

Both represent the most ambitious response to the age-old yearning of man for a meaningful and benevolent universe that had first found expression in the search of the ancient Greeks for logical consistency and in the longing of the Hebrews for social justice. In spite of all its originality Hegel's metaphysics also remains in the great tradition of philosophical idealism. Small wonder that every textbook emphasizes the importance of Plato and Aristotle, of Spinoza and Kant for the genesis of Hegel's system. Strangely enough, the philosophy of Leibniz has been rarely, if ever, mentioned as one of the foundation stones of Hegel's structure. And whether or not Leibniz's system is "equalled by none of the entire history of philosophy in all-sidedness of motives and in power of adjustment and combination"⁶, its truly classical sweep and simplicity reveal mental constructs characteristic of the entire bourgeois epoch - up to and including the Victorian age, which was the age of Marx.

III

Leibniz's geometrical method is not altogether original as he simply took it over from Spinoza, though he perfected it subsequently through application⁷. Leibniz is quite original, however, both in his monadology and in the related theodicy. According to his conception, the universe is nothing but the sum total of infinitesimal force-elements (monads)⁸ which are all completely independent - "without any window"⁹ so to speak. Each of these exists for its own sake and, like a "mirror of the universe", reflects the whole, with a clarity and distinctiveness of different degrees¹⁰. Since, however, God - the central monad - has shaped each monad to differ from every other¹¹, he must needs adjust them all to one another¹², thus producing the famous universal and preestablished harmony, "la harmonie préétablie des substances"¹³. "This is the City of God, the most perfect state under the most perfect monarch"¹⁴.

But how, in this great optimistic system of development, are we then to account for the contingency of the world, the existence of evil? To answer this question Leibniz seizes upon a truly dialectical artifice: In a moral world order, so goes his reasoning, the physical evil is simply a necessary result of a moral evil, and this is, in its turn, the unavoidable-

6) W. Windelband, *A History of Philosophy*, ed. J. H. Tufts, New York 1910, p. 397.

7) *Ibid.*, p. 397.

8) "The monad... is merely a simple substance, which enters into compounds; simple, that is to say, without parts." (*The Philosophical Works of Leibniz*, transl. G. M. Duncan, New Haven 1890, "Monadology", Sec. 1, p. 218).

9) *Ibid.*, sec. 7.

10) *Ibid.*, sec. 60.

11) *Ibid.*, sec. 9 and sec. 47.

12) *Ibid.*, sec. 52.

13) *Ibid.*, sec. 67 ff.; cf. sec. 58 f.