

Jan. 13, 1983

Hello,

The difference in the address--Hello, instead of Dear Friends-- shows you that this is not the regular Weekly Letter. And if you thought that finally, after Conv. followed by expanded REB, and all the added pars. after the publication of RL, WL, KM you are, ~~at~~ once and for all, finished with P.S.'s, you'll here find out that that is not true. Today, being my 1st free day after the weekly letter, I thought it would be a good idea if I read the new book, at which point I remembered that, whereas for Ch. 3, I did add phenomenology vs philosophy to one of the sub-headings, I did not do so to the table of contents as that would have cost still more money and headaches. And, since a sub-heading, by no means completes the content, I have just come up with a new par. for p.45.

Directly, after the italicized sentence following ref. to 33 on anti-dialectic: "This, indeed, is the nub of Luxemburg's error." please add new par:

"Methodology, being the dialectic movement both in the PHENOMENOLOGY OF MIND AND IN THE PHILOSOPHY OF MIND, let's look deeper into their difference. It is that in PHENOMENOLOGY we speak, not just of appearance, much less of mere show, but of a philosophy of appearance. It is not true we follow the movement of the dialectic in PHILOSOPHY that that methodology is either the philosophy of phenomena or even of essence alone. Rather the dialectic in the Notion is that the Absolute there opens so many new doors in both the objective and subjective spheres as to reveal totality itself as new beginning.

"Thus, as against the phenomenology of imperialism being merely a reflection of new surfacings of oppression, new appearances, their total opposite, surfaces as so profound a philosophy of revolution as to disclose that what inheres in it is a living Subject that will resolve the great contradiction of those two absolute opposites, imperialism and national oppression. It is this which Marxist-Humanists call new revolutionary forces as Reason. Therein is the nub of the Great Divide between PHENOMENOLOGY AND PHILOSOPHY and because it is no abstraction but a live Subject it unites rather than divides theory and reality."

Once you add these two new paragraphs on p. 45, you will easily see that what follows "Luxembuth, the revolutionist, feels the abysmal gap between her theory and her revolutionary activity..." now ~~is~~ incomplete and inadequate is here answer of "Long Before..." It isn't a question of us not having seen the "2-way dialectic" of her attitude to the National Question. It is that, once we know how to trace it dialectically, it isn't just that question that is more profoundly understood, but that we gain from it a view of dialectical methodology that aids us in any subject we grapple with it, be it in N&L, in pamphlets or in books.

Yours,

RAYA

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