

Translation from Axelos by Dick

500 Riverside Dr.  
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Before undertaking the critique of Marx and before trying to surpass him, it is necessary to comprehend what he says. The dialogue with his thought and the confrontation of his thought with historical world reality both presuppose a long meditation and extreme attention payed to all that is and all that happens. For reality does not allow itself to be so easily separated from an idea nor theory from practice.

Marx introduces us to the movement of negativity (negation) which passes through universal history, shakes it to its very foundations, and does not stop at the work of Marx, himself. Marx wishes man to radically overcome his alienation by throwing himself into the conquest of the world by means of a liberated technology. This philosophy was striving after in thought, ever since Heraclitus, should actually become reality in praxis practice. Nonetheless, every "realization" (actualization) means at the same time a loss, and the enigma of thought remains unsolved. What will this world become transparent to human activity, reducing itself -- doubtless in an unlimited way -- to the totality of human productivity and technology? What will be this totality, essentially practical more than total? The duality between what that which is material and that which was spiritual is abolished -- in favour of fundamental and practical activity -- what will freedom be like? Marx writes: (Cap. III, III, p.375)

After the suppression of the metaphysical world, in favour of the "physical" and historical world, after the suppression of the two sides of alienation, in favour of a united and global production about which Marx speaks? For he tells us of the men of resolved universal history that they "will be in practical contact with the production of the entire world (even spiritual) and at the same time placed in a position to gain the capacity to enjoy this universal production of the whole globe (the creations of men)."

The great questions are still open ones and cannot receive a simple solution (lit: "single-voiced" solution). Marx knew, at times to problematize his own perspectives. He sees ahead to the world of planned technology and global technology -- free from all exploitation, alienation and bureaucracy. Himself, the great enemy of ideology and Utopianism, never stops looking forward to a single and global world, made by and for the man. But this world never stops implying (implicating?) that which puts it in question. And the insoluble questions don't seem to belong exclusively to the first stages of the realization of socialism and of communism.

Socialism and communism, inheritors-Heirs of the bourgeoisie and of capitalism- the capitalism that they are trying to negate, remain affected, as the negation of negation, by that which they negate, that is to say the world of private property. Socialism- communism, a movement of appropriation, cannot remain entirely foreign to that which it came out of and does not mean the overcoming of all alienation. It is Marx, himself, who first introduces us to the putting in question of his vision, making communism

(see over)

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enigmatic -- that "resolved (solved) enigma of history." He pro-  
poses for our meditation and our experience that which is left to  
us (devolu ???) to think and to live.... (Phil. Essays)

Thus Marx opens up the near future of which the negation (or  
negativity) will give birth to the distant future.

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PS (to Johnny):

My postal zone is N.Y. #32 --

Sorry about that letter that was sent back. I hadn't yet  
put my name on the mailbox and our mailman is kind of sticky.  
I did, however, get the envelope with the political letters (which  
I am circulation) and a great deal of other mail, proving that  
all is OK.

Dear Ray:

I had a little difficulty understanding some of the things  
this man is getting at -- otherwise, my translation is as close as  
possible to his actual words. He has the vocabulary of a certain  
kind of French intellectual which I know very well and which I am  
not too sure is entirely healthy.

PS. Mary is with me this afternoon, and she, I, and my roommate  
will go tonight at 8:00 to sell N&L at that Rally. I think Mary and  
I may go to New Haven for a day on Monday to see Doyle, Herbert,  
Spence, and the others and especially Bronson, that rich boy, of  
whom I hoped and expected so much.

love,  
Dick

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