CHAPTER III

THE MONADISM OF LEIBNIZ

I

This problem of philosophy is fundamentally the same, though it is stated by each age in its own way. In Leibniz, as in modern thinkers, the problem presents itself as the relation of the one to the many. Leibniz represents in the history of philosophy the pluralistic reaction against monistic idealism. His Monadology has served as the type for all subsequent pluralistic conceptions. Professor J. Ward adopts his theory of continuity, kingdom of ends, identity of indiscernibles, though he rejects the doctrines of pre-established harmony and exclusiveness of monads.1 Howson's new Idealism is based on Leibniz's Monadology.2 Though Bergson's system cannot be considered pluralistic, there are many points of analogy between the two. From a study of Leibniz's system we may learn the grounds and defects of our recurring type of philosophy. Generalisations are usually misleading, especially so in philosophical theories. It is said that intellectualism and monism, irrationalism and pluralism, go together. This statement shows great logical insight, but it is not a true description of facts. Faith in reason and rigid monism are not always found

2 Cf. what Howson says: "In the long history of idealistic thinking, even in the Western world, from Plato to the present day, there is but one very eminent mind, the justly celebrated Leibniz, who distinctly and systematically breaks with the monistic tradition." "Lives of Philosophers," p. 130.
together. The examples of Leibniz and Ward indicate how rationalism sometimes supports pluralism, though it generally leads to monism. There are rationalistic pluralists like Leibniz, and irrationalistic monists like Schopenhauer. The fact that Leibniz is a rationalistic pluralist is a sufficient reason why we should examine his system and see whether rationalism results in pluralism.

Most of the tendencies characteristic of recent philosophy are found embodied in his system. Leibniz is not so much an academic thinker as a democratic one. His writings are called forth "to estimate some recent book, to outline the system for the use of a friend, to meet some special difficulty, or to answer some definite criticism." Mr. Russell observes: "For everything that he wrote he seems to have required some immediate stimulus, some near and pressing incentive. To please a prince, to refute a rival philosopher, or to escape the censures of a theologian, he would take any pains... But for the sole purposes of exposition he seems to have cared little" (Philosophy of Leibniz, p. 1). Religious idealism and anti-absolutism are the prominent features of Leibniz's philosophy. It begins as a reaction against absolutism. He opposes Spinozism not so much in the interests of philosophic truth and consistency as in the interests of ethical and religious idealism. Leibniz thus describes Spinoza's Ethics: "I find in it plenty of fine thoughts agreeing with mine... But there are also paradoxes which seem to me unreal and not even plausible. As, for example, that there is one substance, namely, God; that created things are modes or accidents of God; that our mind has no wider outlook after this life; that God Himself thinks indeed, but nevertheless neither understands nor wills, that all things happen by a certain necessity of fate; that God acts not for an end but by a certain necessity of nature, which is verbally to retain but really to give up providence and immortality. I regard this book as a dangerous one for people who will give themselves the trouble to go deeply into
it, for others do not care to understand it” (Jalta’s
Leibniz, p. 24, footnote 2). Leibniz cannot bring himself
to believe that “there is but one Spirit which is uni-
versal and which animates the whole universe and all its
parts each according to its structure and according to the
organs it possesses, as the same blast of wind produces
varieties of sounds from different organ-pipes,” or that
“the universal spirit is like an ocean composed of an
infinite number of drops, which are separated from it
when they animate some particular organic body, and
which are reunited with their ocean after the destruction
of the organism” (ibid. p. 239, footnote 63). The orthodox
religion of the civilised man of the seventeenth century
took for granted a personal God who can be adored and
worshipped, who has not merely understanding but power
and will, and a free man who is independent of the world
and is sure of immortality. Spinozism shatters these
ideals, and puts them down for dreams of imagination.
It fails to do justice to the facts of life, especially those
of moral and religious life. Spinoza’s block universe
refuses to take account of the implications of experience,
via individual freedom, initiative; and Leibniz main-
tains the need for an open pluralistic vision. Revolting
against the abstract unity of substance and its a priori
deductions, he takes for his starting-point a plurality of
real independent substances. These substances are not
to be interpreted mechanically, as mechanism is only
another name for fate or necessity. Leibniz goes back
to the Aristotelian theory of substance as force or entele-
chy. Each substance, the qualitative essence of which
he brings out by the name of monad, is a self-sufficient
unit, having the laws of its growth in its own nature.
Thus, Leibniz believes, the freedom of the individual
is safeguarded. The motive to his system is to be found
in his hostility to Spinozism. While Spinoza reduced
separate things to the real unity of a universal sub-

* The references are in Jalta’s edition of Leibniz, unless otherwise
stated.
stance, Leibniz wishes to emphasize that the monads or the individual units are not in any sense less real than the whole in which they are related. Substances are particular individuals, possessing free will and personal immortality. His system is the complete antithesis to Spinoza's monism. It is an absolute pluralism. With the idea of preserving the religious creed of the layman which has been attacked by the "atheist" Spinoza, Leibniz puts forth his theory of the multitude of monads as an attempt to reconcile religion with reason. Leibniz is an apologist of the orthodox religion, latent on reconciling science and philosophy with religion and theology.

But the two currents of thought—the logical, which seeks for truth and consistency, and the religious, which purports to vindicate the ways of God to man—clash in his system. His religious prejudice is responsible for much of the inconclusiveness of his doctrine of monads. Religious interests persuade him to put forward a set of propositions which his logical mind drives him to deny. We propose to show in this chapter the interaction of these two motives. We shall see how his conclusions are not far removed from those of monistic idealism. His philosophy is either a Cartesian Idealism, which it would be when its suggestions are rounded off into a consistent metaphysical system, or a mere patchwork incapable of satisfying the logical mind.

II

Leibniz's account of monads is intended to remedy the defects of Descartes' explanation of matter. To Leibniz matter is not simple extension as it is to Descartes. It is force. Nature to Descartes is essentially rigid and static; to Leibniz it is dynamic and active. This change of viewpoint is an inheritance from Aristotle, which Leibniz was predisposed to adopt by his reaction against the mechanical view and his interest in the progress of biology. Change is the essence of matter.
Motion is the central feature of physical reality, the ultimate fact to which everything else has to be reduced. But motion cannot be gut out of extension. If extension is the essence of matter, then the followers of Descartes, who insisted on the continual interference of God as the source of all changes, are quite right. Extension is not adequate to make the physical world intelligible. "Extension is an attribute which cannot constitute complete being. No action or change can be derived from it, that is, it expresses a present state only—not the future and the past, as the notion of a substance would do." Besides, it presupposes something else. "Extension is only an abstraction, and requires something which is extended." The idea of extension is relative to that which is extended, and by itself cannot account for the properties of the material phenomena. So Leibniz falls back on force. Motion is not the end in itself. It exists for the sake of the realization of the idea. By motion the idea realizes its existence. Motion, therefore, is force, energy, activity. Force suggests to Leibniz the feeling of activity. To say that the essence of nature is motion is to say that reality is activity, the universe is dynamic. As the activities of nature are such as can be handled by intelligence, as the laws of contradiction, sufficient reason, continuity, etc., are applicable to them, Leibniz infers that the motions of the world must be looked upon as changes, forces, activities, which are bound by spiritual laws. Nature is, therefore, activity, intelligent and spiritual. Life is the truth of matter. Thus Leibniz breaks down the opposition Descartes sets up between mind and matter. Motion becomes a feature of the life of monads. The monad is the spiritual element which is ever active. To Leibniz the world is full of monads, so that "in the smallest particle of matter there is a world of creatures—living beings, animals, entelechies, souls" (Monads, p. 66).

What are the characteristics of the monad? Its nature is perception and action. Different monads have different
degrees of activity. The monad is a spiritual unity, a true substance containing within itself the source of its activity and the succession of its states. It is an indivisible unity to be conceived after the analogy of the human soul. There is an infinite number of monads, each distinct from every other. No two monads are alike. They are individualised by their internal principles. The monads have no windows by which they can act upon or receive influences from other monads. How can a universe with an infinite multiplicity of reals, which act each independently of the other, be a satisfactory conception? It will be a chaotic aggregate, full of anarchy and disorder. Up till now Leibniz has emphasised the law of contradiction in the abstract sense, and it has given us a number of self-sufficing and mutually exclusive monads. They are bare self-identities without any interaction between them. As the universe has order and system, the monads will have somehow to be lifted out of their isolation and independence. So under the influence of the law of sufficient reason, Leibniz gives us another set of characteristics possessed by the monads. Every monad has two features, perception and apperception. Perception is the representation of the many, or the world of objects, in the unity of a simple substance. Apperception is the tendency to realise the ideal. There is always a pushing forward or a striving toward the development of an idea. Perception is of three different kinds, unconscious, conscious and self-conscious, in the three kinds of monads, animistic, sensitive souls and rational souls. Correspondingly, there are three varieties of apperception, unconscious impulse or tendency, instinct of animals and self-conscious desire or will rationally. Leibniz distinguishes three kinds of monads, unconscious, conscious and self-conscious, called respectively animistic, souls and spirits. The whole is present in all these, but in different degrees. "The world is entirely in each of its parts, but more distinctly in some than in others" (Laue, p. 50, footnote 1). Though each
monad contains the whole in itself; only self-conscious spirits are aware of its presence. The law of continuity requires growth and steady difference, and involves the doctrine of the identity of indiscernibles. The monads are in a continuous series, and provide a harmonious universe. As each monad reflects the universe from its own angle of vision, so each has its own individuality. Since there is no direct influence of monads on each other, each acts on its own internal principle, and is independent of the rest and takes no account of how its action would affect the others. While each monad is individual since it follows its own law of activity unhindered by the activities of others, still its law is determined in a way that is harmonious with the laws of others. After all, each is an embodiment of the order and law of the whole. There is nothing of caprice in the life of the monad; it has both freedom and necessity. The infinitely numerous monads so act that their activities do not collide with each other, since there is a pre-established harmony. Though no substance acts on another, still they behave as they would, if there were mutual interaction. The harmony of the workings of the monads is pre-established. God chose this world because there was in it the pre-established harmony. Leibniz believes that this theory answers better all the problems and paradoxes of experience than the scheme of Spinoza. Let us see whether this theory clears up the confusions and renders significant all aspects of our experience.

III

In attempting to account for the physical universe Leibniz feels the need for the monad theory. He points out how motion, which is the central feature of reality, presupposes force, and then suddenly turns to idealistic metaphysics, which makes self-consciousness the central fact of the universe. This shifting from material motion to spiritual activity is unwarranted and should be traced
to his moral and religious interests. He takes up the physical universe, shows the inadequacy of the concept of extension, and asks us to employ that of force. In all this discussion the material universe is regarded as real, with the changes that take place in it. Force is the metaphysical conception which can explain it. This means the absolute reality of matter. And we seem to be coming to a kind of dualism between matter and spirit. But we are told that force itself is something spiritual; and the ultimate metaphysical explanation lies not in force as much as in the spiritual element underlying it, the monad. To account for the transition, the simple explanation he supplies us with is that reality to be a unity in multiplicity, must be spiritual and not mechanical; for a mechanical combination of matter cannot be a real unity. If the forces which constitute reality in bodies are to be real, then they must be multiplicities in unities, and such unities in diversities we do not meet with in the material world. Anything material has no principle of unity. In our consciousness we have an active force which is one through a series of states. The principle of mind grasps in one act a multiplicity. So real forces must be spiritual realities or souls. An analysis of the material universe somehow convinces Leibniz that the world which provoked his inquiry is only a phenomenal product of the real forces which lurk behind it. Leibniz now dismisses the mechanical world as unreal. It is nothing but appearance. In the mechanical world everything is manufactured, while in the real world it is all development. In the one the changes are induced from without; in the other, development springs from the inner tendency to realise itself. In the one we have efficient causation; in the other final causation (ib., p. 73). A mechanical view, Leibniz feels sure, would not be able to account for spirit and its activities. So the mechanical hypothesis is given up. Leibniz forgets that the problem to be solved is the explanation of the principle of matter, and we do not
require for it a theory of monads. Matter and mind belong to two different planes, and one cannot be an explanation of the other. The transition from force to spiritual activity is incompletely logical in Leibniz's system.

Assuming that Leibniz has proved the spiritual nature of reality, let us see whether he satisfactorily establishes the reality of an infinite number of spiritual elements. What makes a real subject? Following one view of Aristotle, Leibniz makes substance the compound of matter and form. In the interests of pluralism he defines substance as the combination of form and matter, and not either separately. "Materia Prima is essential to every entelechy, and can never be separated from it, since it completes it and is in itself the passive potentiality of the whole complete substance" (J. Ellis, p. 97). We ask what is the principle of individuation? The form is the same; only the matter which receives it is different. This matter represents the point of view of each monad. Leibniz's monad consists not in the entelechy by itself, but in the context in which it lies. The monad is a separate individual only on account of its body. It is the degrees of certainty and incompleteness that make the different monads separate. As finite beings, as growing points of view, we seem to feel ourselves with all our imperfections to be real. But suppose our point of view becomes that of God, then we will see that the whole alone is real. The highest point of view is that of coherence and completeness. So the knowledge we have from our several imperfect points of view is relative. The completest point of view will be God's, who has no point of view; and so that Divine vision the whole alone is real. Everything else is a diminution of the perfect point of view, therefore, something less real than the whole. If we suppose that every monad gives up its finiteness—this is what every one is trying to achieve,—that the elements of imperfection which limit its point of view are put aside, that the full reality latent in it becomes actualized, then the monad would become
identical with God. Thus the several substances are due to finite limitations; the one whole is the metaphysical ultimate. When the whole is attained the several finites cease to exist. The so-called independence and isolation of the monads are due to a relative and partial vision. The individuality of the monads is based on a negative principle. Matter is unsubstantial, unreal. It corresponds to confused ideas. So with the clearing up of confused matters will disappear. What is the difference between Spinoza and Leibniz? Our separateness and individuality are due to our imagination in Spinoza, to our confused perception in Leibniz. In both the finite is negative and unreal. The difference is constituted by the unreal imperfection, the amount of matter, the dead inertia that has to be overcome. Monads are individual and independent only when they are imperfect. But the barriers of separation break down when they become perfect. The real individual must be positive, and that is God. The so-called individuals are all limitations of God. Individuality is relatively unreal. The all-real is God. It will follow from Leibniz's theory that the whole whole is substance, for every created monad is striving to improve itself, is struggling to become real. It is a part containing the whole, not fully and perfectly, but partially and imperfectly. When its end is reached it becomes completely real.

Sometimes Leibniz, following Aristotle, defines substance as "that which is not predicated of a subject, but of which all else is predicated." This definition should have led Leibniz to affirm the sole reality of the whole, which is the one subject of all predicates (see Russell's *Leibniz*, p. 22). It is his theological interests that lure him to believe that the world consists of simple substances. Everything which can have predicates is not a substance. The compound substances can have predicates applied to them. But Leibniz says they are only accidental collections
and not true substances. Leibniz agrees that everything which has predicates is not substantial, then the only alternative is that reality or the subject of all predicates is the only substance. Other things in the world have only degrees of substantiality. Metaphysically there is only one substance. Empirically corresponding to our several points of view, we may have degrees of substantiality derived from the whole.

But Leibniz fights shy of this Spinozistic conclusion as it contradicts the reality of the mutually exclusive monads. In his anxiety to preserve the diversity and separateness of monads, he tells us that the monads have their own essences distinguishing them from one another. Each monad has its own essence of quality, and is thus a unique existence (M. p. 8). But if these monads have their own essences, then there is no danger of their ever becoming God. But Leibniz says, if the passivity should be completely overcome, then the monads become one with God. From this it follows that the only characteristic which distinguishes monads or makes them unique is not any peculiar essence but only their degree of passivity.

We see that Leibniz is logically unable to pass from spiritual activity to a plurality of spirits. He nowhere tells us why we should view the monads as separate individuals and not as manifestations of one substance. His hostility to Spinozism and his empirical sense are responsible for his theory. Leibniz looks at the world and is struck by the prima facie separateness of individuals. And these individuals possess the characters of perception and appetite, and the whole account is hardly transferred to the world of monads. Pluralism is thus a matter of faith or a theory of the first look and not a product of logical thought.

The law of continuity with its corollary of identity of indiscernibles proves only that each monad is a unique expression of the universal, as it reflects the whole from its own particular angle. “All the different classes of beings, the totality of which forms the universe are in the
ideas of God, who knows distinctly their essential gradations, merely like so many ordinates of one and the same curve, the relations of which do not allow of others being put between any two of them, because that would indicate disorder and imperfection. Accordingly men are linked with animals, these with plants and these again with fossils which in their turn are connected with those bodies which sense and imagination represent to us as completely dead and inorganic” (Latta, p. 38). It only means that the absolute spirit, which is the only whole, is not an abstract unity, but a concrete totality. It is hard to conceive how the independent monads can form a continuous series if they are not the expressions of a central harmony. The relative independence of monads and the continuity of the series can exist side by side only in a system of absolute idealism. The hypothesis of a pre-established harmony which Leibniz brings forward will not do, as the harmony which prevails is just the problem. To call it pre-established is not to solve it. The harmony expresses the nature of things or it is externally imposed. The latter conception will not satisfy Leibniz, and the former alternative represents the central truth of the philosophy of the absolute.

IV

An examination of Leibniz's theory of perception will only enforce the truth of absolutism. According to Leibniz the monads are isolated individuals. They have no windows. Each monad has its own states. It cannot pass beyond the circle of its ideas. There is no world which it can mirror. The circle of its experience is a closed one. All surrounding bodies are a problem to it. It does not know whether they are, or are not. All relations are the work of the mind. The states are the private property of each monad. We are landed in subjectivism. There is no escape from it, so long as we consider the monad to be cut off or divorced from the rest.
The world of objects becomes but its private mental construction. If the experience of the monad is completely internal, how is knowledge which is a representation of things possible? We do not know, we cannot know, that other monads exist or that God exists. We have our experiences and we cannot be sure that they are objective. We cannot discriminate between the true and the false or the clear and the confused, as the world which is the criterion of truth is by hypothesis inaccessible to us. We have changes or states. As to what they are, what they signify and what they are caused by, we cannot give any answer. Shut in within the circle of its ideas, how can the monad know the things beyond? How can it know that its ideas are copies, that there are originals, and that some of the copies are true to the originals and some not? Here Leibniz adopts the psychological view of the self, which is in time, one among others. On this hypothesis, knowledge of a common world can only be a mystery, to be accounted for by a pre-established harmony or something else equally out of the way. Such are the results of Leibniz's conception of the monad as an isolated individual. Leibniz owns, when he is under the influence of the psychological or subjective side of his philosophy, that the existence of the external world has only molar certainty. "It cannot be absolutely demonstrated by any argument that there are bodies and nothing prevents some well-ordered dreams from being offered to our minds which would be judged by us to be true" (New Essays). "We cannot convince by reason any one who contends that he alone exists, and that others are merely dreamed by him" (ibid.). But Leibniz is not able to defend the complete isolatedness of monads. He tells us that while the monad excludes all other monads, it has direct communication at least with God. But how can a monad enter into this relation with God more than with other monads? If it can have relationship with God, why can it not have the same bond with other substances? The more reasonable
course would be to say that it can know other monads which are more or less like itself, but cannot know God who is conceived to be of a different class altogether. God is pure activity, a disembodied spirit. The consistent consequence of Leibniz's psychologism is subjectivism.

But Leibniz contends that the experiences of the monads are of the same universe. He endeavours to correct the weakness of his view of exclusive monads by making out that though the monads really exclude each other, they ideally include the whole universe by mirroring it. "For there is no individual thing which is not to be regarded as expressing all others; consequently the soul in regard to the variety of its modifications ought to be likened to the universe which it represents according to its point of view, and even in a way to God, whose infinity it represents finitely because of its confused and imperfect perception of the infinite, rather than to a material atom" (Latta; footnote 20 to M.). Each monad represents the same universe, though from its own point of view. The experience of each monad is essentially private and is at the same time public, as it is the experience of the one world common to all the monads. The same experience is both private and public, subjective and objective, particular and universal. The logical a priori epistemological self is not attached to any point of view; it is not opposed to any environment. It is the whole world. Each soul from this point of view is the same universal, a world in itself. This is Leibniz's meaning when he says that in the notion of a single individual, say Adam, there is included all that happens, not only what is personal to Adam, but all that happens to all his posterity.

"The nature of every substance involves a general expression of the whole universe." "I maintain that every substance comprehends in its present state all that has passed and that is to come; that it expresses the whole universe according to its point of view, nothing being so remote from the rest that it is not in connection with it." (see M. pp. 48, 49, 57). The whole operates in the part.
It is contained in the part potentially or ideally. The part represents the whole from its own point of view. This limitation is due to its finitude. "God has put in each soul a concentration of the world" (Latta, p. 70, footnote 1).

When Leibniz adopts the psychological point of view, he feels that all of the infinite number of souls are attached to physical organisms, are subject to beginning and end, and have temporal histories. But they are only partial unities. Leibniz cannot account for knowledge or the perception of the external world. Each soul’s experience is its private property, being attached to a part of nature; other souls are attached to other parts. But knowledge is possible only if this limited separate point of view is transcended. So he argues that the soul expresses the whole universe (logical self), in accordance with its own limitations (psychological self). But this finite nature is something to be got over. We do not say that the psychological self is unreal. It is no doubt actual, but its reality is in the higher logical self. Leibniz is right in saying that the soul is the eternity of the body, the logical self is the truth of the psychological. The two points of view are needed, only the psychological self melts into the logical. The independence and isolation of the monads which are the insuperable features of pluralism is only relative, partial, and finite, for even the petty monads in all their confusion are aware of the connectedness of all things in the universe. The isolation of the monads is, strictly speaking, incompatible with the connectedness of the whole and the connectedness of things. As the two principles of Contradiction and Sufficient Reason are left uncancelled in Leibniz’s system, even so their logical consequences of the individuality of everything real and the harmony of all things are left side by side. As we shall see, the two are phases of the concrete whole.
V

Leibniz starts his philosophy with the definite purpose of preserving the individuality of the human being which, he thinks, has been sacrificed at the altar of the universal in Spinoza's scheme. But does Leibniz succeed in his attempt? What is Leibniz's explanation of the external world and the individuals in it? Leibniz arrives at his theory of monads from the external world. The reality of the monads, their kinds, their characteristics, their existence in a hierarchy between the lowest monad and the highest, are all inferred from the space world which he regards as a plenum. Under the influence of the mathematical ideal of philosophy, he reduces everything to simple notions. The complex world is broken up into a simple framework. But can we go back from these simple monads to the material world? How can we pass from the world of ideal unextended non-temporal dynamic realities to a material world with its existence in space and time? Monads are the sole reality and they are spiritual. They are not to be conceived as partes extra partes. Quantitative aspects do not belong to the essence of real things. Space and time in which the material world has its being are the relative, phenomenal and imperfect expressions of monads which are non-spatial and non-temporal. They are the products of confused apprehension and when this confusion is got over, then space and time vanish. The monad which has no element of confusion in it, which is pure activity, which has eternally rational knowledge, knows that spirit alone is real, and space and time are not so real. In the clear light of thought in the mind of God, space and time have no existence. But monads are distinct from one another only if space and time are real. In their absence the distinctions of monads should also disappear. Leibniz asserts that space and time have their roots in reality. The exclusiveness of the monads in space and time is the phenomenon of their ideal exclusion in the spiritual
system. But it is only an assertion without any proof. It is strange that a philosopher who considers change the central fact of the universe should regard time as unreal. But Leibniz is quite consistent here, for, according to him, all the states of the monads are contained eternally in the monads themselves. There can be no talk of free action or adventure on the part of these monads.

The things of the world are unreal. Strictly speaking, there are no things at all. Matter is a physical phenomenon. Materio se se eis is quantitative and unreal. Compound substances are groups of monads imperfectly conceived by us. Their groupings may vary from time to time, and they are only temporary collections; to the perfect understanding of God they are unreal. But Leibniz says that even God somehow believes in them. For he says, “God creates monads when the time comes, and detaches them from the body by death” (Latta, p. 117). The individualities of human beings are therefore phenomenal as they are in Spinoza’s philosophy. We may be told that change is real to Leibniz while it is unreal to Spinoza. But even in Leibniz the changes we feel are only phenomenal since we are compound; only the changes of simple monads of which we have no experience whatever are considered to be real. The changes we feel are as much illusions of imagination as we ourselves are. Denying the reality of our individuality and our activity as much as Spinoza, he tries to satisfy us by holding out a vision of a city of God where we are supposed to possess in some unimaginable way the properties of activity and individuality. We have already said that even the activities of the monads cannot be regarded as real seeing that time is unreal and all the states of the monads are contained in themselves from eternity.

Leibniz suggests that matter is only a composite of monads. The monads are the conditions of matter though not the constituents of it. They are the reality of which matter is the appearance. The differences we feel among the phenomenal bodies are rooted in reality. We call
a body inorganic when its dominant monad is a bare monad with unconscious perceptions. If the dominant monad belongs to a higher scale we call the body organic; if still higher and conscious we call it an animal body; if still higher we call it a human being. We do not have material monads as nature is organic throughout. Leibniz argues that the monads are the real principles of material things. But it is only a matter of faith since the monads and material things are as wide as the poles apart. Still he believes that material phenomena being rooted in reality are *phänomena bona praedita*. They are to be distinguished from dreams and illusions. They are not real substances, but only phenomena, not still phenomena well founded, and as such more real than dreams. They follow a settled order and possess a stability which enable us to depend on them and plan our future. Leibniz says: "But the most powerful proof of the reality of phenomena is success in predicting future phenomena from those which are past and present" (Latta, p. 99). But if there is so much order and system about them, why should we consider them to be accidental collections? What, after all, is Leibniz’s test of reality? With the pragmatists, he defines truth as dependability or serviceableness in experience. "Although this entire life were said to be nothing but a dream and the visible world nothing but a phantasm, I should call this dream or phantasm real enough if we were never deceived by it, when we use our reason rightly" (ibid. p. 99). But to make this world real would be to dispute the sole reality of the world of monads. Leibniz compares the phenomenal world to a rainbow. As the rainbow is not real, but only an appearance to those who actually behold it, and is a phenomenon of something else, so is this world of sound and smell, of figures and motions a subjective phenomenon and not a reality. The real is that which underlies this world, that which gives it its order and connection. Ultimate reality is the world of monads; sense and imagination deceive us into thinking that the external world also is real, while it is only an
abstraction. We ask for an explanation of the material universe which is mathematically calculable, and the historical world with its temporal becoming. We are told that this whole process is unreal and are referred to the doctrine of the souls. Efficient causes are dependent on final causes, and spiritual things are in their nature prior to material things. "The source of the mechanical is in the metaphysical." The material is the laps of the spiritual. As to how the one is the explanation of the other, Leibniz is not clear.

If we consider Spinoza to be an abstract absolutist, who abolishes all distinctions and puts down the apparent existences to the credit of a weak imagination, Leibniz is not a whit better. He is equally fierce in condemning the solid-seeming world with its space, time and compound substances to be a phenomenon. The difference is only between Spinoza's one reality at the back of things and Leibniz's many. As the theory is carried to the region of the miraculous we cannot verify for ourselves whether the thing in itself is one or many. Both fail to derive the material world from their spiritual principles. Both fail to give a satisfactory account of the relation between the phenomenon and the phenomenon, the metaphysical and the physical. There is a gulf fixed up between the sphere of monads and the world of bodies. Both assert that God is the cause of the world. But how exactly, they do not tell us. In both all differences are lost. Particular things and persons are phenomena which vanish when clear knowledge is attained. What remains is the real substance or substances. Simply because Leibniz regards the fundamental reality to be not one but many, it does not follow that he has not denied the differences of the world. Differences are swallowed up in a blank oneness or manyness. If Leibniz tells us that these things in themselves or monads are eternally active, and cause sui, Spinoza tells us exactly the same thing about the one Substance.
Our next problem is to find out whether Leibniz, who severely criticises Spinoza for not providing for freedom in his system, gives us anything better than Spinozistic freedom. Leibniz feels that freedom is not real unless it is taken in the sense of arbitrary choice: if his freedom is to be better than Spinoza’s, then it must be contingency. So Leibniz struggles hard to give contingency to both the creator and the created monads, but fails miserably. Taking first the case of God, Leibniz proposes to grant him freedom by making the world follow not from his intellect but from His will. If the world should be completely necessary, then God would not be God. We would then be limiting the infinite power of God. So Leibniz makes out that the world is the expression of the will of God. It does not follow necessarily from the will of God. Leibniz argues that it would involve a logical contradiction if two and two do not make four. But there would be no logical contradiction if God had chosen any other world than the one chosen. God chose this world out of moral necessity only. God’s choice is free and contingent because He chose this world even though its opposite was not inconceivable. His choice is determined by the principle of the best. But this argument is not satisfactory. For that which is contingent to our limited knowledge is really necessary for complete rational knowledge. The source of the contingent is in the necessary. Complete knowledge would enable any one to foresee in all cases the exact result. Therefore in all cases the opposite of what happens is inconceivable and self-contradictory. On ultimate analysis there is no distinction between logical and moral necessity. When Leibniz says that God is not compelled by any absolute metaphysical necessity, but is inclined by a moral necessity to create the best world, all that it means is, were God indifferent morally, he could have created other worlds and it would not have been self-contradictory. Other worlds
were not impossible to him. But given the God of absolute perfection, other worlds were impossible. There is nothing contingent here. If a good God, knowing all possible worlds, had it in him to refuse to create the best world, if it is possible for him not to be determined by the principle of the best, then there may be contingency in his action. God, as he is good, is constrained to will the best. Possibilities of other universes which are worse than the one created prove nothing about the contingent or necessary nature of God’s choice. God’s choice does not become contingent simply because there are other possible worlds. If God’s goodness is necessary, then his choice of his world is equally necessary. So this world follows by a logical necessity from our idea of God. He cannot but choose to allow this world to unfold itself. As this world is the expression of the good-will of God, his power and his understanding, we may take it that it is the expression of his nature. He is the source not only of all actual existence but also of all possible existence. No doubt the possibles are independent of God as they are the objects of his understanding. But ultimately they are dependent on God. “Without him there would be nothing real in the possibles of things, and not only would there be nothing in existence, but nothing would even be possible” (M. p. 43). Again, this world would be the essence of God himself, his very nature; for his understanding is perfect and not at all confused, and so its object would be the ultimate nature of things. It follows that God and the universe are organic to each other. The world cannot be other than what it is. Any other view would make the explanation of the world lie outside it. Leibniz distinguishes his system from Spinoza’s by holding that the world is due to divine choice. But this choice has come to nothing. If the choice were pure choice, then the world becomes an accident. So Leibniz has means to correct his first statement by saying that it is a choice determined by reason, and that means there is a strict logical necessity about the
existence of the world. The same conclusion may be enforced by pointing out that the possible universes should either constitute a system or not. If they do, God's choice is determined by the system of possibles; if they do not, God's choice is arbitrary. Neither horn of the dilemma commend itself to Leibniz. The truth of the matter is, Leibniz is not able to give a more satisfactory account of the dependence of the world on God than what Spinoza has supplied us with.

Before we pass from this section let us turn to Leibniz's account of creation. Creation as a temporal act is a metaphor, since time is only an ideal relation of the development of the monads. His main theory of creation is what we outlined. Creation is due to the will of God who turns possibilities into realities (ib. p. 39). So the world is not created out of nothing, for all that creation means is a transformation of a possibility which is in the understanding of God into an actuality. Creation adds nothing new to the universe. God sets free possibilities by removing the obstructions. In every reality is traced to God. The weakness of this argument has been already referred to. There is another theory of creation in Leibniz. It is not a special act or single event, but it is an eternal act. There are "continual subtractions of the divinity from moment to moment." If this theory is accepted, then the monads with all their activities become but the passing phases of God's life. Leibniz by his different versions of creation wishes to emphasize the ultimate dependence of the world on God.

Turning next to human freedom, we see that the problem does not arise at all for Leibniz; the individual and his freedom are both ideal. Activity, causality, freedom are all abstractions (ib. p. 49). We have only internal developments of the monads due to inner-principles which the monads received from God. We have to find out if the internal development of the monad is at least free in a sense different from Spinoza's. Is the development of the monad's contingent and
spontaneous? Everything that happens, has happened or will happen in the universe can be read in any one monad as each represents the whole universe. Changes anywhere in the world of monads are represented in every monad according to the doctrine of the pre-established harmony. God, "in regulating the whole, has had regard to each part" (ll. p. 60). Leibniz thinks that giving windows to monads would be to allow outside interference which would destroy their independence. So he argues that all changes of the monad are rooted in the nature of the monad itself, as the predicate of every proposition is always contained in the subject. Between the two, subject and predicate, there is the same Spinozistic linkage of necessity. Arbitrary choice would conflict with the principles of sufficient reason and continuity. There are no breaks in the life of a soul. Nature never makes leaps. Everything that occurs has its sufficient reason in the nature of the monad. The present is pregnant with the future. The law of pre-established harmony is also incompatible with the contingency of the monads' activities. The whole thing is settled; the end is inevitable. Leibniz admits as much when he says that the monads are machines, though they are called self-directed or spontaneous machines. But contingency has no place in the life of the monads. Evolution means that the complex whole is virtually contained in the germ. If against Spinoza the criticism is possible that the phenomenon of growth is not the addition of anything from without but simply the unfolding of that which already exists, Leibniz is open to the same attack. Growth in Leibniz is only an unfolding or an unwrapping. The progressive differentiation is contained in germ in the original monad. Complete determination seems to be Leibniz's theory. The nature of each monad is absolutely determined from the first, so that God had to count upon it in choosing the best world. Professor Ward who follows Leibniz on many points feels that he does not effect an escape from Spinozistic determinism, as develop-
ment happens to be only an unrolling process. So he adopts the conception of epigenesis or the production of the genuinely new along a line of ever-growing differentia
tion.

Though all action is determined it is spontaneous. Spontaneity or self-direction belongs to the very nature of the monad. Its life expresses its own internal principle. Its conduct is not determined by influences foreign to its nature. But there are passages where the internal development of the monad is made completely dependent on the will of God (M. p. 47). Every monad has in it a potentiality or a possibility tending to realise itself. It remains a possibility as there are checks thwarting its realisation, and unless the checks are removed the possibility will not become real. For this negative function the cooperation of God is needed. We should set free the possibilities by removing the counteracting influences. When God interferes and removes the obstruction, then the possibility springs forth into being. God has therefore to be eternally active. The development of the monads, that is, the unfolding of their natures, is dependent on the good-will of God. "All things and all the realities are continually produced by God." He gives to monads their original principles. He determines the successions of their changes. The spontaneity of the monads is completely sacrificed. The monads are dependent on God. Leibniz takes shelter in faith and says that God does it all. As to how he does it we have no means of knowing. The so-called spontaneity of the monads has also vanished.

The best that Leibniz has to say on this question is identical with the absolutist theory of freedom. An action is free in proportion to the clearness and distinctness of the reason which determines it. The degree of the monad's freedom depends on the degree of its intelligence. A capricious act implies lack of freedom. If we have none of the passive element, we perceive the universe only in a confused and inarticulate way. It is so far a limitation of
mind. When we are determined by the passive element we are determined by something foreign to mind. Such acts where the mind is a slave to its sensations or passive basis are unfree. "Distinct knowledge or intelligence has its place in the true use of reason, while the senses furnish confused ideas. Hence we can say that we are free from slavery just in the degree that we act with distinct knowledge, but are subject to our passions in just the degree that our ideas are confused." True freedom means complete determination. It is perfect rationality. God alone is absolutely free. All his acts are determined by infinite wisdom to the best possible ends, "wherein it is manifest how the Author of the world is free although He does all things determinately, for the acts from a principle of wisdom or perfection. Indifference springs from ignorance, and the wise a man is, the more is he determined towards that which is most perfect" (On the Ultimate Originations of Things). God acts in the light of the eternal view of things. As finite, man has not this insight into God: he is in bondage to the world of sense. Full freedom, as in absolutistic systems, is only the goal. It is the ethical ideal. Evil is due to defective insight. With perfect insight we shall see that the true self of the individual is organic with the universe. "It is an imperfection of our freedom which causes us to choose evil rather than good, a greater evil rather than the less, the less good rather than the greater. This comes from the appearances of good and evil which deceive us; but God, who is perfect knowledge, is always led to the true and to the best good, that is, to the true and absolute good."

Our conclusion in the matter is, Leibnitz in his reaction against Spinoism wants to make out that the activities of God and man are free and not determined, and so holds that they are contingent and spontaneous. But he is not able to establish it, and his principles compel him to admit complete determination of all conduct, divine as well as human. He tries to avoid fatalism and
approach the freedom of indifference, but lends us in absolute fatalism. At every step we are told that it is all due to God. Quite logically Leibniz ranks human freedom on a par with that of other monads, minerals, plants, etc. The best he has to say on the point is what Spinoza has already said.

In spite of all his old-fashioned idealism and optimism and anxiety to preserve the independence and free will of monads, his universe is only as open as Spinoza's. According to his law of continuity, the monads form a regular continuous series, from the lowest to the highest. If a change occurs in one of them, other changes should occur elsewhere to maintain the equilibrium of the whole. The perfect and the imperfect elements in all their possible permutations and combinations are found in the series of monads. Change only means a reshuffing of the old elements, without any disturbance to the balance of the elements of the whole. Progress and retrogression are alike incompatible with this scheme. If there is ascent here there must be descent somewhere else. With Heracleitus we may say: "The way up and the way down is one and the same." There are changes in the world, but the whole moves neither forward nor backward. Leibniz's universe may not be a static universe; it is certainly not a progressing one.

VII

Does Leibniz grant us personal immortality? He tells us that there is no metempsychosis since the monads undergo gradual changes and not sudden breaks. There is neither absolute birth nor absolute death. Birth and death are phenomenal; they are only the names of the great changes compounds substances undergo. But monads are universal and imperishable. "It may be said that not only the soul is indestructible, but also the animal itself" (Ad. p. 71). But is the human being to be content with the immortality possessed by animals and plants?
Leibniz draws a distinction. While animals and plants are indestructible in the sense that nothing is destroyed, rational souls are mortal in the sense that they have memory and consciousness. Thus rational souls are given an ambiguous position, as they have some vested interests. Leibniz tells us that the monads differ only in degree. The lower monads rise in the scale if they develop clearer perceptions. The series of monads form a continuum. So the rational souls must differ from the animal souls only in degree. But then they cannot pretend to any special form of immortality. So Leibniz quite inconsistently concedes to them certain special privileges. While the monads can develop into animal souls, and the animal souls degenerate into the organic ones, it is assumed that the rational souls cannot degenerate into anything lower. The rational souls in all the changes they undergo will not lose their rationality. Spirits alone are made in the image of God. "Souls in general are living mirrors or images of the universe of created things, but minds are also images of the Deity or Author of nature himself, capable of knowing the system of the universe, and to some extent of imitating it through architectonic conceptions, each mind being like a small divinity in its own sphere" (M. p. 63). Though we cannot consistently draw any distinction of kind between the rational souls and the other monads, still such a distinction is presupposed in Leibniz's view of indestructibility and immortality.

But is the immortality of the rational monads the same as personal immortality? How can we say that the self-conscious monad is just the 'I' which we wish to be preserved in after-life? Is the self a monad? The individuality of man is constituted by a group of monads with a dominant monad in it, but these are phenomenal aggregates and not organic unities. No one can say this body is mine. The bodies move from one to another. If there should be an organic unity, if the dominant monad should be the form of the
body as the ontological is the form of the *materia prima*, then mind and body will make one substance. But on Leibniz’s theory we never not be solicitous of our future, as we do not exist. Individuals are only appearances, phenomenal products. We can be sure of one thing in the world, and that is not personal immortality, but the indestructibility of a principle, we know not what, underlying the world, which, for shortness’ sake, Leibniz calls the monad.

VIII

The problem of the relation between the Absolute and God arises in Leibniz. The Absolute is the whole reality which transcends the distinction of good and evil, not by negating it but by overcoming it. God is the being aspect of this whole regarded as good and personal. But such a God becomes finite, and if he is regarded as infinite, then he ceases to be good. The struggle between the two conceptions of God comes out in Leibniz’s account of evil.

If God had the power to produce any world, if he had the will to choose the best, if he had the knowledge to think the various possible worlds, and if the results of this constellation of powers and virtues be the present world, then it only means that all worlds were not possible to God. He could not choose a world free from evil. But, at the same time, God is not responsible for evil, for he did not create it; it was there in the world itself. He did his best, and his best is this. The evil of the world is independent of the will of God. His weakness but not his will consents. Evil is not due to the wickedness of man; it is not due to God. It is in the original plan of things. The best of all possible worlds contains it. In this world there is the least amount of evil, and so God chose it. Discarding responsibility for the evil in the world, God takes credit for the good in it. “It follows that created beings derive their perfections from the influence of God, but that their imperfections come
from their own nature, which is incapable of being without limits.” (M. p. 47). “An instance of this original imperfection of created beings may be seen in the natural wortie of bodies” (ibid.). The materia prima is not due to God. It is due to the essential limitations of created things. It happens that every moral has this insensible imperfection. It belongs to its essence. So in the world we seem to have two principles—one perfect, divine, spiritual, active, or God; the other imperfect, material, inert, and passive, or materia prima, the common property of all created things. We cannot say that evil is unreal, for without it there is no world process, no claims, no aspirations, no efforts. In the world we have a conflict between the two tendencies, the perfect due to God, and the material whose parentage is unknown. The strife of the two is the process of the world.

Is the struggle the end of things? Is the dualism final? Is God eternally opposed by the process of evil? Is he always to struggle with this hostile and refractory principle? Is there any chance that he would rise superior to its opposition and obstruction? If there is a chance, what happens to the independent reality of this evil? If evil is independent of God, then triumph over it is not assured. We cannot then say that God is infinite. He cannot be universal, illimitable, the sum of all reality when an essential element of reality is outside of him and independent of him. Leibniz’s description of God requires that the principle of evil should be reckoned a phase of his nature. If he is the whole real, then he must include imperfection, though this is not the same as saying that he is imperfect.

There are suggestions in Leibniz that materia prima or the element of imperfection is a phase of his nature. But in this matter we cannot be sure of Leibniz’s meaning, for he employs the word materia in more than one sense. Matter is used for either the primitive soul, the enclochy or the materia prima, or the externally conditioned monad containing the principles of activity
and passivity, or materia secunda, or the phenomenal universe. There are hints which can be developed in the sense that materia prima is also dependent on God. Passivity is the confused manifestation of activity, or its potentiality as it is sometimes expressed. Confused ideas are not a genus apart from clear ideas; the two differ only in degree. Activity and passivity are only differences of degree. Materia prima is the lapse of spirit, as it is only the confused side of the monad. The distinction is only a contrast within the mind itself. Materia prima is a continuation of mind, a lower grade of the same energy. It is the element which limits the pure spirit and completes it. When this aspect of completion is emphasised, Leibniz contrasts matter with mind and shows the necessity of matter for mind.

"Matter is essential to every entelechy, and can never be separated from it since matter completes it."

"Matter or primitive passive power completes the entelechy or the primitive active power so that it becomes a perfect substance." The dual nature is necessary to make an organic unity. The unity is real, as the two aspects are aspects of one whole. When Leibniz says that only the monads are real unities, while compound substances are not, he is emphasising the organic nature of the relation between the entelechy and the materia prima. The two are the opposites into which the one whole can be conceptually broken up. God the author of the one must be the author of the other also, for the one necessarily contains the other. Matter, the passive potentiality, and soul, the active spirituality, are both due to him. Only this view can do justice to Leibniz's characterisation of God as infinite, perfect, all-real, the source of all possible and actual existence.

God expresses himself in being and not-being, activity and passivity. As his nature is activity, he has in him the principle of individuation or limitation. It is the presence of this negative element in the very heart of reality that accounts for the creation of this world,
The infinite collection of particular forms, this wonderful world of finitude, individuality and plurality, is conceivable only with the help of this negative element. God is not mere affirmation or pure positivity. He is affirmation through negation, identity in difference. The negative element enters into the constitution of affirmation. It represents an aspect of the true being of things. The negative is not the diminutive, the defective or the privative, but is central or radical to reality. Apart from it no activity is possible.

If this account of the relation of activity and passivity is correct, then the two elements are abstractions of unreal shadows by themselves. They are real only in their union. The is and the is-not are real as distinguishable aspects of the world of change. They are mutually dependent though antagonistic moments of the universe. God and matter are by themselves ideal, the two aspects of the non-continuous life. God or pure energy and matter or dead inertia constitute the upper and lower limits of the world. They are the two limiting notions of the hierarchy of the teleologically active individuals. Everything real is at once active and passive, person and thing. The world consists of monads, each of which is struggling to realise the unity of soul and body, of entelechy and material praxis. This account, which follows from the Hegelian theory of the relation of being and not-being to becoming, is partially anticipated by Leibniz. According to him, every aspect of the universe is active-passive, finite-infinite. It strives to reach the infinite, but an account of its entanglement in the finite cannot do so. "In a confused way the monads strive after the infinite, the whole; but they are limited and differentiated through the degrees of their distinct perfections" (H. p. 69). An element of finitude is found in all creative monads. "I do not admit that there are souls entirely separate from matter, nor created spirits detached from body." Every finite soul is joined to a body which represents its finiteness. Matter is the finitude and the passivity,
Every monad has a soul and a body, entelechy and materia prima. But Leibniz says the spirit of God is disembodied spirit, and here the absolutist line of argument meets with a check. If God is pure activity without any limitation, then he will be a despot from the general order. Pure activity is an ideal limit, quite as much as pure passivity. Leibniz recognizes that there can be no such thing as pure passivity, but wrongly imagines that pure energy is real by itself. He admits the reality of the pure spirit when he makes God the extra-mundane absolute substance who calls the realm of monads into existence, and institutes order among them. But then God the creator will differ from the created monads not in degree but in kind. This involves a breach of the law of continuity. If that law is to be observed, then the limitation necessary to the created monads, however much it may be reduced, cannot vanish altogether. However infinitely near to perfection the nature of a monad may approach, it can never become entirely perfect. So all monads are limited in that they possess degrees of imperfection. If the imperfection were got over each monad would become a blank page. Leibniz is aware of this difficulty, and so suggests that God is only the highest monad in the series of monads, differing from the others, not in kind, but in the degree of its activity and perfection. He is not consistent on this point, however. When the monads which are cut off from other monads are linked upon as capable of entering into communication with God, he makes God pure activity without any element of materiality.

Much of the confusion on this point is due to a neglect to emphasize the distinction between negation and contradiction. The finite beings of the created monads are subject to an inner discord or self-contradiction, and this subjection is a sign of their finiteness. The contradiction is a defect which can be overcome. God is free from contradiction. But he is not free from the element of negativity. It is not a quality that can be eliminated from the whole. Reality is active through negation.
realises itself through opposition. Contradiction is incompatible with unity, and so the finite beings are only partial unities struggling to reach peace in wholeness. Negativity is quite consistent with, nay, indispensable to a true whole. Without negativity the whole reduces itself to an abstract oneness; with it, it is raised to a concrete totality. God or the whole has the element of negation, for the richer the whole the greater is its negativity.

According to modern absolutism reality is a concrete spiritual whole. Its several distincts co-operate with one another and promote the purposes of the whole. The conflict of the two tendencies is present throughout, but this common element appears in so many forms. The struggle of the two expresses itself in the forms of plants, minerals, animals and human personalities. But being has not come to its own even in human consciousness. There is still the struggle felt by the mind of man in the world. So long as the dualism between spirit and nature, self and its other is present, it is an indication that the highest, where the self finds itself in the other, has not been reached. But still though human consciousness is not absolutely real, it is more real than the ether vegetable, animal manifestations. Absolutists recognise the discontinuity between matter and life, life and consciousness, consciousness and intellect, but still they contend that they are lower and higher forms of one spiritual whole. They are the variety of forms distinct from one another, but still united in the whole. This view is opposed to Leibniz's in many points. While the absolutist doctrine recognises that matter is a real though low manifestation of spirit, Leibniz thinks that it is unreal, and life, consciousness and intellect are real. While the absolutist holds that life, consciousness and intelligence are discontinuous in the sense that while the one can prepare the ground for the other, still it cannot adequately account for it, Leibniz breaks down this continuity. Reality to Leibniz cannot be a concrete whole since it is throughout psychical. Whatever exists is mind, and this is different
from saying, whatever exists is for mind. Let us consider whether Leibniz is justified in setting himself against the absolutist tradition on these points.

How is matter related to life? Leibniz answers that matter stands to life as life stands to consciousness, or as consciousness to intellect. Matter is the field of mechanism, and it cannot account for life. But can life account for consciousness? Can consciousness account for moral value? Leibniz thinks that, given the monad, it automatically develops into the higher stages or declines into the lower. But is it so? Leibniz himself recognises that the special interference of God is needed to develop rational souls out of sensitive monads. "It appears to me also for various reasons probable that the human souls then existed only as sensitive or animal souls, endowed with perception and memory and devoid of reason; that they remained in this state up to the time of the begetting of the man to whom they were to belong, but that then they received reason; whether we suppose that there is a natural means of raising a sensitive soul to the rank of a rational soul (which I find difficult to conceive), or that God has given reason to this soul by a special act or if you like by a kind of transmutation" (Latta, p. 117). "God creates minds when the time comes and detaches from the body by death" (ibid). Leibniz finds it difficult to conceive the transition from sensitive to rational souls. He recognises a discontinuity between consciousness and self-consciousness. And on this discontinuity he bases his arguments for the immortality of self-conscious beings. He cannot, therefore, contend that self-conscious souls are only sensitive souls with a clearer grasp. There is a great difference between the conscious and organic beings. "The difference between these monads which express the world with consciousness and those which express it unintelligently is as great as the difference between a mirror and one who sees." This is not a difference in degree. If there is difference between life and mechanism, there is
as much difference between consciousness and life, or self-consciousness and mere perception. If the inadequacy of mechanism to account for life is enough to degrade it to unreality, we should conclude life and consciousness as unreal since they cannot account for the higher values of the hum-an spirit. But if the discontinuity between life and consciousness, or consciousness and intellect is small enough to be shurred over, the between mechanism and life is not great enough to be stressed. Either all of them, matter, life, consciousness and intellect, are real as distinct elements of one whole, or none of them is real at all. Leibniz will not accept the latter view, and so ought to accept the former. But here we are not using matter in the sense of materia prima. While materia prima is the negative moment of soul or animacy, related to it as non-being to being without any distinct existence, matter is the other of spirit with a positive status. It is formed matter or the first outcome of the growing struggle between being and non-being, in which as the lowest stage non-being is predominant. As we rise higher up, it grows weaker and weaker. There is also continuity in so far as one is a preparation for the other. Matter is the condition and life the conditioning element. Matter represents the basis in which life is realised. To fulfil this purpose, it cannot lose its nature as material, necessary and external. If nature is animated, if matter is psychical, if it is swallowed up in spirit, then it cannot fulfill its function in the world. The two, life and matter, are opposed as force and quantity, purpose and mechanism. One is necessary for the other. Leibniz says: "Force is something divine which could be actual without matter." Life is just the purpose and reason of the natural. There is an inner harmony between the material and the vital, the mechanical, and the biological. Matter is related to spirit as the body of the compound substance is related to its soul. The dominant nominal is the soul of the whole. The world of nature has its significance in spirit which will not become self-conscious until it comes into contact with
the necessary and external determination of matter. It has to assert itself against it till its opposition is overcome. The obstruction of matter cannot be overcome unless matter is also a necessary phase of the spiritual whole. What seems to be external to and destructive of spirit becomes a necessary condition of its progress. Matter opposes spirit till spirit finds itself in matter. The two presuppose a unity in which they are bound together. Matter is a manifestation of the absolute whole working along with other elements in it. The whole is the explanation of all its parts or stages. It alone is ultimately real while all else has a dependent and derivative reality. Instead of saying that the nature of all reality is psychical in character, it would be more accurate to say that the nature of all reality is spiritual or rational. There is not an element in the world which is absurd or irrational. The world answers to reason and thus shows itself to be rational.

IX

The world is a variety in unity; variety, because there are so many points of view represented by the monads, and unity because all the monads have the same ideal and mirror the same universe. The several monads are aspects of a single universe according to the special point of view each represents. The world is the most complete unity in the greatest variety. "There is obtained as great variety as possible, along with the greatest possible order" (M. p. 58). What Leibniz says of the monad may be applied to the world as a whole, Activity is its general characteristic. There is unity brought about by co-ordinate action, and we have an end which reveals the meaning of the activity, and is the ideal expression of the unity. The laws of continuity, pre-established harmony and interdependence of the monads emphasize the unity of the universe. The unity is a real unity in diversity. It is not a simple one but
a harmonious whole, including various manifestations. This unity of the universe, which we may call the unity of God, is the central fact.

For from the organic nature of the world, we cannot but infer that it is the manifestation of life. Nothing else can account for the continuity of development and the harmony of relations. These are everywhere the marks of life. The relation between the supreme and the subordinate monads of the compound substance may be taken as the type of the relation between God and the world. As in the living body there is a purpose, form or soul inherent in it, even so there is a soul in the world which expresses its joy in the living pulsating harmony of the universe. God is the soul of the world, as the dominant monad is the soul of the compound substance, because God is the final cause of the world, the power which controls it and the force which acts through it. The whole world is struggling to reach the foot of God. Leibniz seems to be afraid that this kind of relationship between God and the world would destroy the independence of the individual soul. But if the supremacy of the one monad is compatible with the subordination of the rest, and if this relation does not in any way interfere with the independence of the subordinate monads, then we need not fear that the positing of an absolute experience will deprive the finite centres of their initiative and endeavour. It has been already said that this absolute energy, being a concrete whole, requires a world to manifest itself in. Leibniz himself admits the reality of this highest unity. He considers that the relation of this unity to the world is more organic, more intimate than that of even the soul to the body. For he says: "Besides the world, or the aggregate of finite things, there is a certain unity which is dominant, not only as the soul is dominant in me, or rather as the ego itself is dominant in my body, but also in a much higher sense. For the dominant unity of the world not only rules the world, but constructs and fashions it." (On the Ultimate
The unity of God is the highest unity of the universe.

From this it will follow that God is neither the highest monad nor the external source of the monads, but is the whole which includes them all. God cannot be the highest monad, since he has to be an object of, i.e., to exist in, every monad; he cannot be an element of the system, since he has to be that unity of the whole which is the only true sufficient reason. So God as the highest monad is not the source of the system of monads. Again, if God is the external source, then the system would be incomplete without the highest monad of the series. There will be a breach of the law of continuity. Besides, if God is the external creator of the monads, then he alone exists, and the monads are completely dependent upon him. So God cannot be within the system of things; he cannot be outside. This only proves that God is the organic whole, the universal harmony. The ultimate ground of the existence and life of the monads is God. Creation means only the reality of God or the presence of the whole in every part. The whole exists in every part, or as Leibniz would put it, God is the object of every monad. All monads put together form the whole and express the divine idea. The several phases lose their opposing characters and melt into the harmony of the life of God. As the monad is the source of all the differences it contains, and is the ground of the whole variety of its existence, even so is reality a dynamic self-revealing whole. Each monad is a multiplicity in unity simply because the whole which is reflected in each monad is a unity in diversity. God is thus the harmony between the real and the ideal, thought and reality.

This is the ideal involved in Leibniz’s system as a whole. According to him the real is the fitting, that which is at a piece with the system of the world, that which coheres with the ordered whole of experience. The law of Sufficient Reason tells us that the world is an all-embracing system. But Leibniz does not wish to face
this conclusion. His dread of Spinozism and love of
individualism are responsible for it. The Law of Sufficient
Reason cannot lead to God as the external source of the
world. The so-called cosmological proof of God becomes
unnecessary and vicious. According to it, the grounds
of contingent truths are to be found in other contingent
truths and this leads to an infinite process. The final
reason must be sought in something outside the system of
contingent things, viz. God (M., pp. 36-37). "The reasons
of the world lie hid in something extra-rudiments, different
from the concatenation of states in the series of things,
the aggregate of which constitutes the world" (On the
Ultimate Origin of Things). The system as a whole
requires no peg to hang upon. It is its own explanation.
There is nothing beyond it. It is the sole and the all real.
"We may also hold that the supreme substance, which is
unique, universal and necessary, nothing outside of it
being independent of it, this substance which is a pure
substrate of possible beings, must be immaterial, and must
contain as much reality as is possible" (M., p. 46). God is
the first principle of all things. He is the universal spirit
of which particular individuals are merely modes. "God
alone is the primary unity or original simple substance of
which all created or derivative monads are products"
(M., p. 47). "He is the primary centre from which all else
emanates" (L. E., p. 243). God is the sufficient reason
of the world in the sense that the more clear is the explana-
tion of the less clear. God who is absolutely clear is the
explanation of the world which is more or less clear. The
system as a whole is the explanation of the parts of the
system. The harmony of the world is neither pre-
established nor externally imposed. It is in the nature
of things. The intelligible order of the life of the monads
is explicable only in the light of this hypothesis. The
whole is potentially present in each of the parts and seeks
its realization in them. The heart-beat of the absolute
is felt in all finite things. The controlling force is the
unity of God.
But this unity is a matter of faith with finite beings. By means of its self-determined activity, each is trying to bring the whole into clearness and distinctness. In the absolute experience or the mind of God all is brought to unity. The infinite is contained in the finite, the end is in the beginning, but by means of free evolution or self-determined development, all that the beginning contains in itself is to be realised.

X

We may conclude with a brief account of Leibniz’s views about ethics and religion. With the absolutistic thinkers, Leibniz considers that becoming one with God is the aim of ethical and religious endeavour. Every monad contains the whole ideally, and is struggling to reach it. But this infinite ideal can only be approached and not reached. In the finite world the persistent element of matter prevents the perfect realisation of form. Man as man is finite, and for a finite being to reach the infinite is impossible. “It is true that the supreme felicity can never be complete, because God being infinite cannot be entirely known. Thus our happiness will never consist in complete enjoyment, which would leave nothing more to be desired and would make our mind stupid; but it must consist in a perpetual progress to new pleasures and new perfections.” (Principles of Nature and Grace, p. 78). This contention is true so far as it brings out that man as finite cannot reach the infinite, and when he reaches the infinite, he ceases to be finite. In the finite universe, at-one-ment is only an ideal and not a fruition. It is the end of life, the ideal goal. But it is not unreal. The nature of God is just the truth or the ultimate reality of our nature. God is all that the monad is capable of becoming. But in the finite world he has the pain, the dissatisfaction, the unrest in life due to contradiction which is the sign of his finiteness. But when we reach the infinite this contradiction is transcended. Our evil is realised only when
we reach the infinite which we are seeking unwillingly and confusedly every day of our lives and every minute. The destiny of the part is reached only when the part and the whole, the finite and the infinite, the created being and the creator become one. If this is viewed as an impossible ideal, then Leibniz's system is a most disheartening pessimism. Leibniz is wrong when he says that the condition of atonement is one where we have nothing to do, and where our minds become stupid; for, in that case it is a sacrilege against God. The mind of God is not inactive; it is not stupid. Eternal wisdom is not stupidity; eternal energy is not inaction. Leibniz does not recognise that the absolute whole has in it the element of negativity which is the impulse to action, though it is free from contradiction or the element of finiteness. If God can be eternally active, then the monad become God can also be eternally active. As to whether salvation is by grace or development, Leibniz cannot be conclusive, since the life of the monad is viewed by him as but an unfolding of its own nature and a creation by God. As the orthodox religion requires that God should be personal, Leibniz makes him the President of the Republic of spirits. But it is not easy to conceive how God, the soul of souls, the monad of monads, can be a person.

XI

In his reaction against Spinozism, Leibniz asserts the reality of many substances free, isolated, independent, and externally related to God, but those properties of the monads are cancelled by the principles of Pre-established Harmony, Continuity, and Sufficient Reason which he is obliged to adopt. He has pointed out the central fallacy of abstract philosophies, monistic or pluralistic. The static self-identity of Spinoza is as mischievous as the plurality of self-identities of Leibniz. The abstract principle of contradiction which leads
Leibniz in the conception of the world as a collection of independent things has to be supplemented by that of Sufficient Reason which compels him to resort to the external expedient of a God who has to keep together the several centrifugal forces. But the two should be viewed as the different phases of a concrete identity. Then the whole will be an unfolding unity with the monads as its inter-related aspects. This is the truth which Leibniz's philosophy is struggling to reach, and if read in any other light, it remains, in the words of Hegel, a metaphysical romance (History of Philosophy, iii, p. 408, English translation).