



(ff:At this point JPS mentions Jaspers but runs away from "The case of Heidegger is too complex for me to discuss here.") V

"ARISTOCRACY OF THE SOUL."  
what pp.16-17: "Philosophically this soft,devious thought is only dishonesty survival; it holds no great interest. But it is one more existentialism which has developed at the margin of Mxism &not against it. It is Mx with whom we claim kinship, &in Mx of whom I wish to speak now."

1928 JPS then says that Mx was "absolutely right" when he said ideas of dominant class are the dominant ideas giving himself in 1925 as proof. Yet he also adds that it was about that time he read CAP. & GER. IDEOL. OGY but he "understood absolutely nothing."

p.19,ftn. re "the tragic sense of life": "This phrase was made popular by the Spanish philosopher Miguel de Unamuno. Of course, this tragic sense had nothing in common with the true conflicts of our per."

p.20: "...we offered violence--only theoretically, of course--in opposition to the sweet dreams of our professors. It was a wretched violence (insults, brawls, suicides, murders, irreparable catastrophes) which risked leading us TO FASCISM, but in our eyes had the advantage of highlighting the contradictions of reality..." We plunged blindly down the dangerous path of a pluralist realism concerned with man&things in their 'concrete' existence. Yet we remained within compass of "dominating ideas."

p.21: "We had repudiated pluralist realism only to have found it again among the fascists, &we discovered the world. Why then has 'existentialism' preserved its autonomy? Why hasn't it simply not dissolved in Mxism?"

(here is where he attacks Lukacs.)

p.22 S blames it all on "per. of withdrawal (for the USSR)" to construct its soc. &therefore intolerance of new ideas.

p.23: "Mxism, as a phil. interpretation of man&of his, necessarily had to reflect the preconceptions of the planned eco." Then he lumps C-ists, T-ists, fellow travellers & T. sym. athizers in a single lot.

Arrogant ass!

p.23: "On 11.4/56, at the time of the 2nd Sov. intervention in Hungary each group already had its mind made up before it possessed any INFORMATION (sic!) on the situation. It had decided in advance whether it was witnessing an act of aggression on the part of the Rus. bur. against the dem. of Wkrs. Comm., with a revolt of the masses against the bur. system, or with a counter-rev. attempt which Sov. moderation had shown how to check. Later there was news, a great deal of news; but I have not heard it said that EVEN ONE Mxist changed his opinion."

p. Quotes "Sov. act of aggression against the dem. of Wkrs. Comm." which he says in ftn. 5 "Maintained by former T-ists." .. (altho, sic!) the Wkrs. Comm.'s appearance during the Insurrection was much too brief & too troubled for us to be able to speak of an ORG'D. dem."

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II. The Problem of Mediations & Auxiliary Disciplines.

p.37: "Consider Lukacs. For him, Heidegger's existentialism is changed into an activism under the influence of the Nazis; Fr. exis-

tentialism, which is liberal & anti-fascist, expresses, on the contrary, the revolt of the p.b. who were enslaved during the Occupation. ~~What a beautiful fiction!~~ (If And why? S gives 2 "essential facts" (1) 1 ser. existentialism--that of Jaspers--was not fascist & survived; (2) time--it takes a lot of time to write theoretical work & his B&N was begun in '30. ???

p.39: "I read Husserl, Scheler, Heidegger & Jaspers for the 1st time in ~~31~~ during a yr's residence at the Fr. House in Berlin.... Finally by the winter of 1939-40 I had already wkd. out my Method & my principal conclusions.... And there is no longer any Mxist, to my knowledge, who is still capable of doing this." (read the opponent, Heidegger, "~~was~~ to grasp meaning of sentence one by one."

arrogant  
ass!

He then goes into a whole big nonsense on Fr. Rev. of 1889-93, supposedly praising Guerin, but actually differing in fundamental respects

p.42: "The Am. C.W., despite the Puritan idealism of the Northerners, must be interpreted directly in eco. terms; ~~was~~.... The Fr. Rev., on the other had, altho by 1793, it had assumed a very precise eco. sense, is not directly reducible in 1793 to the age-old conflict of mercantile capitalisms. It must 1st be made to pass thru a process of MEDIATION one which will bring into play the concrete men who were involved in it, the specific character it took on from its basic conditioning, the ideological instruments it employed, the real environment of the Rev."

\*\*\*\*\* *Jan 3/4 3/54* \*\*\*\*\*

III. The Progressive-Regressive Method *pg 1-2*

p.111: "The dial. knowing of man, acc'd'g. to Hegel & Mx, demands a new rationality. Because NOBODY has been willing to est. this (arrogant) rationality within experience, I state as a fact--  
ass!) absolutely no one, either in the E. or in the W., writes or speaks a sentence or a word about us & our contemporaries that is not a gross error."

UNDERCON.

p.127: "Exploiter & exploited are men in conflict in a system whose principal characteristic is scarcity. To be sure, the capist owns the instruments of labor, & the wkr. does not own them; there we have a pure contradiction. But to be precise, this contradiction never succeeds in acc't'g. for each event.. The day of the 10th of Aug., of the 9th of Thermidor, that day in the mo. of June 1848, etc. cannot be reduced to concepts."

*Handwritten notes:*  
Husserl  
Scheler  
Heidegger  
Jaspers  
p. 111

Conclusion/p.172: "It (Mxism) is the only one which at the same time takes man in his totality--that is, in terms of the materiality of his condition."

No! "...despite itself Mxism tends to eliminate the questioner from his investigation & to make of  
No! *questioner* the obj. of an absolute Knowledge.  
No! *questioner* In view of this default--which pertains to

the his. dev. & not to the actual principles of the doctrine--existentialism, at the heart of Mxism & taking the same givens, the same Knowledge, as its point of departure, must attempt in its turn--at least as an experiment--the dial. interpretation of His. It puts nothing in ques. except a mechanistic determinism which is not exactly Mxist & which has been introduced from the outside into this total phi!....

*(over)*

32891

Arrogant ass! p.181: "FROM THE DAY THAT EXIST THOUGHT WILL HAVE  
TAKEN ON THE HUMAN DIMENSION (THAT IS, THE  
EXISTENTIAL PROJECT) AS THE FOUNDATION OF ANTHROPOLOGICAL  
KNOWLEDGE, existentialism will not longer have any reason for being.  
Absorbed, surpassed & conserved by the totalizing movement of phil.,  
it will cease to be a particular inquiry and will become the foundation  
of all inquiry."

12823

PROGRESSIVE\*REGRESSIVE METHOD defines its own relations to other intellectual disciplines. To understand man we must develop a "phil. anthropology" (p. 11) "dialectic without men" "paranoid dream"

In B. consciousness which is freedom experiences itself as desire; in CR it is need. need is related to scarcity

3 parts of X/M

I. Existentialism -- p. 28n p. re Hungarian tragedy: what do our "schematizers" do.

p. 30 sclerosis does not correspond to normal aging. Far from being exhausted Mxism is still very young, almost in its infancy; it has scarcely begun to dev."

*epiphany*  
*(p. 12)*

p. 32 "yet the theory of knowledge continues to be the weak point in Mxism... In both (Mx & Lenin) cases it is a matter of suppressing sub-ity."

p. 33 pre-Mxist refer to his himself" just as in Mx's remark on the practical aspect of truth & on the general relations of theory & praxis, it would be easy to discover the rudiments of a realistic epistemology which has never been developed."

p. 34 refers to June-July '46 article "Les Temps modernes" factual evidence we cannot... (no not factual, methodological) go beyond until man has not been freed from the yoke of scarcity. & Mx on reign of freedom beginning beyond sphere of material prod.

*epiphany*  
*(p. 12)*

II. Problem of Mediations & auxiliary disciplines

p. 48 "Thus the perpetual movement toward identification reflects the bureaucrats' practice of unifying everything"

p. 53 "criticism Marxism in its present state"

NO

"Mxism consider the market a thing & holds that its inexorable laws contribute to relieving the rels. among men. But when suddenly--to use Henri Lefebvre's terms--a dial. conjuring trick shows us this monstrous abstraction as the veritable concrete... then we believe we are returned to Hegelian idealism. 1st it is not the mkt, but the production process, the factory 2nd it is not inexorable laws that contribute to relieving the rels. among men, but the rels. among men which rely men 3rd monstrous abstraction as concrete, far from idealism, is the purest of Mxism as theory of liberation is supposed to be busy"

p. 83 when he ~~was~~ "reconquering man within Mxism" it runs out that he wants itself diluted into intellectual (& Western at that!) disciplines "We have just shown that dialect is reduced to its own skeleton if it does not integrate into itself certain Wes. disciplines... Our exs have revealed that AT THE HEART of this phil. a lack of any concrete anthropology... The default of Mxism has led us to attempt this integration ourselves... according to principles which give to our (i.e., Existentialist) ideology its unique character..." S. THEN PROCEEDS TO SET FORTH HIS PRINCIPLES BUT NOW INSTEAD OF BEING CALLED JUST EXISTENTIALISM IT IS SPECIFIED AS "THE PROGRESSIVE\*REGRESSIVE METHOD" All we can say that it is as confusing and violently contradictory as its title.

*Other disciplines*

*epiphany*  
*(p. 12)*

III  
(1st MC "And since for you the movements simply for you to try to make me love you, we are each confronted by an infinite regress. I am for-itself in a perpetual solitary pursuit of the in-itself." BEN 408-9 "I must force the Other to be free" From the moment I exist I est. a factual limit to the Other's freedom.

MO: The situation was too simple. 79 S' conclusions: 1) We shall NEVER achieve in our rels with other people a mutual recognition of each others' freedom; 2) the essence of relations is not coop (Mitsein, togetherness) but conflict.

Itm in B/Np. 83 resolves contradiction that men are entirely free & also that men's relations with other takes one of a very limited but extreme forms: masochism, sadism. If his theory is true man can neither be entirely free nor is there room for conversion; the contradiction in B/N is between doctrine of human freedom & some of human relationships, but for that (as Les Chemins de la liberte shows) one would have had to repudiate psychology of B/N. So instead he plunged into politics--a flight from contradictions of his analysis of personal relations into a phil. which does not reckon w individuals but in masses. Neither ontology of B/N nor ethics of Ex. is a humanism

Gr. which he calls "anthropological", subject is man in the mass as opposed to man the indiv-- (if only individuals he mentions are bourgeois writers) p. 89 PARASITIC SYSTEM. Mxism has lost its theoretical base by becoming dogmatic. & being out of touch with actual experience & out of touch with own teleology. "The communal freedom creates itself as a terror." "The Hell of the practice-inert"

PH6 IIII-- p. Again it is Mx not Mxists S is criticizing p. 84 Q piece on military weapon & also what Mx says on Petersburg review, tho he grants that it is not Mxist though in "its full complexity" p. 89 explains more than one Proj ("temporary arrest of Mxism")

The project: "For us man is characterized above all by his going beyond a situation". This going beyond we find at the very root of the human--in need, it is link which links scarcity. The most rudimentary behavior--the project.

p. 98 "That the Mxists allow themselves to be duped by mechanistic materialism is inexcusable since they know & approve of large-scale socialist planning..."

p. 104 "Totalization as a movement of his, as a theoretical & practical attempt to situate an event."

YET ONE MORE KNOWING rather than being "The dialectical knowing of man... demands a new rationality. Because nobody, p. 110" (Event-affirming its specificity)

2. "The project must of necessity cut across the field of instrumental possibilities."

p. 115 "neglecting the particular content of a cultural system & reducing it immediately to the universality of a class ideology."

p. 133 "The Mxist method is progressive because it is the synthetic progression is dangerous." "Current is humbler"

p. 141 "The sum total of these procedures--regression (& cross-reference--has revealed what I call the profundity of the lived." p. 150: "Just what must that par. have been in order that it should demand this bk & mendaciously find there its own image."--a ques. posed to his

3. Man defines himself by his project. (p. 150) "This immediate relation with the Other than oneself... this is what we call existence & by this we do not mean a stable substance which rests in itself, but rather a perpetual disequilibrium... mistake to accuse of ..giving to man a freedom-fetish."

p. 158: "IN CR I SHALL SHOW HOW THE STABILIZATION OF PRICES IN A COMPETITIVE MKT. REIFIES THE RELS. BET. SELLER & BUYER."

p. 166 Concl. some societies without his--existentialists poses to itself the ques. of its fundamental relations with other disciplines.

p. 177 "What we shall call in CR "practice-inerte"

p. 176 "unsurpassable singularity of the human adventure.. Thus the comprehension of existence is presented as the human foundation of Mxist anthropology

p. 175 wants to introduce opp bet. knowing & being instead of reification & alienation to assume full meaning.

nature of human relations... But before Mxism could turn to these problems, it has to assume its role as a PRACTICAL PHIL.

The result is a profound lack within contemporary Mxism--a

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