

spontaneity of the mind. This philosophy is in the last analysis not too far removed from the basic intentions and convictions of a Plato or an Aristotle, and if Hegel concludes his *Encyclopedia* with an excerpt from Aristotle's *Metaphysics*<sup>20</sup>, he shows that he himself was well aware of the debt owed to the dialectical and teleological, organistic and conformistic system of the Stagirite (to whom, as we will see later, Marx too remains indebted).

As the empirical existence of the categories is impure, it remains the task of the philosopher's search for truth to purify them from their empirical admixture of inessential particulars and to present them in their true essence and essential interrelationship. This task of the mind is to be performed with the help of the dialectical method. It presumably uncovers reason concealed in the categories themselves instead of infusing it from without into the object of knowledge. In the course of this procedure reason now liberated lifts itself by its own bootstraps, so to speak, to reach its apotheosis in the highest configuration of itself, the "Absolute Mind". Hegel summarizes this truly divine performance of the mind as follows:

"This being-at-home-with-itself, or coming-to-itself of mind may be described as its complete and highest end: it is this alone that it desires and nothing else. Everything that from eternity has happened in heaven and earth, the life of God and all the deeds of Time simply are the struggles for Mind to know itself, to make itself objective to itself, to find itself, to be for itself, and finally unite to itself; it is alienated and divided, but only so as to be able thus to find itself and to return itself to itself. Only in this manner does Mind retain its freedom, for that is free which is not connected with or dependent on another. Self-possession and satisfaction are only to be found in this, and in nothing else but Thought does Mind attain this freedom. . . It is in Thought alone that all foreign matter disappears from view and that Mind is absolutely free"<sup>21</sup>.

The models and schemes used by Leibniz to support his pre-established harmony and theodicy are also used by Hegel. But Hegel seems to free Leibniz's system of its rigidity and fixation rendering it more flexible and dynamic. Hence all phenomena are interpreted as dependent elements of the total dialectical thought process mutually producing and dissolving each other. Hegel converts Leibniz's eternal and static monads into transitory forms of objectivation and self-alienation of the mind. While Kant disclosed the basic contradictions of the universe,

20) G.W.F.Hegel, *Encyclopädie der philosophischen Wissenschaften*, 4th ed. Lasson, 1930, p.499, where he quotes from *Metaphysics*, XII, 7 (see the English transl. in *The Works of Aristotle*, ed. W.D.Ross, Vol.VIII, 1928, λ 7, 1072 b).

21) G.W.F.Hegel, *Lectures on the History of Philosophy*, tr. by E.S.Haldane, Vol.1, London 1892, p.23.