

1/30/86 Calif.

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Dear Olga:

It is imperative for you to dig into philosophy so seriously and so leisurely, i.e., so without rush that you need to be away from the office, whether that be South Blvd. or E. Van Buren 2 days a week for a minimum of a month as soon as the 2 months full time at E. Van Buren are up. This imperative ~~task~~ must be concrete, because <sup>what</sup> cannot be delayed any longer is your <sup>so</sup> philosophic<sup>so</sup> organizational political\*reorganization in a most concrete way. It is when a category is made of the singleness of that endless "word" that the individual is forced into 1) a dialogue with oneself, 2) dive into the philosophic abstractions in a concrete way, and 3) practice, work it out for oneself and Marxist-Humanism.

Now then / <sup>the</sup> philosophic-organizational-political essay I propose is this: "private enclaves" will finally be tackled in so objective a manner that it will not only NOT be limited to a "private" or "personal" experience but also NOT be mere objectivity. Rather it will be simultaneously objective-subjective. In a word, it is the kind of subjectivity that has absorbed objectivity, is philosophic, is absolute, has comprehended, internalized, has rejected doing it "my way" as if that wasn't the wrong subjectivity just because one has demoted the point

\*I know there are 3 words there, but so of the essence is that an indivisible unity be made of them that I refused even to use any hyphenation. It is that type of essay that is your task.

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at issue to being something minor, technical, "common sense" as against the philosophic which "of course" it is "taken for granted" has "priority".

Here is the specific abstract philosophic in Hegel, the philosophic-political commentary in Lenin, all on "private enclaves" WITHIN HOWEVER THE INDISPENSABLE "INTROD." TO SECTION III OF BOOK IIII "THE IDEA":

1) Science of Logic, Vol. 2, Section 3, pp. 395-400.

That is the section that led VIL to conclude: "In general, the Introduction to the Idea is very nearly the very best description of the ~~xxx~~ dialectic." (Isn't that the part a long time ago I asked Andy to work out?)

2) Then go to Ch. 1, <sup>Life</sup> p. 404, but skip subsection A, The Living Individual.

3) Restart with sub-section B, The Life-Process, pp. 410-413

Either after which or before (4) the 3 pp in VIL where he comments on that whole chapter, "Life" are Vol 38, pp. 201-203. You can take my volumes if you wish to follow what I have scribbled on that section thru various periods but esp. when it was so very wrongly interpreted individually in our org.

So philosophic is Hegel, however, rather than as individual that even when he sounds--and some (I believe Sartre ~~xx~~ have accused him as well as Freud of "bad psychology") do not grasp what Hegel meant by "irritability". In truth it is not philosophy or "pure" personal, but ORGANIZATIONAL (Hegel meant <sup>schools</sup> ~~xxx~~ of philosophy). That is what I mean by that endless word, philosophicorganizationpolitical as an indivisible unity instead of organization being reduced to files with or without ramifications.

*Yours, Ray*

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