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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

Preface

It is vital and absolutely necessary to develop the Philosophy of Absolute Rational Will further since only the capacity for such a development can ensure that it is a real and true philosophy. I am glad in the extreme that not only has the second volume powerfully developed the book but it has also shown that there is a tremendous potential for actual development. The philosophy of the third millennium cannot find its satisfaction in past philosophies, Hegel's philosophy not excluded; it has to redefine the very notion of philosophy - what philosophy is about, - even if it has to give up its very name of philosophy in the process of its remaking. It has to be fully and unconditionally united with the totally practical and real Rational Will of mankind. It is essential for us to express the latter better than ever before if we want to understand the very nature of development of modern philosophy and determine what directions future research should take.

Philosophy is undoubtedly on the sidelines nowadays; it is not without good reasons that it does not participate actively in everyday life. It has hermetically closed itself within the categorical apparatus of old time philosophy. Its Augean stables *definitely* need philosophers with Herculean power able to clean it quickly by diverting the river of Absolute Rational Will through it.

Philosophy must be in the avant-garde of all human activities - this is absolutely necessary. Philosophy must recover from its child disease, it must put off its child shoes and become a mature science able to lead.

Fundamentally, there is one World, one Absolute, one Absolute Rational Will, there has to be one Science of Philosophy. The fact that there are two different kinds of philosophical teachings - idealism and materialism, - speaks volumes for how wrong, insufficient and imperfect the methods of philosophical examinations are. A true philosophy has to unite these two eternally opposite philosophical doctrines in one because in-and-for-themselves they are one and the same.

The Philosophy of Absolute Rational Will wills *to hegelianise materialism*, to make it possible for materialism to accept, acquire and develop the whole contents of Hegel's philosophy, and in so doing, *to materialize Hegel's objective idealism* since only a true and real philosophy has the power to unite the opposite moments of the Absolute. Nonetheless, it is up to the infinite elasticity of the Absolute Rational Will to sublimate its own centuries-old opposition, to overcome it in-and-through its great power and achieve itself in its deepest unity. Willing to possess itself in its totality and true right, the Absolute has the urge, the Volition, to go beyond Hegel's standpoint - at which it grasps itself as Absolute Spirit only, - and vindicates the rights of matter; it wills to unite materialism and idealism, to unite Hegel and Marx, 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 been expressed explicitly.

Consequently, this philosophy is *the latest manifestation* of the Rational Will of the Absolute to overcome its utterly stubborn opposition in modern philosophy and achieve its aims. Undoubtedly, at the very moment of its development to a higher level, the Absolute necessarily creates a new higher opposition for it is the infinite and eternal process of creating its strongest oppositions only to sublimate them over and over again. Nonetheless, nowadays

we are certainly witnessing its great endeavours to make the path clear for its latest self-development and unite in-and-through itself its immanent moments.

Practical philosophy vindicates the rights of material Volition for it definitely does not treat the practical as practical consciousness only - the mental abilities of the soul only; the soul as single spirit, - but it takes the practical in its totality of Material Entelechy. What is important for practical -i.e. applied, - philosophy is not the Idea of Absolute Truth but true concrete knowledge serving the Will in its practical activities. In practical philosophy it is the Will of the Absolute and its Supreme Good that sublates Cognition and its truth into itself, the result being that Cognition is united with Volition, the practical good, and the latter develops to its realised Absolute End. In line with its own approach practical philosophy lays down Volition as its foundation.

In its practical activities mankind follows the active material powers of self-moving material entelechy, of Nature. The Absolute Material Entelechy overpowers itself - here I have to define the way in which I use the word "overpower," and explain its meaning. By this I mean that the Absolute Material Entelechy uses its universal active powers and self-organises itself as an individual, a subject, who has 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. Man - the highest self-organisation of overpowering Absolute Rational Will, - has the total power over himself for his Thinking serves the Will. Man wills the Absolute Will - his practical Rational Will is the highest determination of the Absolute. He is powerful with the power of the Absolute Will, which seeks to become an object for itself and to know itself, to project itself into actuality and consciousness, to become a personality. 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 the Supreme Good in the voluntarist world. Man of

practice desires this Supreme Good and exercises his voluntary powers freely; only Man enjoys the overpowering Will of the Absolute Will. Thinking is 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, - to overpower myself, to know, possess and rule myself in-and-for-myself.

The individuality, the individual body wills itself, wills all its active powers. It is only due to the fact that the things have self-volition that they overpower themselves i.e. possesses their own power over themselves. However, only Man has the will to know itself; Will is the Spirit's mother. The willing "I" wants to cognise itself; cognition is a moment of the absolute Will which has the Volition to cognise itself and, in so doing, to achieve its highest Good - its Freedom. The willing I has to develop itself as willing-thinking I, as Rational Will, in order to overpower itself, to become a willing itself Will and achieve the infinite power over itself.

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 word in ancient Greek and he was forced by the very nature of the Absolute, which he was examining. He created the category of entelechy. There is no doubt that the Philosophy of absolute Will had its beginning in Aristotle's philosophy. Due to 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.

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.

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 Rational Will - the will of its creator, - i.e. he wills to cognise itself and enter in possession of itself for 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 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. What Hegel despises (the fact that the Will has only finite aims for Hegel speaks first and foremost about our finite will, not about the infinite power of the Absolute Rational Will) 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 (the real). 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.

The philosophy of Rational Will defines the absolute subject as an immanent volitional process of the Absolute Material Entelechy. The latter has in itself its own Volition, i.e. its own movement and its own life. This self-moving principle is the Volition; it is that moves itself on its own. Appetite (including desire, sensuous impulse, instincts) is manifestation of the volitional active powers of the Absolute, whose Will has a natural desire toward an end that is perceived as good. What is good and willed in itself is the end. Striving for the best, the 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. The soul - the internal organisation of each organic body, - is nothing else but Will. Will with its desires, volitions, etc. is the principle of living matter, of the material entelechy; the latter is internally volitionised, endowed with life and organic functions. The Will manifests itself as the sum of the living being's desire, motives and appetites.

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