

The Theoretical Construction of Leibniz's Monadology

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Abstract—Leibniz's Monadology is constructed by combining analysis with synthesis. With the help of ancient Greek atomic theory and on the basis of its inheritance and improvement, he thinks that the monad is the foundation of all things in the world. Expounding the specific meaning and characteristics of monad in his book "Monadology", Leibniz thought that God is a monad of monad. It is the existence of God that unites the disordered monad and makes the world a harmonious cosmic order. Therefore, God chose the best of all possible worlds for us, because our world must contain the greatest and most possible of the best, and use the principle of "pre-established harmony" to explain the conditions of the existing world. He placed the whole philosophical system in the framework of monad theory and opened up another kind of philosophical thinking.

Keywords—Leibniz, Monad, Monadology, God, Pre-Established Harmonious

In the history of Western philosophy, the concept of monad can be traced back to the ancient Greek era--Democritus' atomic theory that the tangible atom is the real entity. Until modern times, Leibniz originally put forward the concept of "monad" in order to solve the problem of continuous transition between entities in modern philosophy. Monad is put forward on the basis of the concept of atom, but they are not the same. Atom is a passive, non-divisible, non-independent material entity, while monad is a kind of entity which does not have extensive or quantitative specifications but only has a certain quality. Leibniz's concept of a single molecule is much broader than that of an atom. In Leibniz's view, the monad is the element of things, each monad has its own internal structure and the law of action, are completely different from other monads, but the whole universe constitutes a harmonious system between numerous monads. Therefore, the monad is a non-material spiritual entity, which is the most basic unit of the universe. The world composed of the monad is a continuous sequence.

I. THE CONNOTATION OF LEIBNIZ'S MONADOLGY

A. Definition of Monad

According to Leibniz's philosophical theory, the entity of all things in the universe is not a single atom as Democritus said, nor is it the three entity of matter, spirit and God described by Descartes, a theorist, but a plurality of monads. He said, "monad, a Greek word means" one "or" simple. "" Complex entities or substances are numerous, simple entities, life entities, soul entities, spiritual entities are simple. There are simple entities everywhere. It should be everywhere, because there is no simple entity without complex entities.[1] In Leibniz's view, the entity is positive, active, with its own vitality and energy. The monomorphic entity must exist, it is not extensive and passive, and does not rely on external forces to promote. Therefore, it is an objective existence. It is a simple entity without complex shape, and its quantity is huge.

B. Characteristics of Monad

Simplicity. Simplicity is the most basic characteristic of Leibniz's monad theory. Monads are spiritual things. They do not possess material entities and can also be regarded as "one". So Leibniz argues that a monad as a world entity must be something that can no longer be divided, the simplest thing. In addition, the monad "since there are complexes, there must be pure entities, because the complex is nothing more than a group or a bunch of simple things".[2] It can also be said that only with simple entities can it become everything. The so-called "simplicity" means that there is no shape, no size, no extension of the pure entity must be spiritual entity, because only the spirit is the simplest entity, it has the "no part" characteristics. Therefore, the monads are purely spiritual entities.

Variety. Leibniz believes that the number of monads is infinite. First of all, because there is no extension of the number of monads, so its number can not be expressed in terms of simple physical quantities. Secondly, this is also the intrinsic requirement of "compounding" in the complex. Since "compounding" means the aggregation of many simple substances, the number of monads can not be quantified. Thirdly, the monad has the property of physical particle, and the physical particle of the same object is infinite, then, the monad is infinite.

Initiative. In Leibniz's view, to establish the cause of the movement of all things in the universe, it is necessary to go beyond the scope of sensible matter, and to recognize the dynamic nature of the entity that constitutes everything in an insensible world. Monads are spiritual, and only the spirit is dynamic, to avoid material changes, so the monads are dynamic. Initiative is the nature of the general entity. Leibniz's monad theory also has an important concept - "force", he believes that the entity itself has a dynamic force, this force exists only in itself, each single is under its impetus to constantly move and change, and become the basic elements of things.

Qualitative Differences. Leibniz thinks that every monad is different from any individual monad. Because there are no two identities in nature, it is impossible to find an intrinsic difference or a distinction based on an intrinsic trait.[3] Leibniz

emphasizes that the difference between things must be distinguished qualitatively, because the undifferentiated things can only be the same thing, there can not be exactly the same thing, different quality determines the existence of different monads. Therefore, there is no qualitative difference between monads.

Self Motivation. Monad has no parts, it can not be further divided. But monad is developing continuously. Contrary to the fact that the atom must rely on its own external impetus, the evolution of the monad cannot come from external sources, but from internal causes. Therefore, the monad must be the cause of its own production, there is a certain degree of "self-sufficiency" between them, it is itself the cause of their own movement. So Leibniz believes that the birth and death of the monad can not be produced or eliminated by natural means, only from God's creation or destruction.[4]

Independence. Because monad has no part or extension, other monads can not enter its interior to cause any change. It can neither increase nor decrease, and do not interrelate with each other. No object can enter the monad from outside because it "has no window for something to go in." [5] Monads are closed and isolated. They can not have any influence or effect on all monads around them. Therefore, the isolation of monads also guarantees the value of monads.

C. Classification of Monads

The number of monads in the universe is infinite, and the countless monads are graded according to the degree of clarity of their perception. According to the clarity of the list, it can be divided into four different types:

The first is the lowest monad, which is made up of some inanimate inorganic substances and plants. This kind of monad does not have any cognitive ability in itself, nor does it have clear and clear representation, nor does it have the function of memory and consciousness. But it has a weak micro perception of other things, also known as "naked monad". Such monads exist only in thought, and are abstract products.

The second is the kind of monad with clear perception and memory, which can also be continuous, but not conscious or rational. They are made up of the soul of animals, though they are only perceptual souls, but they can be called real souls.

The third is a monad composed of the human soul, which is more advanced than the previous two. It not only has clear perception and self-consciousness, but also has the ability of perception and rational thinking, and can use concepts for reasoning, judgment and other thinking activities. This "spiritual monad" can also be called "spiritual soul" or "rational soul" by rational reflection to understand their own knowledge.

The fourth is the highest order, that is, God. God's omniscience, omnipotence, and perfection determine that it is a monad, and that it possesses the most complete wisdom and ability, which is why it created other monads, and through God's relatively independent monad it is universally linked and interacted. God is the creator of monad, the aim of all monads, and the fountain of eternal truth.[6]

II. PRE-ESTABLISHED HARMONIOUS SYSTEM OF LEIBNIZ'S MONADOLGY

From the above discussion of the monads, we can see that there is no correlation between the monads, and they move and change in isolation according to their own will, completely independent of other monads. The world is made up of countless monads, and monad can be regarded as a mirror of the universe. In this way, these monads will intertwine chaotically and become the ultimate cause of all things in the world, and then our world will become disorderly and chaotic. In fact, however, this is not the case. The world we live in is so harmonious and orderly that it requires a premise for all monads to change and develop in unison. [7] Therefore, when Leibniz's monad theory develops to the critical moment, it inevitably leads to the appearance of God. In Leibniz's view, God is the highest form. God connects different forms in concept. It is God who makes the forms interdependent and coordinated. And all the monads were created by God, who cared and interfered with the change and development of the world from beginning to end, and arranged the trajectory of all the monads in advance. The change of each monad is the development of its own nature, and the other monads also play their respective roles, but the monads can develop in harmony and make it a continuous whole. The power to form this harmonious cosmic order is God, who creates and keeps the existing order in order. God is everything. The fundamental reason for the existence of things. In this way, Leibniz's "pre-established harmony" was born.

God's wisdom and goodness are infinite. The harmony of the universe is the choice of God and the most probable reality. God connects the lists. All the lists are created by God, and the world is made up of countless lists. So God chooses the best world in all the world to give us. God's perfection is infinite. This phenomenon is not accidental, because it comes from the hand of God. Leibniz's "pre-determined harmony" is another way to achieve the greatest harmony in the world through the interconnection of independent monads, thus proving the inevitable existence of God. This postnatal proof of God's existence is also Leibniz's best proof of his monad-centered philosophy. [8] At the same time, he also used this principle to solve the problem of body-mind dualism left by Descartes, Leibniz believes that since the monads can develop in harmony, so can the body and mind. This is because the mind is made up of advanced monads, so it is free to dominate the body. But the body is made up of low order, but it has an unconscious influence on the mind. Therefore, the body and mind as a form must be in accordance with the "pre determined harmony" arranged by God.

"Pre-established harmony" is the climax of Leibniz's monadic system. It not only solves the problems of predecessors, but also greatly adapts to the natural theology prevailing in Europe in the seventeenth century in terms of the whole social relationship and social existence. Although this system also has a compromise component to religious theology, it is not only a solution to the problems of predecessors, but also a solution to the problem of the whole social relationship. As far as European

mainstream ideology is concerned, Leibniz's influence is still great.

III. THE THEORETICAL ROLE OF LEIBNIZ'S MONADOLGY

Leibniz was a famous encyclopedic figure in Germany from the end of the 17th century to the beginning of the 18th century.[9] He inherited and developed the metaphysical tradition of mainland rationalism centering on God's innate ideas and innovated himself on the basis of criticism. He also established a new concept in the metaphysical system - monad, and formed Leibniz's philosophical system with the core of monadology. His Monadology is a combination of God's creationism, which people adhered to at that time. He believes that every monad reflects the world in its own way like a mirror. The world is in such a state that the location of everyone is predetermined by God. Leibniz's Monadology portrayed the whole world as a kingdom of monads. God must be the supreme ruler of the kingdom, and the members of the City of God form a group. In the city of God, which Leibniz thought was "the most perfect country," God wanted to make its members happy, especially those who "loved God" would be happier. Therefore, the greatness and perfection of God shows that God has chosen the best and the most perfect of all possible worlds. It can be seen that the absolute position of God in Leibniz's philosophical system, he emphasized God in particular, which was the reflection of traditional Christian culture in that era. So it can be said that without God's intervention, its system will not be called a system.

Leibniz's monadology not only contains a critical inheritance of ancient Greek philosophy, but also embodies the wisdom of philosophers in the new era and new situation. His monadology runs through all his social life and ideological writings. It is not only purely metaphysical, but also of mathematical and even physical significance. As a pioneering theory, its influence will be far-reaching. From the monadology principle, Leibniz has also made great contributions in mathematics. He discovered calculus almost at the same time with Newton. His logical thought set a precedent for modern mathematical logic, thus affecting logical positivism and promoting the development of science and even the whole civilization.[10] This is precisely by virtue of the continuity principle of monad, and with a certain limit thought, these views and Leibniz's philosophy is unified.

IV. CONCLUSION

Leibniz is one of the typical representatives of the 17th century mainland rationalism. After Descartes, Leibniz rebuilt a whole philosophical system. Among them, his monadology thought and the resulting theory of world harmony contain abundant critical spirit and innovative thinking. He has been thinking about the spiritual activity, thinking about the soul, for the ancient Greek atom into a new vitality. At the same time, he also yearns for a vibrant and harmonious society, thinking that everyone is a monad, in this harmonious cosmic order, completely different people in an orderly life. Leibniz's philosophical system, to a certain extent, was a reflection of the product and scientific level of the whole European society at that time.

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