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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

VIII. We shall be Hegelians no longer

One of the reasons philosophy does not play any active role in modern societies is that it fails to express the World-Will of our time. The Science of Philosophy is to be developed; modern philosophy cannot make a genuine headway until it sublates Hegel's philosophy. The latter is unquestionably the greatest speculative philosophy in history, yet it is neither the ultimate nor the consummate philosophy. It is just one of a considerable number of great achievements of mankind on the road to the Science of Philosophy. Willing to sublata Hegel's philosophy the eternally old and young Absolute Rational Will has already done its great job and now its result is to be explicitly expressed as well as understood.

Writing "On the Absolute Rational Will (Sublation of Hegel's philosophy)," - a book, which aims at sublating and developing Hegel's philosophy, - my presumption was that followers of the greatest philosopher ever will be open for new ideas. Nonetheless, it turned out that the very fact of being (dogmatic) Hegelians makes it impossible for them to free themselves and go beyond the framework of Hegel's philosophy.

Fortunately, the Absolute is not and cannot be dogmatically Hegelian; it has the infinite power to develop itself. Its content is and will always be infinitely richer than the system of philosophical truths of each particular epoch. Being on its divine march towards true Freedom, it cannot but overcome and sublimate each - Hegel's not excluded, - systematic philosophy. Its Rational Will cannot be satisfied with a nineteenth century philosophy for which Spirit is the highest determination of the Absolute.

Actually, the world is the living manifestation of the purposes of the Absolute Rational Will. Everything in nature has Volition and nothing in nature is done without Will; the latter is immanent. It is the goal of Will that is moving, e.g. a puppy to become a dog, an acorn to become an oak as well as the Political Will of each particular class to ensure that its political interests are taken into consideration in the actual ruling of the State for the latter is the supreme self-organisation of the Absolute Rational Will.

It is worth pointing at a few of the main reasons, which make it impossible for hardline Hegelians to comprehend the result of the immanent dialectics of Hegel's intellectualistic philosophy as well as the fact that it is due to its own dialectics that Hegel's philosophy in-and-through itself sublimes itself and develops itself as philosophy of the Absolute Rational Will.

First and foremost, it is worth quoting what Hegel says about the fact that Plato did not want Aristotle to become the leader of his school: "As regards the relation of Plato to Aristotle, and particularly as regards the fact that Plato did not select Aristotle as his successor in the Academy, but chose Speusippus, a near relative instead, a number of idle and contradictory anecdotes have come to us from Diogenes (V.2) If the continuation of the Platonic school was designed to express the hope that philosophy of Plato, as comprehended by himself, was to be there satisfactorily maintained, Plato could certainly not designate Aristotle as his his successor, and Speusippus was the right man to be selected. However, Plato had nevertheless Aristotle as his successor, for Aristotle understood Philosophy in Plato's sense, though his philosophy was deeper and more worked out, and thus he carried it further." (1) On the other hand, one of the immediate

followers of Aristotle was Theophrastus, for whom Hegel says that "though a man of distinction, he can still only be esteemed a commentator on Aristotle. For Aristotle is so rich a treasure-house of philosophic conceptions, that much material is found in him which is ready for further working upon, which may be put forward more abstractly, and in which individual propositions may be brought into prominence."(2)

Hard-line Hegelians - some of whom are the self-appointed Speusippus'es of today while other are keen on being the Theophrastus'es of today, - also feel perfectly well in Hegel's philosophy of yesterday and would rather live in bliss in the paradise they find in it. But the true and absolute science of Philosophy cannot stay there for it finds its Paradise in the process of its continual development.

For this reason, the task of our time is not to develop philosophy within Hegel's philosophy as hard-line Hegelians suppose as if it was the consummate philosophy, but to set Hegel's philosophy within a definitely wider and greater circle. It is not Hegel's philosophy that is the ultimate word in philosophy as they claim for the latter is still at a very early stage of its eternal development as the Science of Philosophy. It doesn't make any sense to stretch the latter in the Procrustean bed of Hegel's philosophy.

Secondly, the typical "Hegel-said-it-all" approach of hardline Hegelians - who are eager in the extreme to only comment on Hegel, - is absolutely Talmudic and, therefore, absolutely anti-Hegelian. Unquestionably, were Hegel to be alive today, he would not hesitate to develop our great heritage - Philosophy, - and, in so doing, to sublimate his own philosophy. Unlike his followers, Hegel certainly would not be a Hegelian today for he knew that Philosophy is a science in the making, i.e. a science in its eternal development. The standpoint of his philosophy was necessary 200 years ago; not anymore!"

Hegel said it all," - claim the hard-line Hegelians.

No, he didn't. Neither is his approach the best or the only possible one for it differs from the universal practical philosophy of mankind - the greatest philosopher now and forever. It is this universal practical philosophy of mankind

that deserves more than anything else to be developed. We cannot imprison the Science of Philosophy and its development in the confinements and the infinitely narrow-minded "Hegel-said-it-all" approach. In the rotten atmosphere of such an approach, philosophy can only die. Dogmatic hard-line Hegelians can fancy whatever they want; the Absolute has its Rational Will and it wills to achieve its eternal True Law. It has the freedom to develop itself in line with its own Will and hardliners cannot stop it and have never ever stopped it.

On no condition can we be Hegelians anymore; and I mean it exactly in the sense in which Hegel says in numerous occasions that we shall be Platonians or Aristotelians no longer. And he goes on saying that "Philosophy no longer has the particular form and aspect possessed by that of Plato and Aristotle. We cannot rest content with them, and they cannot be revived; hence there can be no Platonists, Aristotelians, Stoics, or Epicureans today."⁽³⁾ Hegel is definitely aware of the fact that the Spirit of his time has different needs and no one can think about God, Freedom, etc. in the way Plato and Aristotle used to think. The fact is that the same refers to Hegel today for we cannot think about the Absolute, God, in the way Hegel used to think. Will and the Volitional are greater than Spirit and it is for this reason that they cannot be grasped in Hegel's Science of Logic and through the logical.

Hegel in fact overemphasised the role of self-consciousness. He misrepresented the common sense opinion of the public in large, which seeks the principle of philosophy not in knowledge and cognitive Reason but in the totality of Absolute Rational Will. There is an infinite need for moving beyond Hegel and it is the Absolute Volition that moves itself forward and goes beyond Hegel's philosophy.

The Absolute is Will, it is something willing, desiring. The task of our time is to comprehend the Absolute as Rational Will.

The principle of things is the material Rational Will. But the ancient Greek philosophers failed to discover the latter and did not elevate philosophy to the standpoint of Absolute Rational Will. They omitted to develop philosophy beyond the standpoint of the Good. Hegel also failed to attain to the standpoint

that it is precisely the Absolute Rational Will that deserves to be examined meticulously. Its principle "Will yourself" rules the process of individualisation, of total self-organisation, self-possession and self-ruling of the Absolute. The Absolute Rational Will has itself only inasmuch as it is individualised, i.e. the absolute subject-object manifests its Rational Will in its self-possessing, self-cognising and self-ruling. As the willing itself Will it is its own supreme Good; it 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. Consequently, the Rational Will of the Absolute and its law are the truly highest Good which realizes itself in the world.

In his philosophy Hegel expresses something great - the greatest possible content of philosophy, - the Good. However, from the point of view of his only cognitive philosophy he cannot but express the Absolute Good as Absolute Notion only. True, the Absolute Notion is as much an infinitely immanent moment of the Absolute as the Absolute Good is. That is why his philosophy is scientific; it is a philosophy of the true. Nonetheless, Hegel failed to treat Will as the absolute principle of the material entelechy. There is abundant evidence that he omitted to grasp Rational Will and its overpowering, overmastering domination as an immanent moment of the Absolute; a moment, which is as infinite and unconditional as Reason and its Absolute Notion is. Yet, 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 sublating a previous true philosophy is actually a genuine development of the Science of Philosophy. The latest actual philosophy which sublates Hegel's philosophy is bound to preserve and preserves the whole content of that great philosophy and develops it.

Without question, there is a tremendous amount of work to be done.

Establishing a new philosophical school which is primarily focused on the investigation and advancement of the Philosophy of Absolute Rational Will and wants to promote it is a must. This new school is bound to influence the development of the Science of Philosophy and establish a modern voluntarist movement. Exciting academic interest and pursuing this idea as far as it will go is the highest aim of the school so as to collect together people interested in the Philosophy of Absolute Rational Will and promoting collaborative research related to a modern voluntaristic philosophy, which trough and trough wholly and completely incorporates the heritage of intellectualistic philosophy and contains the latter in itself as sublated.

Modern philosophy is still highly intellectualistic and still widely uses categories which were created by the ancient Greeks: form, matter, to begin with a few of them. The very term of form (eidos, idea) belongs to the childhood of mankind and it is high time we modernised philosophy if we want to express the Absolute Rational Will of our time. We need new categories as well as putting new content in old categories. It is impossible to present the Absolute in categories created more than 2500 years ago. Idea, matter - necessary as they are, these categories have to be up-dated. We cannot and have not to be afraid to create new categories able to express better the very nature of the Absolute.

Socrates, Plato, Aristotle standpoints (to mention just a few) were necessary. The job had to be done and since then a large number of philosophers - and Hegel, by the way, - have done a wonderful job in achieving and developing the determinations of the Absolute. But today it is not the task of our time to continue to develop philosophy in the way they did. We have to re-define the very principle of the Science of Philosophy in order to make philosophy capable of influencing the way mankind develops in the course of its World History.

The philosophy of Absolute Rational Will reveals the dialectic 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 goals - the needs and the tasks, - of the World-Will 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.

The time has come; we have understood Hegel's philosophy and we are to develop the Science of Philosophy. But Philosophy in the XXI century is not going to be what it used to be. It is to be revolutionised and philosophy needs nothing less than a successful Copernican revolution. It is true that conservative people are afraid of revolutions, but the fact remains that the future does not belong to those people and never has it belonged to them.

It is important to say that if so many great philosophers failed to sublimate Hegel's philosophy, it is only because they failed to find the immanent higher principle of the Absolute, which (principle) 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. It is the defect (the deficiency) of Hegel's philosophical system that is to be refuted. Thus and only thus can we express the

dialectical development of Hegel's philosophical system. This exactly is the way the Philosophy of the Absolute Rational Will follows to sublimate Hegel's objective idealism.

The presumption that true philosophy can be only idealist is wrong. It wasn't an accident that the first philosophers were materialists. In its highest apex a true (i.e. 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 speculative materialistic philosophy (which inevitably also comes into its own Other and becomes idealistic as well; but it is valid for a true speculative materialistic philosophy only). Nothing else can be more fascinating nowadays than developing Marx's and Hegel's philosophy in order to show them through the development of their own speculative dialectics; due to the latter each of them passes over into each own Other, because there is the unity of their principles, which is higher than them.

Hegel was keen on putting Philosophy within the boundaries of his Science of Logic. It is the philosophy of the Absolute Rational Will that substantially criticizes Hegel's philosophy from the standpoint of the Universal Practical Philosophy of mankind and breaks the shackles of Hegel's only cognitive Speculative philosophy so as to find freedom in the infinite and universal Rational Will of the Absolute.

Beyond question, Hegel's philosophy deserves to be well-known amongst the public in large. It is a pity that the very best in Hegel's philosophy, his speculative thinking, has not yet become and is still not a part of the culture of Mankind. Nonetheless, it is absolutely amazing that followers of the greatest philosophy ever to glorify the dialectical self-movement and the immanent self-development of the Absolute should claim that "Hegel said it all." As a matter of fact, Hegel just said a tiny part of what is to be said; the last word in Philosophy has not been said yet for everything is still to be done and said in the future.

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? Are we to blame the defects and imperfections of his philosophy or the public in large for its inability to apprehend that philosophy? It is an essential question; its answers can provide clues to understanding the very nature of modern philosophy.

There is no wonder why Hegel's philosophy has failed to succeed in influencing the world. Paradoxically enough, in Hegel's 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? Since time immemorial Mankind has been convinced that the Truth is in the world, that the truth is an integral moment of the Absolute Rational Will. Hegel expresses the same strong belief, he tells us about the Absolute truth but he does not and cannot give us the very Absolute Truth. Moreover, his method of philosophical speculation is doomed to fail in delivering the Absolute Truth. So important is this failure that it deserves to be examined thoroughly further.

For the time being it is of great importance to say that contrary to Hegel's impractical Absolute Idea, which as the Absolute-Truth-in-itself is still not the realised absolute end, true practical Freedom - the absolute end of Rational Will, - is as much through and through wholly and completely realised as it is developing new stages of its self-development. It is true Freedom that sublates the opposition between Cognition and Volition and is their unity. Hegel's Absolute Spirit is actually only a moment of the Absolute and its totally practical Absolute Rational Will, which necessarily contains Spirit as sublated. Spirit finds its true place in the practical actuality of Rational Will for it is only the Rational Will that is the absolutely actual.

Today we can no longer occupy Hegel's standpoint. The Absolute Rational Will, which possesses the infinite power of the absolute, wills to overcome the standpoint of Hegel's philosophy in order to come to deeper possession of 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. Knowledge does not have another purpose but to serve the willing "I" who wants to have and

rule himself for himself, in other words, to serve the Will, which wills to come and always comes into possession of its highest good - itself alone, - in order to know, possess and rule itself for itself. I will - namely I will, - occupies a higher standpoint than I know and contains in itself the latter as sublated.

Beyond question, it is the Absolute that in its immanent speculative dialectics manifests its infinite volition to develop itself further and actually develops itself. 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 according to which the Absolute grasps itself as Absolute Spirit only. I do not want to say that Hegel forgets matter, 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 know, possess and rules itself in its totality and its true right. 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.

True, in thought the "I" has itself as a spiritual property of itself, but this is not the true and rightful way of existence of the Absolute. Volition and Concept are definitely the two opposite moments of the strongest contradiction of the Absolute, which wills them in their total unity and - due to its infinite elasticity, - actually unites them in itself and possesses them as immanent and desired moments of its Absolute Material-Rational Will. The latter has all the power over its moments and their contradiction, it is the absolute power in the world, the total power for it and only it is the absolutely free.

However, Hegel failed to exalt philosophy to the standpoint that Will is a truly higher moment of the absolute and contains in itself the Concept, the Reason, the Spirit as sublated because "Will yourself" is a higher principle of the Absolute Rational Will in comparison with "Cognise yourself." Consequently he did not raise his Absolute Idea to the higher unity of Reason and Will; a unity in which the Absolute Idea becomes the Rational Will of the Absolute. The Notion and the Volition reveal themselves as moments of the infinite contradiction of the

united and speculative Absolute, in which reaching its totality either of them passes over into its opposite, so that the Concept totally wills itself and unhesitatingly wants to possess itself, to materialize and become material actuality, and the Volition is through and through wholly and completely rational and thinks itself in order to come into total possession of itself. Man is the supreme reality of self-thinking and self-willing Rational Will.

Without the Will there is no Thought, that is, there is no reason for Thought to exist at all if there will be no Act. There is a reciprocal relationship between these two phenomena, and their relations deserve to be examined with great thoroughness in the categories of Absolute Rational Will. Such a valuable study is definitely one of the greatest tasks of our time.

The "I" wills to possess itself, to cognise itself, to govern itself for it wills itself alone. Man is the Will of Will, i.e. he is the willing itself Will - the highest manifestation of the self-knowing and self-ruling Absolute Rational Will.

"Cognise yourself" is the principle of cognitive philosophy only; in no way is it the principle of practical philosophy. The principle laid down in the foundation of the latter is "Will yourself." In its immanent development this principle realises all its particular principles, one of which - but definitely not the highest commandment of Rational Will, - is "Cognise yourself." The Absolute Rational Will contains in itself Thinking and Willing (objective material volition) as moments of its strongest opposition. Thus, it gives rise in and through itself to its infinite contradiction; it is as much the one as the other and in each of them it is precisely at home with itself. It has the Will to sublimate the contradiction, to unite the opposites and thanks to itself, it cognises itself and comes to possession of itself in its own unity. In all epochs people have striven to cognise the world, to take it in possession and to have it as their property. This is the determinate way in which the entelechy attains its absolute purpose: "Will yourself". It is the absolute principle, which has these two moments in itself - on the one hand the purpose, the practical good, the irrational part of the soul, the volition, the absolute commandment of the will "Will yourself", and on the other hand, the Will to think, "Cognise yourself." The material entelechy unites them in the infinite

power and flexibility of its unity and, thus, in virtue of its highest principle "Will yourself" it governs its own deed - the world.

First and foremost, Hegel asks the question: "What is truth," not the question: "What is Freedom?" The latter is a question of supreme importance for God is the ultimate freedom and law. We have our law in the Absolute, in God, who realizes 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 is based on Material Entelechy as well as their unity, which is the Freedom of Will. 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. Any conception in the mind is the result of the actions of Rational Will and the truth of any conception is proved only through the practical effects of the actions of 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.

True, for theoretical philosophy Truth is the absolute object of philosophy. However, this is not the End (the 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 their practical philosophy 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.

The acting Rational Will is in everything. Wherever we look - we will see Will in action. It is not the empty wish expressed by Jesus' prayer "May your

Will be both on Earth and in Heaven," for the Absolute Will has always been and will always be in the World for it is in the process of its eternal self-realisation.

The sphere of the practical is out-and-out different. In it the thinking, the theoretical, serves the practical for the theoretical is predestined to meet the needs and satisfy the requirements of the practical: everyone wills to achieve their welfare and become free. In the sphere of the practical it is not the principle of intellectual philosophy "Cognise yourself" that is important but the principle of practical philosophy "Will yourself." The latter contains in itself the first as sublated. It is not us but the Absolute that sublates the principle of intellectualistic philosophy "Cognise yourself." Our task has been to show its own dialectics. For it is "Will yourself," - the universal principle of the totally practical Rational Will, - that contains in itself "Cognise yourself" as sublated.

The Practical Rational Will strives for Truth for the latter is a moment of its Freedom and sovereignty. The very first acts as well as all permanent acts of Will are primarily based on the material and spiritual needs of the willing nature of Man and their satisfaction in practical life. The aim of the Practical Man is not pure philosophising or cognising but rational voluntary actions for all his activities are a manifestation of the deeds of the absolutely entelechial matter.

True, the goal of the thinking itself Thought as a moment of the Absolute Rational Will is to attain to the truth of the objective world. Hegel rightfully claims that for all generations the agreement of thinking with the absolute actual has been unquestionable. Nonetheless, he fails to take into consideration the primacy of the absolute actual (the Volition, the practical) over the pure reason. The superiority of the practical over the theoretical is more important for the practical and realistic Rational Will of Mankind, which not only has had intellectualistic philosophy as sublated for millennia but also has deservedly been proclaiming the primacy of the practical over the theoretical. According to the practical universal philosophy of Mankind, the Absolute is Rational Will, which in its reality satisfies itself within itself and with itself. It is the World Rational Will and Desire that necessarily contains the theoretical, the spiritual, as one of its

moments but definitely manifests all its energy in the sphere of the practical.

Practical philosophy acknowledges that in real life animals behave as pure Will (which is rational in itself only) to other physical, chemical or organised forms of the Will of material Entelechy. Beyond all question, both Fichte and Schelling were tremendously closer to practical philosophy than Hegel. They both sought the primacy of philosophy and its principle not in knowledge or cognitive Reason. Fichte, who originated rational voluntarism, did not seek the principle of philosophy in cognition, in cognitive reason but in will or volition. However, he still treats Will in the sense of practical reason. Actually, only Schelling's departure from cognitive reason, from self and consciousness was complete and unconditional. He saw the principle of philosophy in the creative power and activity of Nature. He wrote: "In the last and highest instance there is no other being but willing. Willing is primal being, and all the predicates of primal being only fit willing: groundlessness, eternity, being independent of time, self-affirmation."

The public in large is aware of the Will and its domination as well as its independence and autonomy. The ordinary man is aware of the absolute truth of the World but he cares about the Will of the Absolute Entelechy. He lives in a material world and for him, as a material being, the material labour - which is inherently spiritualised for it is a manifestation of the Absolute Rational Will, - is infinitely more important than Hegelian spiritual labour.

It is often said that knowledge is power. It is partially true for it is Rational Will that has all the power in the World. The defect of Hegel's system is that it reveals only the Logic, the Spirit, the Reason of Rational Will. Hegel failed to comprehend the fact that this Logic is as much volitional as Will is logical. There is no conception in the mind that is not the result of the active practical Will. The Absolute Logic is just a moment of the Rational Will and serves the Rational Will.

The Absolute Rational Will finds its highest manifestation in Politics, which is the universal practical philosophy. The trough and trough wholly and

completely universal as well as practical Political Will is the real power and the real source of development in real life.

Hegel's philosophy can serve but cannot satisfy the needs of modern Political Will. We cannot be satisfied by a past philosophy. For now we know that personality is the absolute subject of the ever realizing itself highest principle: "Will yourself." As the directed toward itself absolute activity personality is the living process of organizing its scientific, industrial, trade, legal, religious and ethical activities, or in other words its political actuality; it is a rational Will to a well governed social life in a political strong-willed union of the whole society, which in and through this union organizes its entelechial will to freedom, to the good and the just.

The highest moment - the highest manifestation, - of Rational Will, the one that comprises all other its determinations, is Political Will (the politovical). It is unconditionally necessary for each person to take part in the political world and life - his supreme purpose, his highest interest and only when does he act in a society, which is well-organized as a political community, he takes possession of, has and uses his own spiritual-willed nature.

Hence, to want participation in the life of state, in political power, means to want to take possession of and possess your absolute property. The purpose of forming the Will of man is to elevate him from the state of being a political animal, which possess Reason, to the state of being a political personality. To be a political personality - this is the highest determination of Man; it is the richest and the deepest one to which he advances in his development. People are predestined to know and possess themselves as free ones, to have the energy to take care of their own interests, of their own purposes in a world of political Freedom. Politics is the supreme form in which the Absolute Rational Will demonstrates itself.

***** TO BE CONTINUED*****

NOTES

1. Hegel, *Lectures on the History of Philosophy*, volume 2, *Plato and the Platonists*, translated by E. S. Haldane and Frances H. Simson, University of Nebraska Press, Lincoln and London, 1995, page 120

2. *Ibid.*, page 224

3. Hegel, *Lectures on the History of Philosophy*, volume 1, *Greek philosophy to Plato*, translated by E. S. Haldane, introduction by Frederick C. Beiser, University of Nebraska Press, Lincoln and London, 1995, page 46