

p.31 "the man who witnesses his own research, that is to say, his own inner disorder...."

p.48: "Hegel had already identified them (his. & phi., ff) by making phil. the understanding of his. experience, & his. the becoming of phil."

p.49: "The universal his. of Hegel is the dream of his. As in our dreams, all that is thought is real, & all that is real is thought. There is nothing at all for men to do who are not already taken up in the system... But since he reserves the monopoly of meaning to himself (philosopher), it is in the philosopher, & in him alone, that his. makes sense...."

p.50: "The novelty of Marx, as a critic of Hegel, was, therefore, not to identify the mover of his. with human productivity (to interpret phil. as a reflection of his. movement, but rather to denounce the trick by which the philosopher slips the system into his. in order then to recover it, & reaffirm its omnipotence precisely at the moment when he seemed to give it up. Even the privilege of speculative philosophy, the claim of philosophical existence, as the young Marx said, to take up all the other forms of existence, is itself a historical fact, not the bringing to birth of it. Marx himself discovered ~~discovers~~ a his. rationality immanent in the life of men. For him, his. is not merely the order of fact, or of reality, of phil., with its rationality, will confer the right to exist. His. is rather a situation in which all meanings are developed & in particular the conceptual meanings of phil., in so far as they are legitimate. What Marx calls praxis ~~is~~ is the meaning which works itself out spontaneously in the intercrossing of those activities by which man organises his relations with nature & with other men. It is not directed at the beginning by an idea of universal or total his., ... It is rather analysis of the past & present which enables us to perceive in outline a logic in the course of things which does not so much guide it from the outside (as emanate from within it) & which will be achieved ONLY IF MEN UNDERSTAND THEIR EXPERIENCE & WILL TO CHANGE IT.

p.51: "This elimination of the irrational can lead to chaos (p) the forces destroying these forms do not show themselves capable of constructing SOMETHING NEW out of them... a genesis of reason... certain historical facts take on a metaphysical meaning. Phil. lives in these facts...."

p.52: "When a man says that there is a dialectic in things, this can mean only in things so far as he thinks them, & their objectivity as the ex. of Hegel shows, is the result of subjectivism. He therefore, does not transfer the dial. into things; he transfers into an understood of course with all their human equipment... Phil. is not an illusion. It is the algebra of his. Furthermore, the contingency of human events is no longer understood as a defect in the logic of his., but rather as its condition. Without such contingency there would be only a phantom of his...."

p.53: "The 2 rival absolutes (God, his.) live only if, in full being, a human project which challenges them is opened up. It is in his. that phil. learns to know this philosophical negativity...."

"If... Marx... ceased to understand himself in this way, it was because his original insight into praxis put in question the usual categories of phil. & because nothing in sociology & in positive his. was

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