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# **ON THE ABSOLUTE RATIONAL WILL**

**(SUBLATION OF HEGEL'S PHILOSOPHY)**

## **Preface**

Today we can no longer occupy Hegel's standpoint. Possessing the infinite power of its Rational Will, the Absolute invariably wills to overcome and overcomes the standpoint of each subsequent philosophy and, in so doing, comes into deeper possession of its highest good - itself alone, - for it wills to know, possess and rule itself for itself. As a spirit I am only inasmuch as I know myself, as a Will only inasmuch as I possess and rule myself. "I will that" is the truly higher standpoint. I will - namely I will, - occupies a higher standpoint than "I know" and contains in itself the latter as sublated. Knowledge does not have another purpose but to serve the willing "I" who wants to have and rule himself for himself.

The I's own content is unconditionally mine. I have the Will to obey the commandments of the Absolute Rational Will and acquire them as mine. I am aware of myself as a Will, as acting thinking matter. Being a Will of the Absolute Rational Will, I obey its objective and omnipotent true law. I - everyone is I, - am a manifestation of the willing itself Absolute Will for Man cognises the willing material nature of the world he lives in and he knows that "Will yourself" is the highest principle of the Absolute Rational Will. Man - the acting thinking material individual, - knows that he is the real manifestation of Rational Will. He knows

perfectly well that his knowledge is nothing else but the cognised Rational Will. Furthermore, he knows that he cannot but know the latter for willing is the imperative of the Absolute. He combines the subjective cognised Rational Will with the substantial objective Rational Will and, in so doing, he is the highest manifestation of the carried out into practice willing itself Absolute Will. The eternally young and totally practical Absolute Rational Will has been working since times immemorial; at each stage of its material-actual development it is the result of the totally rational-willing practice of all human generations preceding that particular stage.

The latest and the newest development of the immanent higher principle of the Absolute - "Will yourself," - can only be obtained as the result of the own dialectical development of Hegel's philosophical system. Hegel - definitely one of the greatest teachers of mankind, - taught us that if we want to refute a philosophy, we cannot do it from "outside" by arbitrary arguments but through unfolding and developing its own immanent and internal contradictions, which it is not yet aware about. This exactly is the way - the infinitely powerful method of highly scientific Hegelian speculative philosophy, - the Philosophy of the Absolute Rational Will follows to sublimate Hegel's objective idealism and due to the method of the latter successfully sublimes it. Hegel's philosophy deserves to be sublated, i.e. to be preserved its absolutely true content, which unquestionably belongs to the Absolute Truth but is still not the final and absolute content of the latter, and therefore with absolute necessity has to be developed to a higher level of its self-development. Beyond question, it is the Absolute that in its immanent speculative dialectics manifests its infinite volition to develop itself further and actually develops itself. There is no proposition of Hegel which does not deserve to belong to the Philosophy of the Absolute Rational Will for only a philosophy that is capable of sublimating a previous philosophy is actually a genuine development of the Science of Philosophy. The latest actual philosophy which sublimes Hegel's philosophy is bound to preserve and preserves the whole content of that great philosophy and develops it.

True, it is certainly not we, individual philosophers, who could impose on the Absolute arbitrarily the caprices of our Will and, in so doing, "sublate" a previous philosophy. It is the Absolute itself that has in itself the urge, the Volition to invariably self-sublate and develop each subsequent philosophy; this continuous process is a part of the unstoppable March of the Absolute towards the complete reality of its own Law. Hegel knew it perfectly well; according to him sublation is the inevitable fate of each true philosophy, his own not excluded. He wrote: "It certainly happens that a new philosophy makes its appearance, which maintains the others to be valueless; and indeed each one in turn comes forth at first with the pretext that by its means all previous philosophies not only are refuted, but what in them is wanting is supplied, and now at length the right one is discovered. But following upon what has gone before, it would rather seem that other words of Scripture are just as applicable to such a philosophy - the words which the Apostle Peter spoke to Ananias, "Behold the feet of them that shall carry thee out are at the door." Behold the philosophy by which thine own will be refuted and displaced shall not tarry long as it has not tarried before." (Hegel, Lectures on the History of Philosophy, translated by E. S. Haldane, in three volumes, Volume 1, University of Nebraska Press, Lincoln and London, 1995, page 17).

The latest actual philosophy that sublates Hegel's philosophy is bound to preserve the whole content of that great philosophy and develop it. Such a work should be written in the most speculative scientific Hegelian language because both Hegel's philosophy and his way of expression clearly deserve to be saved from obscurity and to be strengthened their position in the world. Hegel's philosophy deserves to be sublated, i.e. to be preserved its absolutely true content, which unquestionably belongs to the Absolute Truth, but is still not the final and absolute content of the latter and, therefore, with absolute necessity has to be developed to a higher level of its self-development. As each other philosophy, Hegel's philosophy has inherently in itself the roots of its own self-sublation. Beyond question, sublation is the result of the overmastering Will of the Absolute to develop itself, to possess, cognise and rules itself. Man, the living Absolute, has the overmastering desire to sublata the highest apex of philosophy

he has attained to so far; a philosophy of a pure scientific form and scientific meticulousness. It is the infinite Volition of the Absolute to develop itself further that manifests itself in-and-through the process of its immanent speculative dialectics and - due to the latter, - actually develops itself raising its infinitely rich content to a higher level. For only through sublation of its highest stage can the Absolute enter into a deeper possession of its own material-rational Will nowadays.

We aim at revealing the dialectics of the principle "Cognise yourself", which in and through itself reduces itself to its true form as a subordinate moment of a higher principle. Hegel frequently says in his Lectures on the history of Philosophy that each stage of philosophy - i.e. the philosophy of each great philosopher, - is necessary; it is a step forward, but at the same time, it also has its defective side and that is what the following epoch has to accomplish, and really accomplishes: to indicate the defective character and the one-sidedness of the preceding philosophy, to sublimate the latter, and in so doing, to advance to a newer and higher principle. This is exactly what we have to do if we want to express the need of our time. We set ourselves the task of bringing out the defect of Hegel's philosophical system, its deficiency of material actuality; we aim at developing the principle of his philosophy. The latter investigates the reason and the self-consciousness, the cognition, the principle of the absolute "Cognise yourself"; his philosophy is the product of work of brilliant scientific value. This hard work of the spirit is absolutely necessary; it has had to be done.

Hegel claimed that "the Greek world developed thought up to the Idea, while the Christian or Germanic world has grasped the thought of spirit. It is Idea and Spirit which mark the distinction between the two." It is true - moreover, it is perfectly true from the point of view of Hegel's objective idealism, but the latter is not the ultimate word in philosophy. Hegel threw materialism overboard and did not take it into consideration at all in spite of the fact that materialism developed freely and out of the bounds of philosophical idealism. A very considerable number of brilliant philosophers worked hard and tirelessly trying to bring materialism to perfection; no wonder that this philosophical doctrine also

produced wonderful fruits. On their own account, either of these doctrines of the absolute - the idealism and materialism, - was the true, and at the same time either of them was defective and deficient, because it had not yet developed to totality in which it becomes its other, unites with its other and achieve the absolute in its truth and right.

From the very beginning philosophy did not have a greater task – even if philosophers were not fully aware about it, - but to unite and reconcile these two infinitely contradicting to one another doctrines - idealism and materialism, - in a unified science of the absolute. However, none of the philosophers has accomplished this deed so far, the simple reason being that each of them remained firmly only within the confines of idealism or only within the confines of materialism. Aristotle was the philosopher, who laid the beginnings of the philosophical revolution of unifying idealism and materialism. He was the first to introduce the category of entelechy, but in his philosophy the entelechy is still a very poor determination of the material actuality, the reason being that it is only in the beginning of its development. It is true that in the whole history of philosophy no one has busied himself in developing this superb Aristotelian category; however, the fact remains that at the same time all philosophers developed its determinations in one way or another. Thus the world spirit has never stopped its great work as it infinitely strives for founding a unified philosophical science of the absolute. Beyond question, it has made great advances in reaching its goal; its forward movement is insuperable.

We have the Will to develop Aristotle's entelechy. True, Aristotle's entelechy has the end in itself and is the realization of this end, yet Aristotle failed to attain to the standpoint that entelechy manifests the ends of the absolute Volition, i.e. of the absolute material-rational Will. At his 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. It is now that we can revive and develop Aristotle's excellent category. Now we can define the absolute material entelechy as having the Rational Will to realise its complete reality. Everything in nature has Volition and nothing in nature is done

without the Will; the latter is immanent. The world is the living manifestation of the purposes of the Absolute Rational Will. It is the goal of the Will that is moving, e.g. an acorn to become an oak, a puppy to become a dog.

Aristotle defines the entelechy as an end (aim) in itself and the realisation of the end. However, for him matter is only potency, and therefore, it is devoid of entelechy (actuality), that the form is actuality and matter is the passive substratum of the form. Here we see the brilliant work of Understanding, which analyses the Absolute in great details, anatomises it and separates its moments without being able to bring them back to their substantial unity. For this reason Aristotle fails to examine matter and entelechy in their absolute unity, which is higher than each of them. Thus, he does not yet attain to the standpoint that the Absolute Material Entelechy has its ends and manifests them as laws of its Absolute Volition, i.e. of the Absolute Rational Will. Volition - not the good, - is the central or supreme category of a philosophy that deals with the Absolute Rational Will.

Of course, bearing into consideration that Aristotle's philosophy was just the beginning of the philosophy of Will, neither can we want Aristotle to have examined matter and entelechy in their unity nor to have introduced the categories of Volition and Will. This tremendous development was still to take place. As a matter of fact, both Aristotle and Hegel failed to premise and attain to the idea that material entelechy, - the actual matter or the material actuality, - is absolutely creative and capable of self-development, and possesses its self-forming principle in-and-for-itself. They did not arrive at the principle of vitality of self-organizing matter. Hegel correctly asserts that, in the general and in the whole, what philosophy claims has to be in conformity with the points of view of the public at large, but all the more philosophy has to be in conformity with the facts of natural history. Hegel's Idea is the true as such. It is utterly simple and immaterial; Hegel disregards the material aspect of the absolute. He examines only the pure actuality, the pure entelechy without its immanent material nature.

Hegel's philosophy is based on the principle of each cognitive philosophy "Cognise yourself." 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 based on the Absolute Material Entelechy. That is exactly the defect (the insufficiency) 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. The newest principle "Will yourself" is the cornerstone of the immanent self-sublation of Hegel's philosophy. The presumption that true philosophy can be only idealistic is wrong. It wasn't an accident that the first philosophers were materialists. In its highest apex a true speculative idealistic philosophy becomes a completed totality and comes into its own Other - i.e. it becomes materialistic as well, - and this is exactly the case with a true materialistic philosophy, which inevitably also comes into its own Other and becomes idealistic as well.

Hegel did not examine the Will and its principle. For this reason, he failed to reveal the inner dialectics of the principle of each intellectualistic philosophy - "Cognise yourself," - which in and through itself overcomes itself to its true form in which it is only a moment of a higher principle - the principle of Absolute Rational Will "Will yourself." This is the internal contradiction which Hegel is not aware about. The newest principle contains in itself as sublated all the previous determinations of Hegel's philosophy, which in turn is the developed result of the whole history of intellectualistic Philosophy. Thus, the Philosophy of Absolute Rational Will affirmatively inherits and contains in itself the great legacy of Hegel's philosophy, enters in total possession of it and uses the wealth of its content as its own.

The objective idealism - by and large the best achievement of philosophy so far, - makes the principle of thinking "Cognise yourself" a principle of the world. This is absolutely true; we accept it thoroughly. Nonetheless, as we have already pointed out, it is a moment of the truly higher principle "Will yourself". Thus the great, true and speculative philosophy of Hegel is entirely retained. The principle of his philosophy is sublated; it is an immanent and perfectly true moment of the absolute. What is refuted is Hegel's claim only that his philosophy and his principle are the highest determinations of the absolute. But precisely in

the sublime moment of sublation - or refutation, - of a philosophy the absolute begins vigorously and freely to develop its new, higher principle and to create new, unknown until then categories. What was an unrealisable wish of Will and insoluble mystery of Spirit, and therefore, was only in itself, now comes out of the darkness of the unknown and becomes for itself; now it becomes well-known as much as it used to be unknown. In no way do we have to invent these categories arbitrarily. They are inherent moments of the absolute. Sublating its previous principle, the latter frees them; it needs them as it wants to come into absolute possession of its Rational Will and to rule itself for itself.

For Hegel, when a philosophy is refuted what is refuted is not the principle of that philosophy, but only the claim of its principle to be ultimate and absolute and, as such, to have absolute validity. The refutation, therefore, consists in the further development of the principle, and in thus getting rid of its defectiveness. The old principle is taken up into the new one so that the latest philosophy preserves all the previous principles and contains them into itself and as something that deserves to be eternally alive since they are moments of the Absolute truth. Modern philosophy cannot make a genuine headway until it sublates Hegel's philosophy. Hegel's principle is not the highest one; it is not the ultimate, the absolute determination. It is only a moment subordinate to the higher principle "Will yourself," which Hegel failed to attain. In my work I set myself the task of showing that by virtue of the principle "Will yourself" we can elaborate the concept of Will, and furthermore, we can develop and make the science of Rational Will through and through, wholly and completely concrete; development which the latter deserves to the highest degree. Not only is this development unconditionally desirable - for only in and through it can we prove that "Will yourself" is the truly universal principle while "Cognise yourself" is a moment subordinate to this truly higher principle, - but, as we will see, it is also absolutely achievable.

The era of this new development has come. Now we regard Hegel's objective determinations of thought such as they are on their own account, namely as material Volitions and cognise the absolute on the basis of its higher

principle "Will yourself". Thus Hegelian Concept - Reason, Spirit, - is not the highest principle of the absolute but the entelechial Rational Will is. Hegel has every right to claim that the reason, the spirit is the form of forms. However, the good is infinitely more than that - it is the absolute unity of form and matter. Rational Volition is higher than Hegel's absolute concept (Notion) and contains in itself the latter as sublated.

The philosophy of Absolute Rational Will determines the absolute substance as acting matter, in other words, as willing matter. We have to treat it such as it is - as Material Entelechy. It is Rational Will and its law - based on material entelechiality and its Volitions, - that becomes self-consciousness at a certain point of its development. Hegel's Notion is nothing else but Aristotle's entelechy being put in use in Hegel's Science of Logic. He examines only the universal activity, the self-determining and self-realising movement. He does not examine it with its inseparable other - matter, as acting willing matter. Hegel fails to introduce the objective Will of the Absolute, which has in itself the ends of its self-possession and self-ruling, desires them and insuperably strives to realise and realises its ends.

The ends of material entelechy could be interpreted in two ways: a) as Notion - as Hegel does, and b) as Volition. If we start with the mental abilities of the soul and - like Hegel, - proclaim that they are highest development of the Absolute from which (development) everything else is to be understood, we do not and cannot express its volitional abilities - its Will to welfare of the individuals (to their self-preservation and self-possession as material beings in a material world), Will to cognition, its Rational Will to govern, in one word, its acts of willing. Being influenced by intellectual philosophy, Hegel stopped at the standpoint of the thinking itself thought, of the Notion. He failed to attain to the higher standpoint of material entelechy, which is actual in and through itself and whose highest principle is "Will yourself."

The absolute material entelechy has the total Will to develop completely its principle of individualisation and create self-possessing and self-ruling objects-subjects, which are internally volitionised, endowed with life and organic

functions for they have the ends of their development in themselves. The Will of the Absolute is their Will; they enter in self-possession and complete power over themselves. They possess the ends of their self-development for they are the material actuality of the directed to itself ends, - Volitions, - of the Absolute Rational Will, which is in power over itself in its self-possession. Its Volition is the true content, the soul of something given. It wills, strives to enter in self-possession in its creations, to preserve and have itself in them. 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, possesses and rules itself for itself. It wills to have itself for itself as it is its own highest good. The Absolute Material Entelechy manifests the universal power of its Rational Will in-and-through its absolute law, before which nothing can stand up against.

Entering into self-possession, the Will takes power over itself. What does not possess itself is lifeless and without a Will of its own. The Will manifests itself as the sum of the living being's desires, motives and appetites. In its complete reality material entelechy is the end that achieves what is good and willed in itself, i.e. it is a Will - a material and immanently rational volition, which in-and-through itself organises (Hegel would say "determines") itself. Thus, it is the Willing, which enters in possession of itself. The ends of the material entelechy are ends of its absolute willing, which exists for itself alone and everything else exists only through it.

The Absolute Material Entelechy - or in other words, the absolute actual matter, - is the source of all rationally volitional acts. All empirical willing and cognition of Man are based on its Absolute Rational Will. The public in large acknowledges the very first acts of the Absolute Will, its priority to all empirical cognition. In his practical activity Man obeys the commandments, the laws of Absolute Will, the demands of the latter for voluntary rational actions. As Volition the Absolute Will is rational only in itself but it wills - it has the urge, - to cognise itself. The cognised itself Volition is Will - Absolute Rational Will.

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 and rules itself. The Absolute Rational Entelechy manifests its Rational Will in everything; Man is its highest realisation. Today we have to start developing modern philosophy from the point of view of acting - willing as well as thinking, - matter, which has the need to cognise itself and does cognise itself, thinks itself, for cognition, Spirit, is only a moment of the Absolute and not at all - as Hegel claimed, - the highest determination of the Absolute, from the standpoint of which (determination) everything else has to be understood.

Rational philosophies do not take into consideration that although thinking is an immanent moment of the Absolute, it is not the Absolute itself in its totality. Hegel's concept is the logical expression of the absolutely actual material volition - the absolute actual material mover, whose powerful Will is not impelled from outside for it and it alone sets itself in motion. The Absolute Material Entelechy has in itself its own Will, i.e. its own movement and its own life. This self-moving principle is Volition; it is what moves itself on its own.

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. to cognise itself, enter in possession of itself for itself and thus to rule itself. Thus man comes in possession of the Absolute Power - his inherent property, which is the source of his inherent and admitted right to rule and govern his own world.

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.

But only in man, who is the material actuality of the principle "Will yourself" - the principle of Man's self-cognition, self-possession and self-rule, - the absolute entelechy develops 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 Rational Will as the self-knowing Good, which cognises itself so as to come in perfect possession of itself in *politovolia* - the totally practical universal Political Will. 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, to possess and to rule itself.

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 self-possession. What Hegel scorns (the fact that the Will - and Hegel speaks first and foremost about our finite will, not about the infinite power of the Absolute Will, - has only finite aims) is in fact 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.

The Absolute Rational Will is as much the thoroughly true as it is the material-actual. It is the self-moving principle of the world because it and it alone exists for itself, possesses itself for itself and govern itself. It is an extremely important definition and that is why the philosophy of the Absolute Rational Will has to be elaborated on and deserves to be developed more than anything whatsoever in philosophy.

Only God, the Absolute, has the Absolute Rational Will and, thus, is the immortal living in which Material Rational Will and its Spirit (its immaterial, incorporeal form) are unified and are one-and-the-same. Man acknowledges the primacy of its divine order both in Nature and ethics, and in so doing, he attains to the complete reality of its absolute law.

Our principle thesis is that due to this enormous preparatory work of the world Spirit, at last the absolute has attained the higher standpoint of the

absolute entelechy and its highest determination - the Absolute Rational Will. The first act of the infinite and unconditional power of the latter is to achieve the unity of idealism and materialism because it itself is a manifestation of the material actuality, i.e. a manifestation of the absolute indivisible unity of actuality (which all the idealists regarded as *actus purus*, as the ideal) and matter. Thus, as material ideality the entelechial Rational Will sublates both matter and Hegel's absolute Spirit. If it is difficult in the extreme for someone to move in this new ideal materiality, we have to say that the division of philosophy into idealism and materialism was a result of the work of the philosophical Understanding, not the work of Reason. It was easy for the understanding to grasp the absolute dogmatically and in its one-sidedness. The unity of these two philosophical doctrines has always seemed to the Understanding to be mystical and unachievable. The Absolute Rational Will, on the contrary, is at home with itself in this ideal materiality.

Hegel's objective determinations of thought are actually different circles of the Volition of the absolute material entelechy, which has its own ends in itself alone and manifests them in its complete reality. Thus, the concept and the Volition equalize and constitute the strongest contradiction of absolute entelechy. The living being, which according to Hegel is only a for-itself-existing concept, is at the same time an actual Volition. It is the material actuality, which the principle "Will yourself" has at a certain stage of its development. The realization of this principle is - let us use one of Hegel's favourite expressions, - a circle of circles. The higher circle of development of the principle has power over the preceding one and assimilates it. The living being (the subjective, the subject) enters in possession of what absolutely rightly belongs to it. It has the great energy of the absolutely actual; it wills and strives for its good, for its self-preservation and the self-preservation of its genus. It has the urge, the Volition, to transform its inorganic Other, to subdue it and to make the outer world its own. It enters in possession of its inorganic other, its inorganic nature, which cannot oppose against its power. It is not yet a thinking Volition; its still unconscious Will is only a

pure manifestation of the absolute Will of its own universal creator - the absolute entelechy.

The task of our time is to elaborate upon Will 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 the principle of the Absolute Rational Will - "Will yourself," - that unites the principles of materialism and idealism and sublates them both in an universal practical philosophy.

It is up to the infinite elasticity of the Absolute Rational Will to sublimate its own opposition. It is the Absolute Rational Will of the Absolute that wills to unite materialism and idealism, to unite Hegel and Marks, to unite the material world and the Absolute Spirit, because in the unity of the Absolute Material Entelechy they are sublated as one and the same. Now this "one-and-the-sameness" has to be expressed explicitly. 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 the matter had its rights vindicated. The Absolute wills to possess itself in its totality and true right.

The task of the philosophy of the Absolute Rational Will is to examine thoroughly the immanent self-development of "Will yourself"- the totalling principle of Absolute Rational Will, - and to reveal the Absolute as it possesses, knows and rules itself. Hegel treated the history of philosophy and the very philosophy itself from the standpoint of the absolute knowledge. He failed to treat it from the standpoint of the Absolute Rational Will of the material entelechy, according to which the universal law is the volitional universal order, the unified rational Volition which has power over itself and governs itself in everything whatsoever in the World.

Hegel says that Spirit is the self-knowing actual Idea. He failed to take into consideration that although thinking is an immanent moment of the Absolute, it is not the Absolute itself. Hegel's concept is the logical expression of the absolutely

actual material volition - the absolute actual material mover. That is why Hegel is forced to call the absolute actual material volition a Concept in itself. It is rational 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; it does not yet come to Willing; only Man doubles himself so that he is the Will of Will, the willing itself Absolute Rational Will.

Hegel failed to grasp the Power of Thinking Material Will as absolute essence, that it is Volition that sets itself an end; the good is this end. In Hegel's philosophy the end is without Volition; Hegel calls the end a Notion. Generally speaking, we notice the lack of the principle of Will in Hegel's philosophy. It is not End but Volition that is the true contents, the soul of a given thing. Volition enters in-and-through itself into possession of its own content, preserves itself and has itself in its freedom.

The principle of philosophy is the infinite free rational volition. In his only cognitive and, therefore, only rational philosophy, Hegel does not speak so. He willed to develop and did develop a philosophical system able to express perfectly the ultimate truth not as Substance but as Subject as well ; in the preface of his "Phenomenology of Spirit" he says: "In my view - a view which the developed exposition of the system itself can alone justify, - everything depends on grasping and expressing the ultimate truth not as Substance but as Subject as well." He repeats that point in §213 of his Encyclopaedia: "The Idea itself is not to be taken as an idea of something or other, any more than the notion is to be taken as merely a specific notion. The Absolute is the universal and one idea, which, by an act of 'judgement', particularises itself to the system of specific ideas; which after all are constrained by their nature to come back to the one idea where their truth lies. As issued out of this 'judgement' the Idea is in the first place only the one universal substance: but its developed and genuine actuality is to be as a subject and in that way as mind." This is certainly one of Hegel's finest and greatest contributions to the Science of Philosophy.

Nonetheless, we see that first and foremost Hegel treats the subject as a thinking mind, that Hegel is keen on expressing the material will (the good) as the true. Today we want to determine the Absolute further as willing and thinking material subject. Unquestionably, the absolute is subject, Hegel is absolutely right, but what he failed to say was to treat the absolute as a MATERIAL - WILLING AND THINKING - SUBJECT. The good of the latter is the beginning and the end of its subjective rational thinking as well as practical volitional activities. The principle of individuation is one of the moments of the "Will yourself" universal principle. This material and willing subject moves and lives in its own property; it wills to know itself with no other reason but to enter in absolute and complete possession of itself.

Hegel did not aim at developing the Science of Will. Consequently, he failed to take into consideration the material rational volition. He is right to say that without thinking there cannot be any Will, but it is also true that without material volition there does not exist any thinking consciousness. Volition and Concept (Notion) are the two opposite moments of the strongest contradiction of the Absolute, which the latter in its infinite elasticity unites and combines and has them as moments of its Absolute Material-Rational Will. This is the *internal contradiction* which Hegel *is not aware about*. To cut a long story short, I would like to say that in my book and now in this further development of the Philosophy of Absolute Rational Will, I have aimed at revealing the inner dialectics of the principle of each intellectualistic philosophy - "Cognise yourself," - which in and through itself overcomes itself to its true form in which it is only a moment of a higher principle - the principle of Absolute Rational Will "Cognise and possess yourself." The latter contains in itself as sublated all the previous determinations of Hegel's philosophy, which in turn is the developed result of the whole history of rational Philosophy. Thus, the Philosophy of Absolute Rational Will affirmatively inherits and contains in itself the great legacy of Hegel's philosophy, enters in total possession of it and uses the wealth of its content as its own, because it (the Philosophy of Absolute Rational Will) is the necessary development of the Science of Philosophy today.

But it means that a critical study of Hegel is bound to show the good and its logical equivalent - the Notion, - as sublated by Volition. 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. It is the Absolute that is self-sublating itself; the Absolute has to be comprehended as the speculative movement in which and through which it is in the process of constant self-sublating. Only the empty dialectics of the Understanding cannot unify the opposites - materialism and idealism, - and cannot reach to their unity. Materialism and idealism are to be united - it is exactly the principle of the Absolute Rational Will "Will yourself" that sublates the principles of materialism and idealism and unites them. 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. In its highest apex a true speculative idealistic philosophy becomes a completed totality and passes over into its own materialistic Other and vice versa, reaching the stage of its completed totality true materialistic philosophy passes over into its own idealistic Other. To develop Marx's and Hegel's philosophy nowadays means that we have to show them through the development of their own immanent dialectics, due to which each of them passes over into its own Other for there is the unity of their principles, which is higher than them.

In its practical activities mankind follows the active material powers of self-moving material entelechy, of Nature. The Absolute Material Entelechy overpowers itself, makes a use of its universal active powers and self-organises itself as a material individual, a material subject, who has the 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 Man's greatest virtue. In plant and animal species Will is rational in-itself only; Nature strives for the best and the latter is intrinsically rational. Thought serves the Will; being the knowing itself Will, Man is the realised willing itself Absolute

Rational Will. For this reason, his practical Rational Will is the highest determination of the Absolute. Man is conscious of himself as an 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 the Supreme Good in the world of the Absolute Material Entelechy and its rational voluntarism. Man of practice desires this Supreme Good and exercises his voluntary powers freely. Thinking is an essential part of the 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 - the power of the absolutely actual matter.

The public in large is aware of the Will and its domination as well as its independence and autonomy. Willing, desiring to recognise the power of the Absolute, God, in religion man utters the following words of the prayer: "May Your Will be." The ordinary man is aware of the absolute truth of the World but he cares about the Will of the Absolute Material Entelechy. He lives in a material world and for him, as a material being, material labour - which is inherently spiritualised for it is a manifestation of the Absolute Rational Will, - is infinitely more important than Hegelian spiritual labour.

We are first and foremost material beings in the world of material entelechy. Generally speaking, the task of the World is to know and possess the Absolute Rational Will, to rule itself in and through the latter. 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 a means for its achieving; it is to be put into practice.

Hegel does not treat the absolute *per se* as it has itself for itself. According to 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. "Will yourself" is the truly

universal principle; "Cognise yourself" is only a moment subordinate to this truly higher principle. For that reason now we have to regard Hegel's objective determinations of thought such as they are on their own account, namely as material volitions and to cognise the absolute on the basis of its higher principle "Will yourself." Thus the concept, the reason, the spirit is not the highest principle of the absolute but the entelechial Rational Will is. If the reason, the spirit is the form of forms, the good is the absolute unity of form and matter. Volition is a higher moment of the Absolute than Concept and contains in itself Hegel's Concept as sublated; the latter is nothing else but cognised Volition.

The immanent Rational Will of the Absolute is the absolute unity of Will and Reason. They are one and the same but while Reason as the thinking itself thought is the infinite process of self-cognising Will, the Will comes on the scene as the absolutely actual material entelechy. Rational Will with its desires, volitions, etc. is the principle of living matter, of the absolute material entelechy, which is as much an internal organisation of the organic body as it is its soul. The brain is one of the organs of a naturally organised body, which is in possession of its all organs and their functions. In each step of its self-development the absolute is on a certain stage of its power and is in possession of its power. The absolute subject is an immanent volitional rational process. Its Will has an unconditional desire, urge, toward the good. 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. For this reason, *what is volitional is rational and what is rational is volitional*. In itself the material-entelechial Will is rational (this is what Hegel calls objective thoughts of the Absolute) but it does not become Rational for itself until the human individual starts to think.

Now the philosophy of Absolute Rational Will starts developing modern philosophy from the point of view of acting - willing as well as thinking, - matter, which has the need to cognise itself and does cognise itself, thinks itself, but cognition, Spirit, 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. True, the Notion is absolutely objective, it

is not only mental. It has the strongest contradiction in itself: It is the absolutely objective but it is not the total objectivity. Thoughts are the Absolute and they are not the Absolute for the latter is devoid of matter in Hegel's philosophy. It is the absolute entelechial matter that manifests its total Will in its actions. Its Will to truth is insuperable and thoroughly engaged in its inherent eternal process of striving to cognise itself and - through entering into possession of itself, - to govern the World.

It is absolutely true that - as Hegel says, - Spirit knows itself in Thought as something absolutely truly being and actual, that Thought is the identity of itself and the being. Unquestionably, it is absolutely true but only in willing does the Absolute Rational Will possess itself in its totality, i.e. in its material entelechiality. I am both a spiritual being and a material-entelechial being. I possess myself and I will to possess myself as well as to rule myself. The Absolute Material Entelechy has in itself its own volition - its own movement and its own life, - i.e. Volition is the self-moving principle of the Absolute.

The Absolute Material Entelechy sets itself an end (a goal); the result is contained in the beginning, the beginning and the end are identical for there is one Volition, one Will, one soul. This volitional End is the directed towards itself Good. This End has to be clearly defined - it is the entering in self-possession and ruling itself Absolute Rational Will, in which the beginning and the end are identical. For Hegel and all rational philosophers the end, the good, the soul are without Volition. That is why Hegel calls the Good (the End, the Soul) a Notion. He says that the universal of the End is the true content, the Soul of a individual. Hegel failed to attain to the standpoint of modern Rational Voluntarism that it is Volition that is in power over itself for it is its own master in its self-possession. Abiding by "Cognise yourself" - the principle of each rational and, therefore, only cognitive philosophy Hegel had no chance to become a rational voluntarist.

Material Entelechy is the foundation of all volitional acts. For this reason, its absolute Will is prior to all empirical willing and cognition of Man. In his practical activity Man obeys the commandments, the laws of Absolute Will, the demands of the latter for voluntary actions. He wills the voluntary activity of the

the absolute material entelechy for volition is the true contents, the soul of a given thing. Volition enters in-and-through itself into possession of its own content, preserves itself and has itself in its freedom. True Freedom is the solution of this contradiction in the Philosophy of the Absolute Rational Will; it is true Freedom that sublates the opposition between Cognition and Volition and is their unity. The principle of philosophy is the infinite free Volition. As Volition the Absolute Will is rational only in itself but it wills (has the urge) to cognise itself. The cognised itself Volition is Will; thus, the Absolute Rational Will carries out into practice its true Freedom.

The Absolute is material rational Will - the principle of all things; it is something willing, desiring. Not the Good but Volition is more important in the Philosophy of Absolute Rational Will and it is precisely Volition that deserves to be examined meticulously. Its principle "Will yourself" rules the process of individualisation, of total self-organisation. The Absolute Rational Will has itself - its highest Good, - only inasmuch as it is individualised, i.e. only inasmuch as it possesses itself. It is the subjective, the individual that possesses and rules itself. The Good is the highest manifestation, the end at which the Absolute Rational Will aims; the latter aims at the best, strives for the best in line with the present material actuality in each particular moment of its evolutionary or revolutionary development. Therefore, not the Good but the Volition of the Good is the truly Absolute, whose Absolute Will - and its law, - self-realizes in the world.

Unlike Aristotle, we regard the entelechy as totally material. The rational will of the absolute material entelechy illimitably possesses both moments - matter and entelechy, - 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.

Anyone who sublates Hegel is bound to find the defect of Hegel's system. But it is not individuals that are important when we talk about philosophies each of which sublates the previous one in the eternal process of the Absolute. It is the latter - 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 say that Hegel forgets the material completely, but in his philosophy it is present only implicitly. It is high time the matter had its rights vindicated. 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, because in themselves voluntarism and intellectualism are one and the same ; it is the Understanding that divides them in two opposite and, therefore, dogmatic one-sided doctrines.

Hegel's reading of Aristotle is neither the best nor the only possible one. Hegel claims: "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." (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) 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." Hegel expresses the divine Spirit as the self-knowing actual Idea ; this is the voice, the expression, the manifestation of past millennia. But now the task of the new millennium is - and that is being developed

in the philosophy of the Absolute Rational Will, - to reveal the Absolute, God, as *he has himself*.

In his *Science of Logic* Hegel claims that the Absolute Notion is "the innermost source of all activity of all animate and spiritual self-movement, the dialectical soul that everything true possesses and through which alone it is true; for on this subjectivity alone rests the sublating of the opposition between the Notion and reality, and the unity that is truth." In his philosophy - and generally speaking, in each rational or intellectualistic philosophy, in each form of objective idealism, - the Soul is determined by the categories of the thinking mind, of consciousness. It cannot be otherwise; his is only a cognitive philosophy and he is interested in the unity of the Notion and reality that is truth. Hegel claims that "The ultimate aim and business of philosophy is to reconcile or the Notion with reality." (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 545)

But it is not the present standpoint of philosophy anymore. We say that the Volition of the Absolute Material Entelechy towards the Good is the Absolute Soul, and thus, the soul of an individualised and self-organised living being. Volition is the end (the purpose) of Material Entelechy, which is determined in-and-for-itself, self-organises itself and in its self-possession has all the power over itself. It (Volition) is the true content, the Soul of the self-possessing entity. Volition enters in possession of its content on its own, preserves itself in its content and has itself in it. This is a new definition of the Soul. We determine the Soul through the Will. The Soul is Will. Now we want to see the world in the categories of the Will, of the Good; the Soul is fundamentally in the first instance the Good of the material willing entelechy, which has itself for itself and manifests the power of its Will through its volitions. The task of our time is to explain the world as emanating ultimately from the Will. The Will is rational in itself and in its whole development it becomes rational for itself. The Will itself and nothing but the Will is the total cause of its volitions. Dominating the Soul, The Will has power over all other faculties of the latter so that Hegel's practical

reason is not the Will (as Hegel claims) but a moment of the Absolute Rational Will and is moved by it. The Will of the Absolute Material Entelechy is the ultimate source of all being; it is the self-moving principle of the World. It and it alone is what exists for itself and possesses itself for itself.

The principle of the Absolute Rational Will "Will yourself" sublates the principle of cognitive philosophy "Cognise yourself" and the Absolute Rational Will sublates the Absolute Idea. Hegel's great category SUBLATION is used here in its exact Hegelian meaning - sublation is the the inescapable fate of each philosophy. The Philosophy of Absolute Rational Will expresses the unity of voluntarism and intellectualism; it aims at influencing the development of the Science of Philosophy and establishing a modern voluntarist movement. The aim of the school is to collect together people interested in the Absolute Rational Will and to promote collaborative research related to a modern voluntarist philosophy. The philosophy of the Absolute Rational Will is to be developed in a systematic way in order to make it a powerful philosophical system, which not only is the necessary and immanent development of the Science of Philosophy, but also is capable of becoming the cornerstone of the philosophy of the new millennium and modern philosophy as such.

In the objective world of nature we need not look for Reason only (as Hegel does), but first and foremost for the Material Rational Will of the Absolute. The aim is once again - as Aristotle did more than 2300 years ago, - to grasp the empirical in its synthesis, to bear in mind all its manifestations (i.e. the industry, politics) and to unite them in their synthesis. The task of our time is to comprehend the Absolute as Rational Will. The history of philosophy and the actual development of the World Will are to be re-written from the standpoint of the Absolute Rational Will, which Hegel's History of Philosophy apparently failed to achieve and, in so doing, neglected a considerable number of philosophers who dealt with the World Will. The time has come; we have understood Hegel's philosophy and we are to develop the Science of Philosophy. The Philosophy of Absolute Rational Will wills to revolutionise the way we - each and everyone, - think and will in our everyday lives for the acting Rational Will is in everything.

Wherever we look - we will see Will in action. Jesus also speaks so in his prayer to God "May your Will be both on Earth and in Heaven." Nonetheless, his is not a precise statement for the Absolute Rational Will has always been and will always be in the World. It is its eternal process of self-realisation that is now to be understood and - without question, - this successful Copernican revolution has already begun.