In this natural organic body is one desire, one appetite, one conation, one end, i.e., one Will, - the Will to live and possess itself totally. It is the Absolute Will of material entelechy that manifests itself as the principle of individual life, i.e. as a soul. Each animal is striving for the fulfilment of its own nature - the end (the goal) toward which it develops is the complete reality of that animal. The latter is the manifestation of the Absolute Rational Will of its Material Entelechy, which desires its highest good - to have, to possess itself for itself as a concrete particular entirety.

The Absolute Material Entelechy is the actual process of self-organising. The Absolute Material Entelechy has in itself its own Volition, i.e. its own movement and its own life. It has in itself the ends of its own material life as its beginning and the infinite power to attain to their complete reality. This self-moving principle is Volition; it is the latter that moves itself on its own. The absolute is the process of manifestation of its Will; it is Volition. The latter has its law and its goals, which are not imposed upon the Absolute from without; they are immanent in it. They are the Law and the Goals of development of the Absolute Will itself. Everything in nature has a Volition and nothing in nature is done without Will; the latter is immanent. The world is the living manifestation of the law of the Absolute Will. Will is the self-moving principle of everything whatsoever; it has its goals, e.g. an acorn to become an oak, a puppy to become a dog.

Cognition has no right to say - from the Olympus of its allegedly highest principle "Cognise yourself" - that the animal is only a concept in itself (which is nothing else but logicalisation of the Absolute) while as a matter of fact, it

possesses itself in its material-entelechiial totality. The Animal (each animal) is a manifestation of the Absolute Actual Will, which wills to possess itself in it but still does not know itself and thus cannot enter in complete possession of itself in it. Well-developed animals possess the ability of casual self-movement. They have voice, feelings as well as perceptions. Will manifests itself as the sum of the living being's desire, motives and appetites.

For millennia the idealists tended to favour the mental and intellectual aspect of man and in line with the method of their only intellectualistic philosophies they could not but examine the Soul only as mind, spirit, thought, consciousness, Notion, et cetera. Hegel used to say that Notion is the soul of the World, that it is the true content, the soul of a given thing. On the other hand, Aristotle spoke about Good - which is exactly what Hegel called Notion in his philosophy 2400 years later, - but yet not about Volition. The Good gives itself the content to itself; it is the best solution of the process of complete realisation of its Ends. However, it is not the Ends but Volition that is the true content. They are Ends (goals) of absolute Volition for it is the latter that enters in possession of its own content on its own, preserves itself and has itself in it. In his "Metaphysics, book 1, part 2 Aristotle says: "And the science which knows to what end each thing must be done is the most authoritative of the sciences; and this end is the good of that thing, and in general the supreme good in the whole of nature... this must be a science that investigates the first principles and causes; for the good , i.e. the end is one of the causes." Aristotle acknowledged in his day that philosophy examines the good, he declared that the main examination in philosophy is "cognition of the end, but the end is the good of each thing and in general it is the best in the whole nature." Aristotle is aware of the Absolute Will ; yet, neither the thought of thought, nor Practical Will are the principles of his philosophy.

Today we say that Volition of the good is the truly absolute. The Will manifests itself in the properties of that thing in which it is as well as the sum of the living being's volitions, desires, motives and inclinations. What is willed in itself is good; it is the complete reality of the ends (the goals) of its own Volition. We say that the soul is nothing else but Will. Will with its desires, volitions, etc. is the principle of living matter, of the material entelechy, which

is as much an internal organisation of the organic body as it is its soul. Nature is internally volitionised, endowed with life and organic functions. It is the totality of Volition of the Material Entelechy that manifests itself as Soul. This is a new definition of the soul. The Soul is Will; the Will is Soul. Striving for the best, Will wills only itself and is moved by itself and naturally tends towards its Good; it is the total volitional (appetitive) power of the latter for it and only it has the infinite power to realise its ends.

In his study of the soul Aristotle treats the principle of life, i.e. the power of material self-movement, or a material movement from within. Contrary to Hegel who calls the soul a concept when Aristotle speaks of the soul he does not mean merely the principle of thought; he means the principle of life. He defines the soul as the form, actualisation, or realisation of the body, "the first entelechy of the organized body possessing the power of life." He distinguishes three kinds of souls: (a). The lowest nutritive or vegetative souls, which simply possess the principle of life: nutrition, repair, and reproduction - the pure biological life shared by all living things. (b). Sensitive or animal souls. Not only do they possess the principle of life, but they also possess desire and motion, which are the source of their sensitive faculties. It is their sensations (senses, impulses, instincts), which separate animal life from plant life. Every animate being, to some degree, is capable of responding to its own internal states and those of its external environment in such a way as to decrease the felt absence or lack of some pleasure or the felt presence of some pain. (c). Thinking or rational souls. The highest level of life possesses reason or intellect i.e. the power of acquiring universal and intellectual knowledge, in addition to all the faculties of the lower souls. True, this level is found in human beings alone. Nonetheless, even actions taken as a result of intellectual deliberation produce motion only through the collateral evocation of a concrete desire.

Hegel - to whom the Absolute is thinking itself thought for he omitted to grasp the Absolute as Rational Will in the process of its self-development and in its complete reality, - says that without thinking, Will is not possible. Hegel failed to take into consideration that, the contrary is true as well - no thinking consciousness exists and can exist without material volition. This is the

strongest contradiction of the Absolute, which - in virtue of its infinite elasticity, - unites its infinitely opposite moments and combines them in the unity of its complete reality as Absolute Rational Will. Rationality is an immanent, substantial moment of the Absolute Material Entelechy; the latter is intrinsically and primarily rational. But this moment deserves to be elaborated on. At the very beginning of its development the Absolute Material Entelechy creates cells, which according to the changing living conditions of their environment join in groups of cells. The groups of cells - through millions of generations and revolutionary transformations, - join in hundreds of early plant and animal species, which in turn develop in tens of thousands of species. In each particular moment of its self-development, the Absolute has a clear aim (goal, purpose), this aim being to find the best possible solution in line with the conditions of the environment, in line with the properties of its absolute nature. That is the reason that thinking matter, - human brain, - finds out that the Absolute is rational; whatever the latter creates is the best solution of its Will and, therefore, rational. Now we can say that:

What is volitional is rational and what is rational is volitional.

The last sentence is a paraphrase of Hegel's famous sentence: "What is actual is rational and what is rational is actual." This paraphrase allows us to see the tremendous headway the philosophy of the Absolute Rational Will has made. It is the volitional active powers of impulse and desire, which lead to and determine human actions. Will - including desire, sensuous impulse and appetite, - is the origin of movement toward some goal; it is a manifestation of the volitional active powers of the Absolute. The world is governed by laws; the *properties* of things are the manifestation of their innermost volitional nature. As the power over itself each animal has itself as self-volition and possesses its own power over itself; it is the pure Practical Will of the Absolute.

We can say that this pure Practical Will is still blind since animals do not cognise their Will yet and do not know anything whatsoever about it. They possess the Absolute Will only in its immediate form as pure - or blind, - Natural Will. For this reason now the Absolute Will has the urge to mediate itself with itself, to cognise itself and comes into total possession of itself as

thinking and self-knowing Rational Will. As a result, at this stage the Absolute Material Entelechy develops brain - thinking matter. The latter is the supreme form of organisation of a concrete individual body, which is the complete reality of the directed towards its supreme property Rational Will. Brain is the highest of all properties of the Absolute, which wills to come into total possession of itself as thinking person. At this second stage of its self-development the Absolute Material Entelechy starts to think. As a result, its Natural Will, which is rational only in itself, becomes rational for itself.

"Cognise yourself" is an immanent moment of the law of the World Will; the latter is definitely the universal principle of the absolute and its universal law as well as all the laws of nature in particular. Now Will becomes self-consciousness. The Absolute Rational Will develops its higher principle: "Cognise yourself" - the principle of thinking and self-knowledge of the active powers of volition. "Cognise yourself" is an immanent moment of the law of the World Will; the latter is definitely the universal principle of the absolute and its universal law. The Soul is both consciousness and Volition. The individuality, the human individual wills itself, wills all its active powers; it wills its Volition towards the Good and, for this reason, it has the urge to enter in yet deeper self-possession through his self-knowledge. Nonetheless, Will is Spirit's mother since the cognised Good is an end (a purpose) for the acting people. Soul is as much a conscious Volition as it is volitional consciousness.

SECOND: THE FINITE WILL: “Cognise yourself” and private property

Here we have to examine thoroughly our practical and our theoretical relationship with Nature. Each of these relations taken *per se* is one-sided. Man is as much a self-conscious as he is a self-willing being. At this stage of the division, both Thought (i.e. Theoretical Will) and Practical Will are finite. Man sets himself goals on his own and obtains from himself the material of his acts for he knows and wills only himself.

On the other hand, as Hegel says, the eternal divine process is a stream flowing in two opposite directions, which meet in one point and penetrate each other. Now the Absolute Rational Will develops the principle "Cognise yourself" - the principle of man's own thinking, his own knowledge. Will enters in possession of its own rational nature as Spirit so that man's own interests receive the form of universality. Man wills to know, to cognise the World Will in its truth in order to know how and why to want, to will, in order to be capable of making the best choice of its own good. This is the ultimate end (aim), his own good.

It is better from the very beginning to determine the absolute substance as acting - willing as well as thinking, - matter. We have to treat it such as it is - as Material Entelechy. It is law and Will - based on the Volitions of material entelechiality, - which at a certain point of its development becomes self-consciousness.

A. Theoretical Will

Let us first and foremost undertake a close examination of the dialectics of the principle of Hegel's intellectual philosophy "Cognise yourself." The method of Hegel's philosophy is a modality of cognition, and as such is

posited as determined by the self-knowing Notion, which finds and cognises itself by means of itself in everything. For Hegel the method of his philosophy is the only true one since it is the absolute form, which is identical with its content. For this reason, the Notion knows itself and everything as Notion and there is no content that could stand over against it and determine it to be a one-sided external form. The method is nothing else but the self-determining and self-realising movement of the Notion itself, its universal absolute activity.

Being the unity of the Notion and objectivity Hegel's idea is the adequate Notion and is objectively true or the true as such. At the first stage of the process of its development the Idea is Life, in which the Notion is soul in the guise of the immediate and has individuality for the form of its existence. At this stage the Notion does not exist explicitly for itself as Notion; it is only in itself. Its realisation is the end and the task of the whole further development of Cognition. Being the self-determining and self-realising movement of the absolute activity, the Notion has the urge to posit the difference which it contains in itself so that the Idea of spirit proves itself to be the truth of the Idea of life. Thus, - as Hegel puts it, - the elevation of the Notion above life means that its reality is now the Notion form liberated into universality.

In this second stage, the Idea is the Idea of the true and the good as cognition and volition. As the absolute form, which is identical with its content, the Notion is the absolute mover of its self-development. For this reason, each of these opposite Ideas in the process of their dialectical development - in and through themselves, - is a transition into its opposite the result being that the Notion posits the unity which it consists in itself. First of all, the Idea manifests itself as theoretical Idea, cognition as such. Its urge to objective truth is the Idea itself as the reality that corresponds to the Notion. The result of cognition is that now the Notion is explicitly determined in and for itself. It is the practical Idea, or action. The Notion is determined for itself as an individual. "It is the *urges* to realise itself, the end that wills by means of itself to give itself objectivity and to realise itself in the objective world." It is worth paying attention to the way Hegel presents the Aristotelian category of entelechy. The latter is so essential that it has to be meticulously examined from the

standpoint of the Absolute Rational Will, which is done in Chapter II of volume one of the book *On the Absolute Material Entelechy*.

Discussing the practical Idea, Volition, Hegel goes on saying that the "determinateness contained in the Notion and in the likeness of the Notion, and including within it the demand for an individual external actuality, is the *good*. It comes upon the scene with the worth of being absolute, because it is within itself the totality of the Notion, the objective that is at the same time in the form of free unity and subjectivity." Hegel acknowledges that the Good is the absolute actual - it is the objective that has at the same time the form of free unity and subjectivity. As the self-determining which possesses the content within itself, the Idea of the will "is superior to the Idea of cognition [...]" for it possesses not only the worth of the universal but also of the out-and-out actual" However, the practical Idea still lacks the moment of the theoretical Idea. It is through the determined in and for itself objective Notion that the Idea of the good, the Will, receives the form of a true being and integrates itself with the Idea of the true. As a result "cognition is restored and united with the practical Idea; the actuality found as given is at the same time determined as the realised absolute end." This is the absolute Idea.

In this turning point of the method, as the unity of the Subjective and the Objective Idea, the Absolute Idea is the absolute and all truth. Hegel finds nothing else but the very thing he has wished for - the Idea which thinks itself, "the *noesis noeseos* which Aristotle long ago termed the supreme form of the idea." (The Encyclopaedia, §236n)

The position taken up by Cognition and the notion is that of absolute idealism. For Hegel "Philosophy is a knowledge through notions because it sees that what on other grades of consciousness is taken to have Being, and to be naturally or immediately independent, is but a constituent stage in the Idea." (The Encyclopaedia, §160) We could admire the infinite self-confidence of Reason expressed in Hegel's the Science of Logic. The latter is thinking about Thought; the logical is the absolute form of Truth as it itself is the pure Truth. True, spiritual content exists in its truth only in thinking and as thought and that it is the only way through which it could be achieved in-and-for-itself. However, Hegel's Absolute Idea is not free from the inherent dialectical

contradictions of the Absolute; the true is not the complete totality of the Absolute, but only an inherent moment of the absolutely actual Rational Will. Although Hegel's Absolute Idea is an immanent moment of the Absolute, it is neither the only nor the supreme sublation of the dialectical contradiction between Truth and Freedom, between the theoretical and the practical, between theoretical philosophy and practical philosophy.

For millennia the immense influence of intellectual philosophers has been so powerful that Soul has been connected with categories - such as mind, spirit, thought, consciousness, Notion, - denoting the mental and intellectual aspect of man that the idealists tended to favour. As Hegel himself witnesses: "The name soul was formerly employed for the individual finite spirit generally, and rational or empirical psychology was intended to be synonymous with doctrine of spirit." Bearing in mind that cognition is biased, self-important and preoccupied with itself only, it is easy to guess what philosophical questions cognitive philosophy will ask as well as what answers it will provide to all of them. Hegel says that in nature Spirit cognises the logical Idea and elevates nature to its essence, the reason being that thought examines and is busied with nothing else but itself alone. For him, the Idea is the thinking itself thought. According to him, Spirit - which he examines in the concrete sciences of spirit, namely as soul, consciousness and spirit as such, - is the self-knowing actual Idea. For him, "the ultimate aim and business of philosophy is to reconcile thought or the Notion with reality." Being first and foremost interested in cognition, Hegel claims that in his philosophy the World-Spirit has succeeded in apprehending itself as absolute Spirit. He is only interested in the ideal moment of the Absolute since he puts matter aside as the passive moment of the Absolute. However, it is not by accident that scientists as well as the public in large examine the world in its materiality, i.e. in its totality. In Hegel's absolute Spirit the absolute has not yet self-realised its absolute end; it has not yet come to its complete reality. It is for this reason that, in Hegel's absolute Spirit, the Absolute - having its infinite power in-and-for-itself, - is the posited dialectics of the very itself and has the urge to posit itself as practical Will as well as to give itself a totally corresponding reality.

The very principle of Hegel's philosophy is not yet the truly ultimate and infinite principle of the Absolute. Hegel's philosophy does not express genuinely the point of view of the public in large, the reason being that he based his entire philosophical system on his Science of Logic. The latter is the fundamental foundation of his philosophy for as he says in it: "Accordingly, logic is to be understood as the system of pure reason, as the realm of pure thought. It can therefore be said that this content is the exposition of God as he is in his eternal essence before the creation of nature and a finite mind." It is beyond doubt that as a matter of fact not only his Philosophy of Right but all the other parts of his system are in a sense a repetition of his Logic. Hegel examines the reason, the self-consciousness; for him Will is nothing more but self-knowing Reason.

If we take into consideration only the mental abilities of Soul - as Hegel does, - we do not and cannot express its volitional abilities: its Will to welfare of the individuals (their self-preservation and self-possession), will to cognition, its Will to govern, in one word, its acts of willing. Will is the material entelechy whose self-possession manifests itself as a principle of individualisation. Hegel's practical Reason does not express the Absolute. Cognition is a moment of the absolute Will which has the Volition to cognise itself and achieve its highest Good - its Freedom. The willing I has to develop itself as willing-thinking I, as Rational Will, in order to become a willing itself Will and enter in possession of its infinite power over itself.

The defect of Hegel's Absolute is that it is based on the thinking itself Thinking, on cognising itself Spirit. Matter, the material side of the Absolute is not fully included. Hegel fails to introduce the objective Will, which is rational as much as it is material and has its ends (goals) in itself and insuperably strives, desires to realise and realises its ends. His method is one-sided for it is based on the Notion only. The latter, however, is nothing else but the Aristotelian category of entelechy being put in use in Hegel's Science of Logic. Hegel examines only the universal activity, the self-determining and self-realising movement without examining the latter with its inseparable other - matter, i.e. as acting, willing and thinking matter, as Material Entelechy. In Hegel's Absolute Idea and Absolute Spirit, the Absolute still lacks the

absolutely actual matter and its highest principle - the Freedom of Will. Another way of regarding this defect is that the Absolute still lacks the moment of Volition, Will. The strongest contradiction of the Absolute is not and cannot be solved in Hegel's philosophy. The Supreme Good of the theoretical, of *bios theoretikos*, and the Supreme Good and highest End of the practical, of men of action, are not one and the same; that is why we unavoidably will come to different ways of solving the contradiction. In the practical philosophy of every man, of mankind, - in all practical as well as productive sciences, - the goal of thinking is not pure knowledge for the sake of knowledge, but to make actions and practical activities rational.

For Hegel, philosophy is a science about the Absolute Idea, which is in-and-for-itself and is the absolutely true, so that Spirit is the self-knowing actual Idea. He is interested only in the pure activity of the Absolute, in its *actus purus*, in the ideal side of the Absolute and, consequently, his concept (Notion) is not entirely based on the Absolute Material Entelechy. That is exactly the defect of Hegel's philosophical system and that is what has to be sublated and deserves to be sublated; it contains in itself the "Why" and the "How" of its own self-sublation and dialectical development. According to Hegel matter is the purely passive substratum of each alteration, becoming and activity; it is also a moment of the absolute, but Hegel always emphasises only the ideal moment of the absolute. The self-realising movement of the Notion consists in bringing into actuality what is somehow potentially contained in the material on which the Notion works. However, in Hegel's philosophy in no way is this "somehow" examined; Hegel just puts it aside. This is one of the inherent contradictions of Hegel's Absolute. True, the pure actuality, which Hegel presents us as through and through wholly and completely concrete, is essentially one of the moments of the absolute. However, the absolute is true only as complete unity of matter and actuality, which are totally interwoven and either of them without its other is only a mere abstraction of the philosophising mind. The absolute is as much material entelechy as it is entelechial matter.

Thus, we come to the contradiction of the practical Willing I and the cognising I as well as the two ways of solving this contradiction - by

acknowledging the primacy of Volition (Will, the practical) over the Notion, or by acknowledging the primacy of Notion over Will. They present the two possible ways of developing the science of philosophy. Philosophy could be developed from the standpoint of the theoretical and then we have an intellectualistic philosophy, or it could be developed from the standpoint of the practical and then we have a purely practical voluntaristic philosophy.

We regard Entelechy (actuality) as totally material. Entelechy should be treated not as "self-fulfilment" but as "entering into self-possession." Thus, we express thoroughly the immanent End of the absolute. The rational will of the absolute material entelechy illimitably possesses both moments - matter and entelechy, - and wills them in their absolute unity, in which they are one and the same so that either of them is unthinkable and impossible to be possessed without its other and matter is as much entelechial as entelechy is material. Matter and entelechy are inalienable moments of the self-possessing absolute, whose absolute will cannot be disposed of them by nothing else as it and it alone is the absolute sovereign of the world. This is the reason that, as far as the practical is concerned, the absolute actual matter or the absolute material actuality (εντελεχεια) in the living process of its concrete development is the true way of examining the absolute.

As I have pointed out above Hegel treats life as the immediacy of the Idea - i.e. for him, in Nature life is only a Notion in itself; this is the standpoint of Hegel's absolute idealism and there is no denying of the fact that from this standpoint Hegel is absolutely right. From this standpoint, it is impossible for him to see the animal first and foremost as an in-itself and for-itself willing subject. For this reason, he fails to base philosophy on the Will to life and welfare. In practical philosophy, however, Life is considered to be a self-desiring Will so that the animal actions are nothing else but the deeds of Will. All animal organs and their functions are the means of its Volition to live, to possess and has power over itself and its inorganic other. Being an objective idealist, Hegel neglects all voluntaristic philosophies. In Hegel's cognitive philosophy and in cognitive philosophy as such, it is easy for the thinking "I" to eliminate the willing "I", to take its place, for it (the thinking "I") is not and

cannot be impartial, with the result that being aware of its greatness, Hegel's Absolute Spirit usurps the rights of Absolute Will.

I have already shown above that in Hegel's philosophy, the contradiction between the Theoretical Idea and the Practical Idea is sublated in the Absolute Idea through the dialectical self-development of the Notion. This is the way Hegel apprehend the sublation from the standpoint of absolute idealism. Nonetheless, it is the Absolute that in its infinite elasticity not only bears its immanent contradictions but also sublates them in-and-through itself and in a way different than Hegel's one.

For Hegel, Truth is the object of philosophy; he says that "it is only in the Notion, in thought, that Philosophy can find its truth, and that the Absolute can be expressed and likewise is as it is in itself." Contradictorily enough, what is the purpose of philosophy for Hegel, is not the purpose of real life philosophy, of practical philosophy. It is exactly in real life, in labour, in industry, agriculture, the trades, etc. - that the principle of the Absolute is "Will yourself," take power over yourself as a material being in a material world. Practical philosophy carries out a further examination into the Volition of the Absolute, which beyond question, in its pure practical actuality strives for its Supreme Good and has Cognition in itself as sublated.

In theory it is the Absolute Truth; in practice the latter is not known and grasped yet. Here we can see the contradiction between Cognition and Volition and its Hegelian sublation - presumably, both are sublated by the Absolute Idea despite of the fact that the latter is defined as Absolute Truth only. Thus, the total and infinitely rich content of Volition is lost and not taken into consideration at all. The Absolute Idea is not the true sublation of Cognition and Volition for only the intellectual moment - only Cognition, - is taken out-and-out into consideration, while the volitional one is not truly sublated by the Absolute Idea and, consequently, the Absolute Idea is devoid of Volition. We could not expect more from the Science of Logic: the latter is only looking for truth, the whole truth, the Absolute Truth. Paradoxically enough, in so doing, in its Absolute Truth, Cognition does not come to the truth yet. As a matter of fact, we see that the Kantian "thing-in-itself" is replaced by the Hegelian "Absolute-truth-in-itself." But is the advancement a

remarkable one? We are told about the Absolute truth but the very Absolute Truth is not and cannot be given to us. Hegel solves the contradiction of the Absolute in favour of cognition, thinking, the Spirit. This is not what the public in large does. Its realistic consciousness recognises the primacy of Will over Reason, recognises the hegemony of Will; it recognises that the Absolute, God, wills itself and governs itself in its World; it is the power over the World, which has as its final object the Good in the World. The Will is totally practical; it is the Rational Will which lays down the identity of Good and reality.

Hegel does not treat the absolute *per se* as it has itself for itself. For him "The business of philosophy is only to bring into explicit consciousness what the world in all ages has believed about thought." It is true but it is simply not true enough. Cognising itself - i.e. achieving its logic and its own Absolute Truth, - is only a part of the business of the Absolute for the principle of cognition is not yet the ultimate universal principle; it is only a moment subordinate to the highest principle of the Absolute - the principle of entelechial Rational Will. The latter has the urge to sublimate the principle of cognition as well as Concept, Reason, and Spirit. If Spirit is the form of forms - as Hegel rightfully claims, - the Good is the absolute unity of form and matter. Volition is a higher moment of the Absolute than Concept and contains in itself the latter as sublated; Concept is nothing else but cognised Volition.

The Will wills to possess itself, to govern itself - to be in power over itself, - because it is its own highest good; it is directed towards itself. Aristotle was the philosopher who introduced the category of Entelechy in philosophy; what is more there was not such a category in ancient Greek and he was forced to introduce it by the very nature of the Absolute, which he was examining. Aristotle defined entelechy as having an end and developing it to its complete reality. At the time the category of Will was not yet known. Today we say that entelechy has the Will to realise itself as complete reality. Nonetheless, there is no doubt that the Philosophy of the absolute Will had its beginning in Aristotle's philosophy. Introducing the category of entelechy, Aristotle talked about the good and the highest good better than any philosopher before him. Aristotle does not say yet that the willing, the Volition, the Will is the hegemonic principle of the Universe. But he does say that

entelechy manifests itself as the organising principle of individuation; he defines the soul as the form, the complete actualisation, or realisation of the body, "the first entelechy of the organized body possessing the power of life." He expresses entelechy not as the subjective urge of the individual but as an objective, directed towards itself and entering in possession of itself activity, i.e. as a self-purpose of the absolute material entelechy, which is actual in and through itself.

Soul is nothing else but rational Will. Will with its desires, volitions, etc. is the principle of living matter, of the material entelechy, which is as much an internal organisation of the organic body as it is its soul. Nature is internally volitionised, endowed with life and organic functions. Striving for the best, Will wills only itself and is moved by itself and it naturally tends towards its good, being its volitional (appetitive) power. It has the power to attain its end.

Volition is the self-moving principle of the Absolute Material Entelechy. There is no wonder that Hegel says that in Nature life is a Notion in itself, it is impossible for him to see each animal first and foremost as a willing subject, for whom all its functions are the means of its Volition to live, to possess and has power over itself and its inorganic other. Hegel is the greatest intellectual philosopher; he neglects all voluntarist philosophies. It is easy for the thinking I to eliminate the willing I, to take its place, for it is not and cannot be impartial.

True, the objective world is also thinking itself thought. For all generations of thinking people the agreement of Thinking with the absolutely actual has been unquestionable. However, Hegel fails to take into consideration that for practical and realistic philosophy the primacy of the absolute actual, Volition, Will, the practical over pure Reason and the theoretical is infinitely more important. Practical philosophy has had intellectual philosophy as sublated for millennia. It has deservedly been proclaiming the superiority of the practical over the theoretical since time immemorial. According to practical philosophy the Absolute is universal Practical Will, which is totally rational in-and-for-itself..

True, for theoretical philosophy Truth is the absolute object of philosophy. However, this is not the highest End, the highest Goal of men of

deed and practice - everyone is a man of deed and practice in real life. Men have absolutely practical Ends in their practical lives; they will the Good and desire their welfare as Ends of objective Volition. In the universal practical philosophy of mankind the primacy of the practical over the theoretical is unquestionable. This practical philosophy is outside the University auditoriums, because only outside the cold walls of the Universities green and living is the tree of life.

In nature Will is rational only in itself; Reason does exist but only as a passive moment of the Absolute Rational Will. Now, at this stage of its self-development, due to its self-cognition Will interweaves and unites its principles "Possess yourself" and "Cognise yourself." As a result, Will attains to a higher form of self-possession and becomes actually rational, rational in-and-for-itself. The absolute now reaches the form of self-consciousness. It does not exist as natural only but as spiritual consciousness, which is the next stage of development of Will in its eternal self-freeing. The cognised is universal property. The cognising itself and striving for pure freedom Volition invariably aims at the whole kingdom of existing knowledge. Willing to develop itself, Volition continually refutes this existing knowledge, preserves what is practically verified, effective and workable and, thus, expand the kingdom of existing knowledge. It is through thinking that God, the Absolute wills to come to its total self-possession. Nonetheless, Thinking itself is only a moment of the Absolute end (purpose) "Will yourself" - the truly highest end, the supreme commandment of the Absolute.

As far as the principles of Will "Possess yourself" and "Cognise yourself" are concerned, in his Philosophy of Right Hegel discusses a very considerable number of ideas regarding practical philosophy, for example, people's urge to welfare and satisfaction of their needs and passions as well as their infinite thirst for acquiring wealth, but he fails to see them as manifestation of the absolute Volition, which alone is the absolute urge to take possession of itself. Not cognition for the sake of cognition, not Spirit is the end, the purpose of the Absolute Material-Rational Will, but the infinite end of the latter to come to complete possession of its material Volition through its own self-cognition. At this stage, - as a Theoretical Will, - the actual Rational

Will has the urge to become Practical Will. The end of both practical activity and subjective thinking is the good of the willing - and, therefore, thinking, - material subject.

In Hegel's intellectualistic philosophy, the Absolute is examined from the standpoint of a philosophical interest searching for truth and asking only the question - the sole question of cognitive, theoretical philosophy, - what is the truth of the Absolute. As far as Cognition is concerned, Hegel fails to ask the absolutely important question "Why and how do we cognise?" Why do we cognise? - The answer of practical philosophy is: to live better. Are we only spiritual? Definitely, not! Spirit is only a moment of the Absolute Good, which has its ends - these ends being the Volitions of its Rational Will, which inherently has and manifests the sphere of all its principles in its complete reality. For this reason, the truly higher questions concerning the absolutely actual are: "What is Freedom? Why and how do we have Freedom?" These are the supreme questions of practical philosophy. While for Hegel, philosophy is first and foremost a truth-seeking Science, in practical life Truth serve the practical Will. Cognition in its truth-seeking is theoretically oriented, Will is totally practical. In real life the latter manifests the practical Volitions of Material Entelechy as such, i.e. its total Freedom.

The totally actual material Volition - whose first principle is "Possess yourself," - is absolutely rational in itself (in possibility) as Rational Will. Being a moment of Absolute Will, this totally rational in-itself Will has in itself the urge to cognise itself, to enter in power over itself and become actual, in-and-for-itself Rational Will. Its highest End is to enter in total self-possession, in total power over itself as in-and-for-itself practical Rational Will. As it has been shown above, having achieved the complete reality of its second principle - "Cognise yourself," - now the Absolute posits itself as rational Practical Will.

"Cognise thyself" is only an immanent moment of the law of the World Will. The latter is definitely the universal principle of the absolute and its universal law as well as all the laws of nature in particular. Practical Will is a manifestation of "Will yourself" - the supreme principle of the Absolute material entelechy. It is infinitely more important than Theoretical Will and has the latter in itself as sublated. The theoretical acknowledges the law, the

legislation of the Absolute Will so that in each stage of its development Will obeys only itself alone. It is not true that Will obeys Reason as intellectualistic philosophies claim; Reason is only the cognised itself Rational Will. The latter cognises itself and obeys only itself and it is the master of itself. Man is the highest manifestation of rational Practical Will and now we have to examine the latter closely.

We cannot but ask an important question: What is the reason that - as Hegel confesses in the very beginning of the introduction of his Philosophy of Nature, - "now it is not widely admitted, as in the past, that studying philosophy has to be the necessary introduction and the base for each further scientific education and professional work." Why is it still the case? Why is Hegel's philosophy hardly known outside the walls of Universities and, despite of the fact that, it has influenced thinkers for almost two centuries, it never made it out of University auditoriums and the heads of enthusiastic philosophising individual thinkers? It is a substantial question. We have to find the answer if we want to understand the very nature of modern philosophy. As a matter of fact, there is no other reason but the essential contradiction of the theoretical and the practical approach to reality. Hegel claims - in unison with what many contemplative philosophers say, - that the ultimate aim and the ultimate business of philosophy is to reconcile Thinking with reality. However, this contemplative approach to reality is thoroughly unacceptable in practical life, in practical philosophy, whose purpose is not to reconcile thinking with reality but to put Theoretical Reason in use and make it serve the Practical Will, and, in so doing, to change reality.

B. Practical Will

The public in large is aware of the domination as well as the independence and autonomy of Will. Being absolutely practical, Man knows that no matter how infinitely important absolute truth is, the latter is only a

moment of the truly supreme Absolute Rational Will of the World. Man lives in a material world and for him - as a material being, - material labour (which as manifestation of Practical Rational Will is spiritual at the same time) is infinitely more important than pure Hegelian spiritual labour.

It is Willing that is infinite; in willing the absolute is at home with itself and has itself as its object. It possesses itself and has total power over itself. I have already shown that in Nature the Absolute manifests itself as Volition - the lower degree of Will. It does not yet come to Willing; only in Man it doubles itself so that he is the Will of Will, the willing itself Absolute Rational Will.

Developing his philosophy of the Absolute Idea, of the thinking itself Thought, Hegel failed to examine the industry, the trades, the agriculture, the distribution of goods, and in so doing he escaped from the material actuality and the willing itself Will. Marx is right to say that Hegel acknowledges only spiritual labour. Hegel does not ask the absolutely important question "Why do we cognise?" Marx's philosophy was the necessary development of Hegel's philosophy. It is worth bearing in mind Marx's critique of Hegel's philosophy. Marx claimed that a science of psychology which does not take into consideration industry is doomed to fail. It was not by accident that Marx began to develop the Science of Political Economy, of labour. It is exactly here - in labour, in industry that the principle of the Absolute Will is "Possess-and-cognise yourself" for it takes power over itself and realises itself as the self-knowing and self-possessing Practical Will of a material being in a material world.

Karl Marx claimed in his work *The German Ideology* that "men must be in a position to live in order to be able to "make history". But life involves before everything else eating and drinking, a habitation, clothing and many other things. The first historical act is thus the production of the means to satisfy these needs, the production of material life itself. And indeed this is an historical act, a fundamental condition of all history, which today, as thousands of years ago, must daily and hourly be fulfilled merely in order to sustain human life."¹ True, the Material Rational Will of the Absolute wills, possesses and rules itself by means of itself in everything. For this reason, the aim we set ourselves now is to follow Aristotle's example and grasp the

empirical in its synthesis, i.e. to bear in mind all its manifestations (industry, law, politics, etcetera) and to unite them in their synthesis.

Natural Sciences acknowledge the undeniable fact of self-governing and self-possessing Absolute and talk about the properties of chemical elements. Not only does Man describe these material processes, but he also uses them for his needs. Man wants to enter into possession of nature, to come into the possession of its force, elements, energy and that is the reason he cognises it. We are free and voluntary agents of the absolute I, which wants to reach its goals, to carry out the good and attain to prosperity and welfare. Will wants to become an object for itself and to know itself, to project itself into actuality and consciousness, to become a personality.

The Philosophy of the Absolute Rational Will defines *the absolute subject* as a volitional material process, which is immanently rational. Will has a natural desire, a natural urge toward the good. Will is moved by a purposive end for it strives for the good. The end of subjective thinking as well as practical activity is the good of the material willing-thinking subject. The principle of individuation is one of the moments of the universal principle "Will yourself." This material and willing subject moves and lives in its own property. Property is absolutely desirable; it is a manifestation of the willing itself Will. Man has property in his person as well as in his possessions. At this stage of its development Practical Will is as much a self-conscious as it is a self-willing, self-desiring being. Although it knows and wills itself for itself and is the source of its actions, it still sets itself finite goals in-and-through itself. As a consequence, Practical Will is still the unity of finite thought and finite will.

Finite property is the kingdom of Practical Will in the world of complete reality. In everyday life property is regarded as the right to possess, use and dispose of something as well as the measure of the achievements of man; for the everyday belief, the thing is the object of man's social realisation. The thing in which we put our Will is the aim of our activity as means for our biological and social existence. It is regarded as a means and not as an end.

In everyday life, property means that dominion which one man claims and exercises over the external things of the world, in exclusion of every other

individual. The fundamental right for any human is the right to his own life. Man owns his own life; the latter does not belong to any other person or group. Life must be sustained by procuring and consuming the means of subsistence - food, clothing, shelter, and the like. Man has to use his mental and physical faculties to procure those means. He must produce, in short, he must find or grow the food, manufacture the clothing, and build the shelter. Property is the fruit of labour.

Property is a positive good in the world. Man's exclusive right to possess, enjoy, and dispose of, a thing, i.e., his ownership, is a right protected by law. "It is extremely interesting and peculiar, that in the whole development of political society so far, property - no matter whether it has been treated as private or common (social) one - has been perceived mainly and most of all as taking possession of and being in possession of outward things, of the material world. This is a fact that does not need special proofs; it is easy to find them in every historical epoch and in any scientific political work. That is why let it be perfectly enough to quote Aristotle: "Property is a part of the household, and the art of acquiring property is a part of the art of managing the household; for no man can live well, or indeed live at all, unless he be provided with necessaries," and Hegel: "All things may become man's property, because man is free will and consequently is absolute, while what stands over against him lacks this quality. Thus everyone has the right to make his will the thing or to make the thing his will, or in other words to destroy the thing and transform it into his own; for the thing, as externality, has no end in itself; it is not infinite self-relation but something external to itself."²

In the sphere of the practical, Will manifests all its energy. The practical is a manifestation of the principle of Absolute material Entelechy "Will yourself." It is infinitely more important than the theoretical and has the latter in itself as inherently sublated. The theoretical, the Spirit is subordinated to the practical and that is why it is only a means for achieving the latter. The theoretical, the Spirit, is to be put into practice for it is just a moment of Absolute Will, which needs its spiritual form in order to realise itself as totally powerful Practical Will.

The divine principles of the Absolute Material Entelechy are objective laws; they are the dynamically volitional source of all natural powers. The latter are to be cognised: in themselves they are substantially one and the same with the determinations of Rational Will - for they are the laws of the latter in their spiritual form, - and through the whole process of its self-cognition, Absolute Will comes to its complete realisation as in-and-for-itself practical Rational Will.

The Absolute material entelechy acts and it is precisely its acting in which it has itself, is in possession of itself, and there is nothing in which it does not come into possession of itself. It is the absolute Creator, which sets itself purposes - different material forms, the plant and animal kingdoms, man, - and materializes them in and through itself. In each of them the absolute expresses its inner volition, urge, inclination, to possess itself as objective material actuality. It is the purpose, which wills itself and as directed towards itself material actuality has the urge to enter in possession of all its power over itself.

What is good and willed in itself is the purposive end of the directed to itself absolute material actuality. The good that the purposive end of absolute material entelechy actualises through our action is nothing else but the purpose of Will to satisfy itself, to come to its total possession. According to Hegel Will has only finite aims; Hegel speaks first and foremost about our finite will, not about the infinite power of the Absolute Will. However, finite Will is only a part of the real process in which the Will itself is involved. The Absolute has and uses its immanent power to rule and determine itself and possess itself in the totality of its self-knowing and self-possessing Will. Will itself, and nothing but Will, is the total source of its volitions. Will manifests itself as the sum of the living being's desire, motives and appetites.

It is certainly the Rational Will of the absolute material entelechy that negates the externality of Nature, assimilates the latter and thus, idealises it and manifests itself as Spirit (Theoretical Will). Being the Absolute totality, Will idealises itself for a while, but its goal (end) is to realise itself as concrete in its materiality. The Will does not have to overcome the externality because in its materiality it is only in itself. The end of practical knowledge is truth in

agreement with right desire. Will necessarily and perpetually seeks happiness and it naturally desires its own perfection.

In practical philosophy, Will strives for Truth as a means for achieving its Freedom and sovereignty. The very first act - as well as all permanent acts of Will, - is practical life and satisfying all the needs - both material and spiritual, - but primarily the material needs of the willing nature of Man. The aim of the Practical is not philosophising or cognising but rational voluntary actions; the deeds of the absolutely entelechial matter.

The Absolute Material Entelechy has itself as the universal Power for it is in everything and nothing can withstand its Rational Will; the Absolute wills to possess itself in its totality and true right. It is modern Philosophy of the Absolute Rational Will that unites voluntarism and intellectualism in a unified voluntaristic-intellectualistic philosophy as in themselves they are one and the same. For this reason, the task of our time is to hegelianise materialism; the latter has to accept, acquire and develop the whole contents of Hegel's philosophy. At the same time it means that we have to materialize Hegel's objective idealism. Hegel is right that the divine process of the Absolute is a stream flowing in two opposite directions which meet at one point and unite with each other. The well-developed materialism in its consummate form passes into its other - into objective idealism, and the other way round, in its highest point the objective idealism is bound to pass into its infinite opposite moment - materialism so that materialism develops as ideal materialism and the idealism becomes a material idealism. Let us deal now in depth with their unity.

C. Uniting idealism and materialism

The achieving its Volitions Absolute Will is the unity of its theoretical and practical Will. There is one World, one Absolute, one Absolute Rational Will. The very fact that in philosophy are two opposite philosophical doctrines

- idealism and materialism, - speaks volumes how wrong, insufficient and imperfect the methods of philosophical examinations are. A true philosophy has to examine the actual infinite contradiction between idealism and materialism, and to unite them in a unified teaching because in-and-for-themselves they are one and the same. The task of the philosophy of Absolute Rational Will is to express this "one-and-the-sameness" explicitly. It is up to the infinite elasticity of the Absolute Rational Will to sublimate its own opposite moments.

As long as Will is treated as an intellectual power, i.e. as the Notion of rational - or intellectualistic, - philosophy, it means that the material and the spiritual are not taken in their unity. It means that a critical study of Hegel's philosophy is bound to show his Concept as sublated by Volition. Hegel misunderstood the nature of the Absolute. It is all the other way round. Matter thinks. In material brain it (matter) dematerialises itself (which was brilliantly expressed by Aristotle and especially Hegel). The absolute material entelechy) has the drive (the desire, the conatus) to dematerialise itself, to come into a possession of its ideal (immaterial) form or cognitive form. Absolute Will is totally practical; its goal is to cognise itself - i.e. to mediate itself through itself with itself, - and through the process of its self-thinking to attain to complete knowledge of itself. Theoretical Reason is the first negation of the immediate, natural Will, which is thoroughly material. Theoretical Reason knows itself as *actus purus*, i.e. as pure entelechy without its immanent other - the matter. Theoretical Reason is abstract; it lacks the absolute concreteness of the material entelechy and it is not the ultimate end which is valuable in itself.

That is why the mediated is also the mediating. The Will has the volition, the desire, to sublimate its spiritual form and make it serve itself (serve the Will). Brain has its immanent desire to apply (to use) its theoretical knowledge for its practical purposes [that is Aristotle's so called conscious choice] and to materialise its ideal form again. In so doing, the Will sublimes theoretical Reason to Practical Reason, whose end or purpose is Will itself, i.e. material action in its complete reality, not pure knowledge. This is the second negation of Will as Reason. Thus, the truth obtained by thinking

matter (intellect) comes to its conformity with the law of Will, which now as thinking itself Will knows itself for itself and enters in total possession of itself as Absolute Rational Will. Thus, it is matter that dematerialises itself, cognises itself, thinks itself - through the mental activities of brain, which is certainly the highest form of organisation of the absolute material entelechy, - but only to come back to itself, only to naturally possess, use and materialise again the ideas of its Absolute Rational Will.

The task of our time is to elaborate upon Volition much better than it has ever been done before and express its materiality properly. Volition is the category through which the Absolute unites idealism and materialism better. Materialism and idealism are to be united; it is exactly "Will yourself" - the principle of the Absolute Rational Will, - that unites the principles of materialism and idealism and sublates them both, for it and only it is their higher truth.

Hegel was absolutely right to express the speculative dialectics of the divine process of the Absolute as a stream flowing in two opposite directions, which meet at one point and unite with each other. The task of our time is to show that materialism in its consummate form passes into its other - into objective idealism, and the other way round, in its highest point the objective idealism is bound to pass into its infinitely opposite moment - materialism. The Absolute has to be comprehended as the speculative movement in which and through which it is in the process of constant self-refuting of each consequent stage of its development. Only the empty dialectics of the Understanding cannot unify the opposites - materialism and idealism, - and cannot reach to their unity. But speculative dialectics shows us and reaches to the unity of the opposites, which - due to the fact that each of them is a totality of its own, - in the process of its completion passes over into its Other. To develop Marx's and Hegel's philosophy means that we have to show them through the development of their own speculative dialectics, due to which each of them passes over into each own Other, because there is the unity of their principles, which is higher than them. It is exactly "Will yourself" - the principle of the Absolute Rational Will, - that unites the principles of materialism and idealism and sublates them, and in so doing is their higher truth.

Hegel claimed that: "Ancient philosophy is to be revered as necessary, and as a link to this sacred chain, but all the same nothing more than a link. The present is the highest stage reached. In the second place, all the various philosophies are no mere fashionable theories of the time, or anything of a similar nature; they are neither chance products nor the blaze of a fire of straw, nor casual eruptions here and there, but a spiritual, reasonable, forward advance; they are of necessity one Philosophy in its development, the revelation of God, as He knows Himself to be."³ No wonder that according to the philosopher, who based the Science of Philosophy on the principle "Know yourself," the highest stage philosophy reached when he was alive, was "the revelation of God, as He knows Himself to be." It is the voice, the expression, the manifestation of past millennia.

For as far as "Will yourself" - the principle of Absolute Rational Will, - is concerned, it is necessary to be said that in his "Politics" Aristotle discusses a very considerable number of ideas regarding practical philosophy, for example, people's urge to welfare and satisfaction of their needs and passions as well as their infinite thirst for acquiring wealth, but he fails to see them as manifestation of the absolute volition, which alone is the absolute urge to take possession of itself. Not cognition for the sake of cognition, not Spirit is the end, the purpose of the Absolute Material-Rational Will, but coming to complete possession of its material Volition through its own self-cognition is the infinite end of the above mentioned Will.

Being the philosopher of material entelechy, Aristotle begins his Nicomachean Ethics with the following words about the nature of human decisions and activities: "Every art and every inquiry, every action and choice, seems to aim at some good; whence the good has rightly been defined as that which all things aim." He bases his ethics on material teleology, i.e. the ethical is not determined by the motive but by the aim and the good that the aim actualises through our action. Aristotle states that our conscious (preferential) choice - he calls it "reasonable desire" or "desireful reason," - has to do not with ends, but with means. Nevertheless, Aristotle was not a voluntarist - he failed to introduce the concept of Will in his philosophy. From today's point of view, it is easy to see that Aristotle lacks the concept of

Absolute Will in the contemporary sense. The ethical - the universal practical political philosophy, - depends upon how much the Practical Will of each epoch of World history is capable of achieving the ends of the Absolute.

Aristotle defined entelechy as having an end and developing it to its complete reality. At the time the category of Will was not used in the way we widely use it today; we cannot want the ancient Greeks to have discovered this category. It was not the task of their time. On the other hand, now it is time to revive and develop Aristotle's excellent category. Now we can define entelechy as having Volition (Will) and realising its complete reality.

Ancient philosophers expressed the end, the directed to itself activity as Good, not as Volition. Volition is that which is in power over itself in its self-possession. Volition is the true content, the soul of something given. It wills (strives) to enter in possession of its contents, to preserve and have itself in it. The Absolute Rational Will of the absolute material entelechy is the self-moving principle of the world, of the organic system of the whole, because it and it alone is what exists for itself and possesses itself for itself.

In his work *Ludwig Feuerbach and the End of Classical German Philosophy*, Fredrick Engels claims that "The separation from Hegelian philosophy was here also the result of a return to the materialist standpoint. That means it was resolved to comprehend the real world — nature and history — just as it presents itself to everyone who approaches it free from preconceived idealist crotchets. It was decided mercilessly to sacrifice every idealist who could not be brought into harmony with the facts conceived in their own and not in a fantastic interconnection. And materialism means nothing more than this. But here the materialistic world outlook was taken really seriously for the first time and was carried through consistently — at least in its basic features — in all domains of knowledge concerned."⁴

Will and the volitional are greater than Spirit and cannot be grasped in Hegel's Science of Logic and through the logical. Hegel examined the practical from the point of view of Spirit and the spiritual. True, the Absolute Will is free only as thinking itself Will. However, Will refers to the rational volitional active powers of impulse and desire. Not only do the latter lead to and determine human action, but they are also the ground on which moral

and ethics as well as private and constitutional law are based. They are nothing else but the Absolute Rational Will in its action, which aims at freedom of man, or, generally speaking, the willing-thinking subject as such. Man wants to enter into possession of nature, to come into the possession of its force, elements, energy; for that reason, he cognises it. Appetite - including desire, sensuous impulse, instincts, - is manifestation of the volitional active powers of the Absolute. We are free and voluntary agents of the absolute I, which wants to reach its goals, to carry out the good and attain to prosperity and welfare.

In no way is Hegel's being-in-and-for-itself the last, the perfect or the ultimate determination of the Absolute. It - Hegel's being-in-and-for-itself, - is clearly a determination of the cognising itself Absolute, which through its own self-consciousness receives into itself and for itself the fact of its very being-in-itself as existing world. This being-in-itself is nothing else but the volition of the material entelechy, while its Hegelian being-in-and-for-itself is the total rational Volition of the absolute material entelechy.

It is the Absolute - and precisely speaking, - its Absolute Rational Will that in its self-development has the urge to go beyond Hegel's standpoint, at which the Absolute grasps itself as Absolute Spirit only. I do not want to say that Hegel forgets the material completely, but in his philosophy it is present only implicitly. It is high time matter had its rights vindicated. The Absolute wills to possess itself in its totality and in its true right. It is modern Philosophy of the Absolute Rational Will that unites voluntarism and intellectualism in a unified voluntaristic-intellectualistic philosophy, because in themselves voluntarism and intellectualism are one and the same; and, unquestionably, it is the Understanding that divides them in two opposite and, therefore, dogmatic one-sided doctrines.

Each animal is in its own way aware of its will - the will to preserve itself, to reproduce its genus, to have itself in-and-for-itself, i.e. to have its highest good in its complete reality; the will to live. It is man that is a thinking itself Will - the will to cognise himself, to cognise the Absolute universal law, the law of the objective substantial Will and through its self-cognition to free himself, to possess himself totally. Then and only then - as a total self-

possession of itself, - the Absolute Rational Will achieves its highest good: Freedom.

Animals possess themselves as pure material Willing. They do not yet come into possessing themselves as spiritual property, or in other words, at this stage the Absolute Will, which is rational in itself, is still not rational for itself. The unity of material and spiritual Willing is the Absolute Rational Will. Will has its ends, goals, purposes; the latter are inherently rational. However, man's own natural Will has the urge to receive the form of universality so that freedom is not the freedom of one particular man but freedom of man as such. Rational Will has to come in and through itself to its own content, to reveal its thought, law, Reason. Thus, Will frees itself through its own Reason, comes into possession of its property and is completely realised in it.

In its practical activities mankind follows the active material powers of self-moving material entelechy, of Nature. The Absolute Material Entelechy overpowers itself, i.e. it makes a use of its universal active powers and self-organises itself as an individual, a subject, who has total power over himself. Man knows himself as a Material Entelechy, follows strictly the Volitions of the latter as something insuperable, wills the Will of its creator; this is his volitional love of God; willingness - willing the Absolute Rational Will, - is his greatest virtue. In plant and animal species Will is rational only in-itself; Nature strives for the best and the latter is rational. Thinking serve the Will with result that Man wills Absolute Will. His practical Rational Will is the highest determination of the Absolute. Man is conscious of himself as independent, free being as long as his behaviour, his ethics - the highest product of his will, - is in line with the determinations of the overpowering Absolute Rational Will. That is his supreme Good. Man of practice desires this supreme Good. He exercises his voluntary powers freely and enjoys the complete reality of Absolute Will. Thinking is part of active Will, but actions are in which man manifests the totality of his active powers and is the highest manifestation of the overpowering and infinite Absolute Rational Will. I do not will to know only; no, I will to act, to use all my power for I know that the power of Absolute Rational Will belongs to me.

Man is as much a self-conscious as he is a self-willing being. Man sets himself goals from himself and obtains from himself the material of his acts; i.e. knowing and willing only himself. However, this is not yet the supreme Will of the Absolute. Now willing to rule itself and come into possession of its absolute property, the Absolute refutes and overcomes the finitude of thought and Will. It sublates its self-division into Theoretical and Practical Will and unites them in its Absolute Rational Will.

Only in man, who is the material actuality of both principles examined above - "Possess yourself" as well as "Cognise yourself," - does the absolute entelechy develop into its highest circle, in which it has power over all its preceding stages. It is precisely this highest degree of its development, in which the absolute entelechy manifests its absolute will as the self-knowing good, which cognises itself so as to come into perfect possession of itself and rules itself. The absolute entelechy is the infinite flexible contradiction of volition and concept; it sublates them in its speculative unity, so that it is as much a volitional concept as it is a conceptual volition. It is the absolute rational will to know, possess and rule itself.

"Rule yourself" is the highest moment and the highest end of the principle of the Absolute Rational Will "Will yourself;" it sublates the previous two stages based on the principles "Possess yourself" and "Cognise yourself," and unites them. This is the march of the material rational Volition, which dematerialises itself - i.e. cognises itself, - in order to enter in complete possession of itself. The Will to truth is insuperable for it is thoroughly engaged in its inherent eternal process of striving to cognise itself and through entering into total industrial, ethical and political possession of itself to govern the World. Having entered in possession of its own rational nature as Spirit, Will's own interests receive the form of universality in Society and State. The latter are the highest organisation of political Will, which determines the law of Man as a political personality and is the common deed of all people. Thus, now the Absolute Rational Will develops its highest principle "Rule yourself" as well as its supreme property.

THIRD: THE INFINITE RATIONAL WILL: “Rule yourself” and absolute property

Practical philosophy - the philosophy of the Absolute Rational Will, - acknowledges the willing rational nature of the Absolute. The Rational Will of the latter is as much the thoroughly true as it is the material-actual, the totally material Volition. It is the self-moving principle of the world because it and it alone is what exists for itself and possesses, knows and rules itself for itself. This is an extremely important definition; the philosophy of the Absolute Rational Will has to be elaborated on and deserves to be developed more than anything whatsoever in philosophy.

It is true that philosophy and all other sciences are the result of the work of cognition and only through cognition God attains to its possession of the possessing, i.e. to its self-possession. God, the Absolute needs Thought in order to attain to its total self-possession; however, Thought is only a means to the absolute end, not the absolute end itself, for *the Absolute is Rational Will*. The Absolute is a self-possessing, self-cognising and self-ruling material Will. This is the highest determination of the Absolute. Through its own cognition the Absolute Rational Will cognises its absolute truth (Theoretical Will) as well as its own Absolute Law (Practical Will). It sublates and combines them so that in-and-through its absolute true Law the Absolute comes into its total self-possession, i.e., it takes possession of its absolute property and freely rules itself.

Absolute property is not what the public in large calls property - this is finite property, - but the having itself having, the possessing itself possession of the Absolute. The Absolute is the possessing itself and cognising itself Material Will. Philosophy and all other sciences are only cognition and only through the means of cognition the Absolute attains to possession of what possesses itself, i.e. to its absolute self-possession. Through its own cognition, Will cognises its absolute truth (its theoretical Will) as well as its own Absolute Law (its Practical Will). It combines them so that Absolute Law contains in itself Absolute truth as sublated. In-and-through its Absolute true

Law, God - the Absolute Rational Will, - comes into its total self-possession and rules itself.

Subjective Will – man’s self-liberating rational Volition, - has to obey the substantial concrete Will. The task of the World is not - as Hegel says, - "to reconcile itself with Spirit, to cognise itself in it" but to cognise the Absolute Will, to enter in complete possession of it and develop itself as the self-ruling Absolute Rational Will. It is through thinking that God, the Absolute comes to its total possession of itself. Nevertheless, Thinking is only a moment of the Absolute end; "Rule yourself" sublates in itself the principles of the previous two stages of its self-development, - "Possess and cognise yourself," - and is the truly highest end, the supreme commandment of the Absolute. Will has no other aim but to achieve, to attain to its freedom; this is its highest aim.

In part 20 of book 5 of his Metaphysics Aristotle says: "Having' means (1) a kind of activity of the haver and of what he has - something like an action or movement." Not only does the Absolute, God, think himself and is the self-reflecting thinking - the thinking itself thought, the thought of thought, - but he is also the having itself having, the self-possessing possessor. And this exactly and nothing else is his Absolute Material-Rational Will; its highest principle is "Will yourself." We are the living Absolute Material-Rational Will. We do what our creator does - we know and possess ourselves, and succeed in doing that by willing the will of The Absolute Haver: "Possess, cognise and rule yourself."

Completion of the Absolute substantial Will belongs to our nature because it is the Absolute that makes us want and act in order to complete its Will. We are free as much as we complete its Will and achieve unity of subjective and objective substantial Will as well as harmony between Absolute Power and Freedom. The Absolute Will aims at cognising itself in-and-through Hegel's Concept and the latter is nothing else but its immaterial manifestation. However, the Absolute Rational Will has the urge to overcome and sublata its spiritual (immaterial) form in order to recover the totality of its self-possession as material entelechy. Thus, it comes back to itself, is at home with itself and knows, possesses and rules only itself in-and-for itself.

Uniting subjective and objective substantial Will, the Absolute unites with itself, achieves its complete development in-and-for-itself as Absolute Rational Will and enters in self-possession; thus, it attains to its highest end and its highest property - Freedom. This is the process of self-development of Absolute Rational Will, in which the beginning and the end are identical since the process is nothing else but the unfolding end of Will - to cognise, possess and rule itself. Thus, man and the absolute, the subjective and objective substantial Will are one and the same. Their unity is the substantial, concrete and infinite Absolute Rational Will, which takes total possession of itself in the world and develops its total power so that it unconditionally obeys itself to itself for in everything it finds itself in-and-for-itself and is at home with itself. Will rules its absolute property - it possesses itself, becomes its own master and uses itself for itself.

The Will wills to possess itself, to rule itself - to be in power over itself, - because it is its own highest good; it is directed towards itself. Ancient philosophers - and especially Aristotle, - used to talk about the good and the highest good without examining the absolute Will. However, the good that the end (the purpose) of absolute material entelechy actualises through our action is nothing else but the purpose of Will to satisfy itself, to come to its total possession. On the other hand, whenever Hegel speaks about Will, he first and foremost thinks of man's finite Will, which - true enough, - has only finite aims. He fails to attain to the standpoint that, in point of fact, man's finite Will is a part of the real process in which the infinite power of Absolute Will itself is involved. Being the living Absolute Rational Will, Man has itself as self-volition, possesses its own power over itself. This is the definite way in which the Absolute has and uses its immanent power to determine, possess and rule itself, to achieve the totality of its self-knowing and self-possessing Will.

Hegel's Absolute truth is only a moment of Absolute Actuality for the Absolute per se, - as it has itself for itself, - is far more important. It is of infinite importance that in its actuality the Absolute has its own Absolute truth as a moment of its total self-possession. The Absolute material-rational Will is the mover, the performer of each action; it wills and carries out its Will in practice. It is infinitely more important than Hegel's Absolute Idea for it and

only it has the infinite power of the absolute material actuality. In its self-possession it is totally material and actual even when there is no thinking matter, i.e. thinking and knowing brain.

Not Absolute Truth but *true Freedom is the absolutely actual* since it is the unity of the Will for-itself of the absolute material entelechy and Spirit's Absolute Truth, which as the cognised itself Will is only Will in-itself. It is the self-ruling Absolute Will that sublates its above mentioned two immanent moments, contains them in their unity and, in so doing, attains to its True Freedom. The Absolute Rational Will governs the World and has its highest end – True Freedom, - as its goal and, thus, as its beginning. True Freedom - it and only it, - is the truly absolute property and the complete reality of the Absolute Rational Will.

In no way is Hegel's being-in-and-for-itself the last, the perfect or ultimate determination of the Absolute. It - Hegel's being-in-and-for-itself, - is clearly a determination of the cognising itself Absolute, which through its own self-consciousness comes into spiritual possession of the fact of its existing. True, we cannot divide cognition from taking into possession; dividing them, we regard them as abstract moments of the absolute. Cognition is a moment of the absolute, which constantly cognises itself in order to enter into complete possession of itself and, therefore, through the process of self-cognition actually takes possession of its own spirit. However, this spiritual property of the absolute is neither the highest moment nor the totality of the latter. It is only a moment of the absolute; on their own account cognition, knowledge and spirit are one-sided and not half speculative enough. As thinking itself thought, the "I" attains to its spiritual property but this is not the true and rightful way of existence of the absolute. Theoretical Reason is a means, not the ultimate end of the Absolute. The purpose of the totally actual Absolute Will is to mediate itself with itself through itself. Consequently, the goal of Theoretical Will is knowledge while the goal of Practical Will is the will itself - i.e. the complete reality of the absolute material actuality, not mere knowledge. Hegelian being-in-and-for-itself is is nothing else but the total rational volition of the absolute material entelechy. The Absolute, God, has the absolute power to possess itself in the totality of its material entelechiality;

it is the absolute Haver of-and-for itself. Man has the divine power to possess his material-entelechiial individuality as well as his inorganic reality.

Hegel usually treats the practical from the point of view of Spirit and the spiritual. True, the Absolute Will is free only as thinking itself Will. However, Will refers to the rational volitional active powers of impulse and desire. Not only do the latter lead to and determine human action, but they are also the ground on which moral and ethics as well as private and constitutional law are based. They are nothing else but the Absolute Rational Will in its action, which aims at freedom of man, or, generally speaking, at freedom of the willing-thinking subject.

No wonder that according to Hegel - the philosopher, who based the Science of Philosophy on the principle "Cognise yourself," - the highest achievement of the philosophy of his time was "the revelation of God, as He knows Himself to be." Bringing his history of Philosophy to a close, Hegel claims that "Our standpoint now is accordingly the knowledge of this Idea as spirit, as absolute Spirit, which in this way opposes to itself another spirit, the finite, the principle of which is to KNOW absolute spirit, in order that absolute spirit may become existent for it."⁵ It is the voice, the expression, the manifestation of past millennia for the task of the philosophy of Absolute Rational Will is to reveal the Absolute, God, *as he possesses, cognises and governs himself.*

Will and Spirit attain to their complete identity in the Absolute Rational Will. Entering in possession of itself in its own law, Will deepens in itself as thinking in order to be concrete, rational, and attain to its pure dematerialised form as Spirit. It comes to cognition, to its spiritual self-possession so that the content of its spiritual determinations is its property. Man becomes aware of his Will and his activity with the result that both in nature and its inner spiritual world Will is in possession of itself. Thanks to Spirit, Will determines its desires, urges, which have to be satisfied in economy (civil society) and the State. Will moves in its own content and finds the ways to satisfy its urges. Will unites its totally material Natural Will and its spiritual form as refined and developed Absolute Rational Will and there is nothing in which the latter could not find itself in-and-for-itself.

Pure Will, pure subjectivity manifests itself as rational Freedom, i.e. as freedom of Man as such, as legal right, as a right that belongs to everyone else, so that everyone's own Will receives the form of universality. Freedom appears as basis of Law and order. The individual wants his subjective freedom to be recognised and realised in the polity so that he has the right to act for his interests and goals.

It is true that philosophy and all other sciences are the result of the work of cognition and only through cognition God attains to its possession of the possessing, i.e., to its self-possession. God, the Absolute needs thought in order to attain to its total self-possession; however, thought is only the means not the absolute end, the absolute goal of the Absolute for the latter is Will. The Absolute is a self-possessing and self-cognising material Will, which rules itself for itself. This is the highest determination of the Absolute.

The practical is a manifestation of the Absolute material-actual (entelechi) principle "Will yourself." Being the absolutely actual, the practical is infinitely more important than the theoretical and immanently has the latter in itself as sublated. Man is the willing itself Will. He wants to know, to cognise the World Will in its truth in order to know how and why to want, to will, in order to be capable of making the best choice concerning his own good. His own good - this is his ultimate end (aim). The Individual per se has material entelechy; i.e. it has the active powers of strong appetites, drives, impulses, overmastering desires, wants, longings, inclinations, and craves, in a word, strong and overmastering volitions and he strives to satisfy them, to relieve the deficiencies of his willing nature and to supply the desired that is lacking. His volitions have to be satisfied in the State, whose principle is the free, having itself - and willing to have itself, - Will. The latter organises itself for itself; it is the principle of the World. Its purpose is to rule the World, to maintain the public ethical order and promote common welfare, to rule the volition of its volition, and in so doing, the end comes to its beginning, unites with itself and is the willing itself Will.

The Absolute material entelechy has its insuperable fearless Will for universal Law and manifests its divine order in the Universe through its creations. Man belongs to the rational-volitional world of the Absolute and

wills the Absolute Will - the will of its creator, - i.e. wills to cognise itself, to enter in possession of itself for itself and to rule itself. Thus, man comes into possession of the Absolute Power - his inherent property, which is the source of his inherent and admitted right to rule his own world.

Intellectualistic Philosophies used to express the directed to itself end of the absolute material entelechy as *vouç* (nous). For this reason, they failed to grasp it and express it as Volition, which is in power over itself in its self-possession. Volition is the true content, the soul of something given. It wills to enter in possession of its contents, to preserve and have itself in it. The Absolute Rational Will of the absolute material entelechy is the self-moving principle of the world, of the organic system of the whole, because it and it alone is what exists for itself and possesses itself for itself.

Hegel's *in itself* is nothing else but the Will as passive while his *for itself* is the active Will, the Will in action. Will knows and wants itself in itself. It finds itself in everything and it *is at home with itself*. Being the volitional activity of the Absolute Material Entelechy, not only does Will have its own interests and aims but it also possesses the energy to realise them - it is the eternal process of self-realising. The practical is a manifestation of the Absolute material-actual (entelechi) principle "Will yourself." The primacy of the totally practical Rational Will over practical Reason is unquestionable in the philosophy of Absolute Rational Will; its practical universal law is infinitely more important than the theoretical - the pure contemplations of theoretical Reason, and immanently has the latter in itself as sublated.

Man's welfare is his own deed; he acts and produces. Law has Freedom as its basis. Man is the subject of freedom in its pure form. Man wills to be free in his property, to have all the elements of his willing nature, to have the actuality of his rational power. Freedom is carried out into practice as much as my Will is a manifestation of the Absolute Rational Will, the Will of the Absolute "I". Man's Will strives to attain to the Absolute Rational Will, to possess itself truly and according to the Law of the latter. Man is free only when he has the power over his willing and is the master of his volition.

Private property is thought to be necessary for the free and full development of the human personality; it is a prerequisite for maintenance of

the security of the State. Private property must be carefully regulated by the police power of the State for the common Good. It is absolutely true. We have been taught this mantra for millennia. But at the same time mankind has been developing its Will for subjective public property, which I have shown in the fifth chapter of the first volume of the book titled "*Political Will - the totally practical universal Rational Will.*" Mankind is developing and will continue to develop its Will for subjective public property. This statement is based on thorough and careful examination.

We know and have the absolute substance as Absolute Material Entelechy, as actively willing rational matter, so that what is volitional -i.e. materially entelechial, - is rational. The totally practical universal philosophy of Political Will is practically verifiable through the manifestation of the latter in its actions and its property. The whole World History, all revolutionary breakthroughs and advances in society and science, all changes and developments of the categories of the World Will can be understood not as a fight for recognition - as Hegel says in his only cognitive philosophy, - but as a *fight for property, ownership and power.*

It is the principle of the absolute infinite freedom "Will yourself" that manifests itself as a principle of subjective public property. The human person completely owns, uses and has in his disposition that sphere of freedom, which he has mastered for himself as a member of free society ruling its public property. But the degree of possessing property for every concrete person is strictly individual; it is where persons are and will always be unequal. Not only are individuals unequal as far as energy of spirit and will towards knowledge and prosperity, talents, abilities and diligence are concerned, but also unequal is the actually done by each individual hard work of spirit and will for achieving their purposes. Contradictory relations of one personal will to other wills arise and as a result appear the division of society into classes; these are contradictions, originated by Rational Will, which bears them in itself and overcomes them, achieving its organic unity. The great theoretical and ethical problems, faced by Rational Will in each following epoch, are just an expression of its contradictions, which it creates in its eternally living process of seeking truth and justice, surmounts and

overcomes them, coming back to itself, cognising and possessing ever deeper its rational freedom.

The Reason, Freedom and Spirituality of absolute material entelechy are common possession of all. The task of self-cognising Will is to organise its reality, to constitute the habits, the ethics, the legal order, the state institutions, the legislature, the way of ruling, the constitution as well as to introduce concrete improvement.

The Absolute is active, living in itself Rational Will. The freedom of man is to will the Rational Will and be ruled by the latter. State power is based on the principle "Rule yourself," which is the principle of free Absolute rational Will. The urges and the needs of Man, his natural as well as rational Will are the basis of private and state law. Man cannot be satisfied with the right of property (ownership) as it is usually understood in jurisprudence as private Roman law. This is finite property, which cannot fulfil Man's needs, wishes and desires. Divine Will has the urge to attain to its Absolute Law of self-possessing in its totality. Being the subject of Rational Willing in nature - in his other, - Man wills his own other, his own Will so that Will has itself, refers to itself and has itself as its own object, i.e. making objective substantial Will its object, the "I" takes possession of itself and is in total possession of itself. Nature does not come to Rational Willing. Only Man doubles himself with the result that he is the willing itself Will, the Will of Will.

Through thinking the self-conscious Will mediates itself with itself, attains to knowledge of the universal, of the higher. Now the thinking is determining; it is concrete in itself. Thus, the Absolute Rational Will is as much thinking itself thought as it is willing itself Will; it contains these two moments in their unity and attains to true and rightful freedom. Will is concrete in itself, i.e. in the process of entering into self-possession and ruling itself. It is its absolute Volition that develops itself continually at each stage of its self-constituting. In each epoch concrete political freedom is the supreme aim of the willing-and-thinking 'I', which wants to participate in it, to improve it, to be satisfied by it. "Rule yourself" - the principle of the Absolute Rational Will, - appears in the sphere of law as well as in the practice of State, which is the complete reality of self-ruling Rational Will and its true political Freedom.

Summing up, the task of the World is to know and possess the Absolute Rational Will in order to govern itself in-and-through the latter. Will has its own laws. Such is the march of the World Will; the individual wills to achieve his personal goals but totally depends on the World Will and carries into practice the goals of the latter.

God is the ultimate freedom and law; we have our law in the Absolute, in God, who realises its Absolute Will in the World. We lay down Material Entelechy - the absolutely actual, - in the foundation of practical philosophy; the sublation of the opposition between Notion and Volition as well as their unity, which is the Freedom of Will are based on Material Entelechy. Freedom is the Supreme Good in practical life. Moreover, practical philosophy proclaims Freedom to be the highest principle. Freedom is the Supreme Good that human Will desires, strives for and carries out into practice as complete reality of the Absolute Rational Will. In practical philosophy Freedom is superior to truth. Practical Will creates brain, the organ of Thinking in order to overpower itself, to cognise itself and to be able to govern itself as Absolute Rational Will. In practical philosophy Thinking is subject to the Will, serves the Will, the absolute Truth is a means of achieving the highest End of the Absolute - its Freedom. "Rule yourself" is the highest principle of Will.

Man is not the absolute property of himself; he is God's property for God and only God has its absolute property - God is the absolute Owner, who *knows, possesses and rules himself in-and-for-himself*. As a thinking-willing material subject the Absolute is a Man, i.e. the self-realised willing itself Will, which wills nothing else but the totality of its absolute property. For this reason, being the highest manifestation of the living God as absolute willing itself rational Will, Man possesses the total divine power of the Will to know, possess and rule himself in-and-for-himself. For only God, the Absolute, wills its Absolute Rational Will and is the immortal entity in which Material Will and its Spirit (its immaterial, incorporeal form) are unified and are one-and-the-same. God imposes the primacy of its divine ethical order and, in so doing, attains to the totality of its Absolute Law, in which it deals with nothing else but its own absolute property.

NOTES

1. <http://www.marxists.org/archive/marx/works/1845/german-ideology/ch01a.htm#a3>

2. www.jgora.dialog.net.pl/OnTheAbsoluteRationalWill/Politovolia.htm

3. Hegel, Lectures on the History of Philosophy, volume 3, Medieval and modern philosophy, translated by E. S. Haldane and Frances H. Simson, University of Nebraska Press, Lincoln and London, 1995, page 547

4. <http://www.marxists.org.uk/archive/marx/works/1886/ludwig-feuerbach/ch04.htm>

5. Hegel, Lectures on the history of philosophy, translated by E. S. Haldane and Frances H. Simson, volume 3, Medieval and modern philosophy, University of Nebraska Press, Lincoln and London, 1995, page 553