

NOTES FOR KM'S PH.D., 1839-41 (Easton and Guddat, The Writings of the Young Marx,)

Of the 4 notes there included, I'll summarize only the 1st nodal points in the development of philosophy-- and 3rd philosophy after its completion.

P. 52 Marx's tracing the nodal points which bring about breaks: "Just as there are nodal points in philosophy that in themselves rise to concretion, form abstract principles into a totality & thus interrupt the straight line continuation, so there are also moments when philosophy turns its eyes to the external world. Just as Prometheus having stolen fire from heaven begins to build houses and settle on the earth, so philosophy, having expanded itself to the world, turns against the apparent world. So now with the Hegelian philosophy."

KM then proceeds to show that the world "is self-divided as opposed to a total philosophy, one in-itself." But then one must not be "mislead by the storm that follows a great world philosophy...Themistocles when Athens was threatened with devastation, persuaded the Athenians to leave it for good and found a new Athens on the sea, on another element." (p. 53)

P. 53 "The happy element in such unhappiness then, is the subjective form, the modality in which philosophy as subjective consciousness relates itself to actuality."

Last paragraph of point 1, p. 54: "Instead of beginning with elements taken from preceding Greek philosophy as conditions in the life of the Epicurian philosophy, I shall make deductions from the latter to the former and thus to allow Epicurian philosophy itself to express its own position."

3rd note: Philosophy after its completion. This is not only the most profound section, but I think that MM had in mind what is stirring in him, "after Hegel", which becomes what we know as his new continent of thought. The story begins with an attack on the Hegelian "disciples", i.e. those who ~~had~~ explain Hegel's "accomodation" to what is.

MM maintains that even if were only an accomodation and even if Hegel himself ~~was~~ was conscious of so doing, it still would not detract from the need to explain what Hegel could not have been conscious of, "that the possibility of ~~this~~ this ~~apparent~~ apparent accomodation is rooted in the ~~inadequacy~~ inadequacy of his principle or its inadequate formulation." Its "unphilosophical" ^{thought has no} though it never fails to appear whenever a ~~practical~~ transition from discipline to freedom exists.

"It is a ~~pr~~ psychological law that the ~~theoretical~~ mind, having become free in itself, turns into practical energy. Emerging as will from Amenthe's shadow-world, it turns against worldly actuality which exists outside it..."

"The ~~practical~~ praxis of philosophy, however, is itself theoretical. It is criticism which measures individual existence against essence, particular actuality against the Idea. But this direct realisation is burdened with contradictions in its innermost essence, and this essence manifests itself in appearance and puts its stamp thereon."

(p. 61-62)

From the 2nd point on Platonism and Christianity:

P. 54: "(The important consideration is missed, that Plato's Republic is something produced by Plato, while the Church is something totally distinct from Christ.)"

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Easton and Guddat, in ~~XXXXXXXXXX~~ introducing which "notes" are from the text, which from the Appendix and which from the preparatory material, conclude; "Marx sees philosophy after Hegel as being like that after Aristotle -- practical-minded, turning against the apparent world. Distrusting religion as Epicurus had... Marx hold that philosophy in practice is 'criticism' as measuring actuality against the idea." *That is, it (criticism) really*

And here is how E and G translate the third note from the assertion where Marx begins to talk of the "psychological law that the theoretical mind, having become free in itself turns into practical energy... the practice (praxis) of philosophy, however, is itself theoretical. It is ~~the~~ criticism which measures individual existence against essence, particular actuality against the idea..."

"While philosophy, as will, turns toward the apparent world... it becomes one side of the world facing another."

"A double-edged demand, of which one edge turns against the world, the other against philosophy itself"

"What seems to be, first of all, philosophy's wrong relation to, and diremption with, the world, turns, secondly, into a diremption of the individual philosophical self-consciousness in itself and finally appears as philosophy's external separation and duality, as two opposed philosophical directions."