

93. worker becomes commodity.

94. system of alienation: acquisitiveness, private property etc

95. worker becomes commodity.

product of work produces worker as alien power.

95b. labor exists outside worker, alien, independent.

III

98. alienation of productive activity itself, not only a result & product.

98. alienation of production. worker does not fulfill himself, does not develop freely his mental & physical energies.

II.VII

99. spontaneous activity of human phantasy (brain and heart)!

III

99. freely active only in animal functions

II

99. eating, sex etc animal functions of and in themselves.

III

99. activity as suffering, strength as painfulness etc.

III

100. life = activity.

X

100. man conscious of himself not only as individual but of his human essence.

100. man's spiritual inorganic nature.

II

100. the whole of nature his inorganic body is an direct means of life as material object & instrument of his life activity.

101. alienation makes species life & means of individual life.

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Marx, Phil. Mss.

101. Life activity, only as a means for satisfaction of need, = maintain physical existence. But productive life = species life, creative life, free, conscious activity is the specific character of human beings.

101. Animal is ^{merely} reacting. Man makes his life activity = self an object ^{with an} of his self-consciousness.

I. 101. Man = self-conscious being = his life object for him because he is species being. → hence activity = free activity.

101 1/2 Ab. labor: being a means for existence.

III 102. Difference between animal and human production, beauty; man produces universally.

-] Difference between "exist" (as substance) or to be - activity / R.F.

I or II. 103 "Just as alienated labor transforms free and self-directed activity into a means, so it transforms the species life of man into a means of physical existence."

XIII 103 Man alienates for his own body: from other men.

II V 103 alienation for himself first expressed in alienation of other.
 "Verhältnis. Menschen zu sich selbst ist ihm gegenständlich, ist Realität, Substanz, Existenz des Individuums gegenüber dem Menschen" (MEGA 90.)

IV 104. Enjoyment of producing.

105 Worker creates relation of man with himself, capitalist,

106 Priv. Prop. denies for alienated labor = ab. man, labor, life, estranged man.

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106. private property consequence of alienation labor, (rather than cause, "just as the gods are fundamentally not the cause but the product of confusion of human reason. At a later stage, however, there is a reciprocal influence, and Pr. prop. (initial stage) product of al. lab., means of det. labor is alienated.

106 Uzages and priv. property identical, - necessary consequence of alienation of labor.

107 Enforced in case in wage would be nothing more than remuneration of labor.

107 emancipation of workers includes emancipation of humanity as a whole. [2a Hegelianic Time]

109 Private property is genuine human property.

110. "capital is man sold to himself," - ... "labor is man sold to himself."

111 Production produces man as a commodity - "in conformity with this situation him as a mentally and physically dehumanized being.

111 self-conscious or self-acting commodity

112 "the abstract existence of man as a mere working man so therefore plunges every day from his fulfilled workingness into absolute nothingness, into social, or thus real, non-existence.

Marx Ph Ms

XI 117 victors of capitalist over landowner
avarice " self indulgence.

118. Luther "negated distinction between priest & layman because
a transfered into the heart of the layman"

118. Priv. prop. is incorporated in man himself, as man himself
is recognized as its essence."

120 "Under the guise of recognizing man, political economy
whose principle is labor, came to its logical conclusion
the denial of man."

XIII
120. "What was previously a phenomenon of being external to oneself
& real essence manifestation of man, has now become
the act of objectification, of alienation."

124/125. Crude communism: negation of personality, universal
enjoy, regression to an actual simplicity.

126 Communism as universal capitalist.

126. Relationship of man to woman, the most actual relation
of human being to human being...
human needs = other person one of man's needs.

XIV
127 Comm. II. democratic or despotic.. not yet recognized
the human nature of needs, understood concept but not the
essence, contamination of private property.



Marx, Ph. Mus

127. Comm III. The real appropriation of human nature
being a for man.
naturalism and 'humanism.
 True solution of conflict.
 Solution of the middle of history as known itself the
 the solution.

129. The human significance of nature only exists for social
 man, because only in this case is nature a bond with other
 men, the basis of his existence for others or of their existence
 for him. ... Thus society is the accomplished union of
 man with nature, the veritable resurrection of nature,
 the realized reconstruction of man or the unaltered humanism of
 nature."

130. "Even when I carry out scientific work, etc, an activity which
 can seldom conduct in direct association with other men,
 I perform a social, because human act."

130. Avoid confronting society with an abstraction with individual
 social. Individual is the social being.

130. Indiv life & species life not different thing.

131. "Though man is a unique individual - as it is just his
particularity which makes him an individual ... he is
 really the whole ..."

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131/2 Appropriation of human reality \rightarrow living.
"The way in which they react to the object is the configuration of human reality. (Fa: It is here for just as covered as the determinations of human actions or activities are diverse.) It is human effectiveness or human suffering, for suffering, humanly considered is an engagement of the self for man."

132. III
Objecting ones if we have it one utilize it.
all senses (and been) replaced (senses of hearing).

132. "The supersession of pr. pr. is therefore the complete emancipation of all the human qualities or senses."

132. - II
"The eye has become a human eye when its object has become a human, social object, created by man or destined for him."

132. II
"They [the senses] relate themselves to the thing for the sake of the thing, but the thing itself is an objective human relation to itself as to man, and vice versa."

Fa: "In practice I can relate myself in a human way to a thing, when the thing is related in a human way to man."

133. Beside direct organs [senses], "social organs are constituted, in the form of society, f.ex., acting in direct association with others has become an organ for the manifestation of life as a mode of appropriation of human life."

133. III
Human eye appreciates things in a different way for non-human eyes, only when object is human man does not become lost in it."

Marx Ph. Mss.

133 " Only then objective reality ... becomes human reality, as soon as the reality of his own faculties, that all objects become for him the objectification of himself. The objects then confirm and realize his individuality.. "

" The distinctive character of each faculty is precisely its characteristic essence or thus also the characteristic mode of its objectification, of its objectively real, its own being. It is therefore not only in thought but through all the senses that man is affirmed in the objective world.

134 " For it is not only the five senses, but also the so-called spiritual senses, the practical sense, (desiring, loving etc.), in brief human sensibility or the human character of the senses, can only come into being through the existence of its object, through humanized nature. The cultivation of the five senses is the work of all previous history. Sense itself is judgement & cannot needs for any abstract meaning. For instance man the human form of food does not exist."

" The humanize man's senses and also to create the human senses corresponding to all the wealth of human nature being "

135 " .. fully constituted society produces man in all the plenitude of his being, the reality man endowed with all the senses, as an endless reality. "
Resurrection not only problem of knowledge but of life.

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Marx Pk. Hk.

135. History of industry - open book / the human faculties as a human psychology.
 This history has not to face us concerned in relation to human nature but for superficial utilitarian point of view, "since in the condition of alienation it was only possible to conceive real human faculties as human species action in the form of general human existence, as everyone was history in its abstract, general aspects as politics, art & literature etc.

135. II industry = self-alienated activity & "shows us, in the form of sensuous useful objects, in an alienated form, the essential human faculties transformed in its object."

135/1 "No psychology for this book [material industry] i.e. the most sensible part present and accessible part of history, remains closed, can become a real science with a genuine content content. What is the thought for science that stay closed for this enormous field of human labor .. and that does not feel its own inadequacy over long this great wealth of human activity means nothing to it except perhaps that can be expressed in the Jung phrase "need", "common need" ?"

136 "It [natural science] has transformed human life as preparation the emancipation of humanity even though its immediate effect was to accentuate the dehumanization of man."

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(9.)
Marx, Ph. No.

136. "Natural sc. will then abandon its abstract methodist, or rather idealist orientation as will become the basis for human science. One basis for life as another for science is a priori = false conv."

137 "The whole of history is a preparation for man to become an object of sense perception as for the development of human needs." Nature science will one day incorporate the sciences of man, just as the sciences of man will incorporate natural sciences, there will be a single science."

137 Man's "own sense experience only exists as human sense experience for himself through the other person."

137/8 Instead of "... in place of the wealth and poverty of political economy, we have the wealthy man as the plenitude of human need. The wealthy man is at the same time one who needs a complex of human manifestations of life as where own self-realization exists as an inner necessity, a need. Not only the wealth but also the poverty of man acquires, in a socialist perspective, a human as thus a social meaning."

III Poverty is the passive bond it leads man to experience a need for the greatest wealth, the other person. The way of an objective entity within me, the sensations and break of my life-activity, is the passion it becomes the activity of my being."

138. | The independent person - owes his existence to himself.

139. Do not think, do not ask me any question, for as soon as you think and ask questions your abstraction for the existence of nature and man becomes meaningless. Or are you for an egoist that you conceive everything as non-existent and yet want to exist yourself?

140. "Communism is the necessary form and the dynamic principle of the immediate future, but communism is not itself the goal of human development - the form of human society."

140/1
IV
According to new needs places man in real dependency
"With the mass of objects, therefore, man also discovers the realm of alien entities & the man is subjected. Every new product is a new potentiality of mutual deceit and robbery. Man becomes in reality poorer as a man."

IV 141
"In. pr. does not know but & change crude need in & human need
tom

IV 142
"I shall serve you, while providing you enjoyment"

IV 142/13
"Total and unnatural neglect, particularly nature, becomes the element in the labor."

IV 143
"Machinery is adapted to the weakness of the human being in order to turn the weak human being into a machine."

III
143
VII

man's need for activity & enjoyment.

144

VII

ideal of prot. econ: "the ascetic but useless miser,
or the ascetic but productive slave. "Its moral
ideal is the worker who takes part of his savings & the
savings bank."

XI 144

description of the modern classless

VI 144

The less you are .. the more you love.

XI 145

"Thus all passions and activities must be subordinated in
advance."

145

They forget that
".. If through competition production must become ever
more universal and luxurious, but if in case it
determines the value of things or that use is determined
of fashion. They want production to be limited to
"useful things", but they forget that the production of
too many useful things results in too many useless
people."

IV

145.

XI

"You must be not only be abstemious in the satisfaction
of your direct senses such as eating etc, but also in your
participation in general interests, your sympathy, trust
etc. if you wish to be economical and avoid being
ruined by illusions."



146. The political economy of morality is the riches of your conscience, of virtues etc., but how can I be virtuous if I am not able or how can I have a good conscience if I am not aware of any thing?

VIII

150/11 "... man is regressing to the cave dwelling, but in an alienated malignant form. The savage in his cave ... does not feel himself a stranger ... but the cellar dwelling of the poor man is a hostile dwelling..."

151/2

IV

pleasure devoted each "sees" mankind and himself as a sacrificial and superfluous being. Thus he acquires a contempt for mankind ... " He regards the realization of the essential powers of man only for as the rejection of his own disordered life and his capricious bizarre ideas.

154/15

Society, as it appears to the economist, is civil society, in which each individual is a totality of needs, and only exists for another person, as another exists for him, in so far as each becomes a means for the other.

The Economist, reduces everything to man, i.e. to the individual whom he depends. All characteristics in order to classify him as a capitalist or worker.

157/6

A. Smith: Propensity to barter & exchange original principle of human nature or, more properly, consequence of faculties of reason and speech! Wealth of Nations book 1.

158

Smith: In advanced society: every man then lives by exchanging or becomes in some measure a merchant, and the society itself grows to be what is properly a commercial society.



Marx Ph. Man

162. Economist "unconsciously expresses the contradictory nature of his science - the establishment of social theory as social, particular interests."

Basis

162. ~~Propensity to exchange in egoism.~~

163. "The meaning of p. p. - released from its alienation - in the existence of essential objects for man, as objects of enjoyment and activity."

III | 168 Let us assume man & the man.

181 Man is directly a natural being, as a natural being, and as a living natural being he is, on the one hand, endowed with natural powers or faculties, he exists in him as sensibilities or abilities, as drives. (. . . it is facts with natural forces, mit lebenden Kräften ausgerüstet, ein tätiges Naturwesen; diese Kräfte existieren in ihm als Ablagen und Fähigkeiten, als Triebe.) So the other hand, as a natural, embodied, sentient objective being, he (natural, sentient, embodied, sentient) is a suffering, conditional and limited being, like animals and plants. The objects of his drives exist outside himself as objects independent of him, yet they are objects of his needs, essential objects, are all indispensable & the exercise and confirmation of his faculties)



(14)

Marx Ph. Man.

183. ~~"Passion is man's essential"~~

"Man as an objective sentient being is a suffering being, as pain he feels his suffering, a passionate being. Passion is man's faculties striving to a higher object." (Die Leidenschaft die Passion ist die nach seinem Gegenstand angesetzt strebende Wesenskraft d. Menschen.)

189. "In short, Hegel conceives labor as man's act of self-creation (though in abstract terms); he grasps man's relation to himself as an alien being, or the emergence of species-consciousness or specie-life or the demonstration of his alien being."





Marx. (15)

~~Engels~~

Fr Engels - R. H. Marx, Die Heilige Familie, 1845

MEGA, I B. 3.

III

p. 100/101
p. 193.

Lebens Absicht,

Marx To the Critique of Hegel's Philosophy of Law.
(1844.)

220
X
man should create his reality like a disappointed man
who has come to his senses.

20 "To be radical is to grasp something at its roots. But for man
the root is man himself.

T. B. Bottomore, Karl Marx Early Writings. Natl. Co.
London (1963).

44
X
" The abolition of religion as the illusory happiness of man,
is a demand for their real happiness. The call to abandon
their illusions about their conditions is a call to
abandon a condition that requires illusions. The criticism
of religion is, therefore, the embryonic criticism of the world of
fears of all religion is the basis."

43
" Religion suffering is at the same time an expression
of real suffering and a protest against real suffering
Religion is the sigh of the oppressed creature, the sentiment of
a heartless world, as the soul of soulless conditions.
It is the opium of the people."



It will be seen from this how, in place of the wealth and poverty of political economy, we have the wealthy man and the plenitude of human need. The wealthy man is at the same time one who needs a complex of human manifestations of life, and whose own self-realization exists as an inner necessity, a need. Not only the wealth but also the poverty of man acquires, in a socialist perspective, a human and thus a social meaning. Poverty is the passive bond which leads man to experience a need for the greatest wealth, the other person. The sway of the objective entity within me, the sensuous outbreak of my life-activity, is the passion which here becomes the activity of my being.

A being does not regard himself as independent unless he is his own master, and he is only his own master when he owes his existence to himself. A man who lives by the favor of another considers himself a dependent being. But I live completely by another person's favor when I owe to him not only the continuance of my life but also its creation; when he is its source. My life has necessarily such a cause outside itself if it is not my own creation. The idea of creation is thus one which it is difficult to eliminate from popular consciousness. This consciousness is unable to conceive that nature and man exist on their own account, because such an existence contradicts all the tangible facts of practical life.



Let us assume man to be man, and his relation to the world to be a human one. Then love can only be exchanged for love, trust for trust, etc. If you wish to enjoy art you must be an artistically cultivated person; if you wish to influence other people you must be a person who really has a stimulating and encouraging effect upon others. Every one of your relations to man and to nature must be a specific expression, corresponding to the object of your will, of your real individual life. If you love without evoking love in return, i.e., if you are not able, by the manifestation of yourself as a loving person, to make yourself a beloved person, then your love is impotent and a misfortune.



Marx's philosophical manuscripts of 1844
Third Manuscript (Private Property and Labor)

The way in which they react to the object is the confirmation of HUMAN REALITY. ((In practice I can only relate myself in a human way to a thing when the thing is related in a human way to man.)) It is human effectiveness and human SUFFERING, for suffering humanity considered is an enjoyment of the self for man.

page 131-132

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page 137-138-139

Re kanni ket in nothe ket in die true home

