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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**

## **WILL YOURSELF! -**

**THE PRINCIPLE OF THE PHILOSOPHY OF ABSOLUTE RATIONAL WILL**

Not only is the practical rational will a living self-organizing deed that masters itself as a scientific system, but it is also a scientific system that develops and carries itself into practice as a living deed. The universal practical philosophy of Political Will - which I call Politovolia, - is a manifestation of the Absolute Rational Will. Having attained to the principle "Will yourself," the Absolute develops the concept of property and introduces new categories and terminology such as subjective public property, in-and-for-itself having itself absolute property of the rational will of the "I", the self-knowing and self-having entelechy, the concept of freedom as the highest absolute property of the human person, and so on. The Absolute Rational Will contains in itself Spirit as sublated. Politovolia introduces its powerful categories of Will and sublates all intellectualistic philosophies, whose business has been to base philosophy on Spirit and, consequently, to spiritualise the world.

Paradoxically enough, this spiritualisation of the world is still one of the main reasons for the deep crisis of modern academic philosophy. The latter

cannot see further than the sphere, in which it sealed itself hermetically. Hegel also expressed the low spirits of his epoch in the preface of his *Philosophy of Right*. Stating that philosophy in any case always comes on the scene too late to give instruction as to what the world ought to be, he expresses the substantial of the philosophy of spirit: "As the thought of the world, it appears only when actuality is already cut and dried after its process of formation has been completed. The teaching of the concept, which is also history's inescapable lesson, is that it is only when actuality is mature that the ideal first appears over against the real and that the ideal apprehends this same real world in its substance and builds it up for itself into the shape of an intellectual realm. When philosophy paints its grey in grey, then has a shape of life grown old. By philosophy's grey in grey it cannot be rejuvenated but only understood. The owl of Minerva spreads its wings only with the falling of the dusk." *This is all a pure cognitive philosophy can do*: to paint its grey in grey. Hegel brilliantly expresses the powerlessness and uselessness of each speculative philosophy of Spirit.

For this reason, "Will yourself" - the principle of universal practical philosophy, - has been sublating and will invariably sublimate all kinds of pre-voluntaristic speculative thinking with its Owl of Minerva. The World is inherently volitionised; its absolute true Freedom is the as much realised as eternally realising itself end of the Absolute Rational Will.

*No intellectualistic philosophy can apprehend the material actuality of the real world and its Volitions*, i.e. to determine the absolute substance as acting - willing as well as thinking, - matter and to apprehend the Rational Will of the Absolute Material Entelechy. It is law and Will - based on material entelechiality and its Volitions, - which at a certain point of its development becomes self-consciousness. Matter thinks. In material brain it (matter) dematerialises itself (which was brilliantly expressed by Aristotle and especially Hegel). Matter (the absolute material entelechy) has the drive (the desire, the conatus) to dematerialise itself, to come into a possession of its ideal (immaterial) or cognitive form. The Absolute Rational Will is totally practical; its goal is to cognise itself - i.e. to mediate itself through itself with

itself, - and through the process of its self-thinking to attain to complete knowledge of itself. Theoretical Reason is the first negation of the immediate, natural Will, which is thoroughly material. Theoretical Reason knows itself as *actus purus*, i.e. as pure entelechy without its immanent other - the matter. Theoretical Reason is abstract; it lacks the absolute concreteness of the material entelechy and it is not the ultimate end of Will. That is why the mediated is also the mediating. The Will has the volition, the desire, to sublimate its spiritual form and make it serve itself (serve the Will). The brain has its immanent desire to apply (to use) its theoretical knowledge for its practical purposes [that is Aristotle's so called conscious choice] and to materialise its ideal form again. In so doing, the Will sublimes theoretical Reason to Practical Reason, whose end or purpose is Will itself, i.e. material action in its complete reality, not pure knowledge. This is the second negation of Will as Reason. Thus, the truth obtained by thinking matter (intellect) comes to its conformity with the law of Will, which now as thinking itself Will knows itself for itself and enters in total possession of itself as Absolute Rational Will.

Unlike philosophy, which is a pure science devoid of any serious putting into practice, not only is Politovolia constantly examining and developing theoretically the entelechial kingdom of Freedom, but it is also carrying the latter into practice, and in so doing it is the eternal process of the Absolute Rational Will, which comes into possession of itself through its rational Volitions. The moment of realizing the speculative entelechial purposes is absolutely essential; in the process of its self-development within itself the absolute entelechy takes possession of itself and uses itself in a practical manner in the world of political freedom, which it creates for itself. The principle of vitality, of activity, in one word, practice in general, is more important than theory and practice contains the latter in itself as sublated: the world-history is only a history of the development of politovolia; the coming one after another political demands and needs in various political epochs are principles of development of both theoretical and practical Politovolia. As an universal actual demand each of these principles had to perform a great history-making deed: to become a principle of the world, to transform it, to win recognition as an universal actual principle of power, which has the supreme

entelechia purpose intrinsically in itself and prepares the birth of a new, higher principle. As a result of the whole preceding development of practical Politovolia the latter contains the principles of all the previous epochs as sublated.

In his whole philosophy Hegel mainly and predominantly deals with the ideal moment, the acting, the actuality. Commenting on Aristotle, he says: "To proceed, there are two leading forms, which Aristotle characterizes as that of potentiality (δυναμικ) and that of actuality (ενεργεια); the latter is still more closely characterized as entelechy (εντελεχεια) or free activity, which has the end (το τελος) in itself, and is the realization of this end. The expression δυναμικ is with Aristotle the beginning, the implicit, the objective, the matter, which can take on all forms, without being itself the form-giving principle. It is first in energy or, more concretely, in subjectivity, that he finds the actualising form, the self-relating negativity... Thus according to Aristotle, the essentially absolute substance has potentiality and actuality, form and matter, not separated from one another; for the true objective has most certainly also activity in itself, just as the true subjectivity has also potentiality." According to both Aristotle and Hegel, the absolute substance does not have form and matter as divided from one another, and yet only the actual is the forming principle; it is a higher principle than matter. This is still a poor determination of the entelechy (the actuality); a determination, which is to be explored in depth and developed.

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

called rational is actually the self-cognised Will. On no condition is the latter the highest development of the Absolute; as the self-cognised Will it is only Will in-itself. Below the unity of the Will for-itself and the Will in-itself is presented. However, their unity is to be presented in greater details in a new chapter - titled "On Property," - of my on-line book "On the Absolute Rational Will" as soon as possible.

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.

Hegel's principle is defective; it lacks the matter, the Volition, and the highest material entelechial Good. On the other hand, all the philosophers who developed philosophical materialism lacked the active side - *actus purus* of the Absolute, - which objective idealism successfully used to deal with. Their materialism was excessively contemplative. Thus, each of these philosophical doctrines is defective; only in their unification and interpenetration they are complementary to one another and can attain the absolute material entelechy.

A *Copernican revolution* in philosophy is absolutely necessary nowadays: Only after rejecting the dominating terrestrial point of view could Copernic see that it is the Earth that moves around the Sun while the latter occupies the central position in the Solar System. The philosophy of Absolute Rational Will rejects the purely cognitive point of view of all rational philosophies (the point of view of intellectualism in philosophy) and takes the standpoint of Will, which contains in itself Spirit as sublated: knowledge has no other purpose but to serve the Will in its self-possession as well as its self-governing. Not knowledge but welfare is the higher moment. It is precisely welfare that is the living speculative unity of thought and will.

Reason and Spirit are subordinate to the Will and its Good. That is why Volition is higher than the Notion and has the latter in itself as sublated. The Good, the Volition, is a unity of soul and body, of Spirit and matter. The purpose - the living manifestation of the principle "Will yourself", - is not without matter; it is materialized and actualised in and through the absolute material entelechy. Possession, entering into possession is a higher purpose, a higher principle than cognition; will is higher than spirit and contains in itself the latter as sublated. The whole enormous progress of the world was possible in virtue of the natural sciences and the industry. But the natural sciences have always served the industry because the latter is a manifestation of the living - acting and actual, - material Volition of welfare. The purpose of all the revolutions in the world has been to change the concrete material actuality.

Not Hegel's Absolute Truth but *true Freedom is the absolutely actual* for it is the unity of the Will for itself (the Kantian Thing-in-itself) and Spirit as the cognised Will; the latter (Spirit), however, is only the Will in-itself. True Freedom sublates these two moments and as the Will in-and-for-itself contains them in their unity; thus, it is the Absolute Rational Will.

"Will yourself" is the fundamental principle of the Absolute and its universal practical philosophy, whose newest developments we are to witness in the philosophy of Absolute Rational Will.