

KM: Critique of the Hegelian Dialectic in M&P

Inasmuch
p.305: "But ~~as~~ as Hegel comprehends the negation of the negation in accordance with the positive relation which is immanent in it, as the only truly positive, & in accordance with the negative rel. which is TRAINED in it, as the only true act, an act of SELF-MANIFESTATION OF ALL BEING, to the extent he has discovered only the abstract, logical and speculative expression for the MOVEMENT OF HISTORY."

Q
p.308: "What is regarded as the essence of alienation, which is posed and to be transcended, is not the fact of alienation, ~~which is not~~ is not the fact that human essence materializes itself in an inhuman manner in opp. to itself, but the fact that it materializes itself from, and in opp; to, abstract thinking."

"Hence, despite its thoroughly negative & critical character, & despite the criticism actually contained in it, which often far surpasses the later developments, there is already in the PHEN., hidden in embryo, the latent potentiality & secret of (uncritical positivism & equally uncritical idealism) of the later Hegelian works--philosophic disintegration & resurrection of extinct empiricism."

Q
p.309: "However, to the extent that it holds fast the alienation of Man--even if Man appears only in the form of Spirit--to that extent all elements of criticism lie hidden in its bare often already prepared & worked out in a main--extending far beyond the Hegelian standpoint. The sections on 'Unhappy Consciousness', the 'Honorable Consciousness', the fight of the Noble and downtrodden consciousness, etc., etc., contain the critical elements--alho still in an alienated form--of whole spheres like Religion, the State, Civic Life, etc."

"The greatness of Hegel's PHEN. & of its final result--the dialectic of negativity as the moving & creating principle--lies in this, that Hegel comprehends the self-prod of man as a PROCESS, regards objectivification as CONTRA-position, as externalisation, & the transcendence of this externalisation; & that he, therefore, grasps the essence of labor & conceives objective man, true, actual man as the result of his own labor."

p.310: "We will now present in a detailed fashion the 1-sidedness & the limitation of Hegel in the ~~xxx~~ concluding ch. of the PHEN., in AK, ACH. WHICH CONTAINS (GOTD) THE SUMMATION & THE QUINTESSENCE of the PHEN., & contains the REL. OF THE PHEN. to the speculative dialectic & the view of Hegel regarding their mutual & MANY SIDED REL."

p.311: "Rather, the actual alienation, which APPEARS as real, is....nothing but the APPEARANCE of the alienation of actual human essence, of self-consciousness. The science which comprehends this is, therefore, called PHEN."

Q
p.313: "When actual corporeal Man..... Humanism distinguishes itself both from Idealism & Materialism, & is, at the same time the truth, uniting both."

p.315: "NEITHER NATURE, taken objectively, nor Nature, taken subjectively, is immediately adequate to human essence."

p.316: "Knowing is its sole act."

p.316: "On the other hand, in the words of Hegel, there is also here contained the other Moment, namely, that it has likewise transcended & withdrawn into self this externalisation & objectivity. Hence that in its otherness it is at home in...."

"ALL THE ILLUSIONS OF ABSTRACT, SPECULATIVE THINKING ARE CONCENTRATED IN THIS JUDGMENT."

Q
p.317: "Thus reason is at home in unreason as unreason. ...thus nothing more need be said of Hegel's adaptation to religion, the state, etc. FOR THIS LIE IS THE LIE OF HIS PRINCIPLE."

... must try to grasp the positive moments of the Hegelian dialectic....
c) Transcendence, as objective moment
... transcendence of private property, ONLY BY THE TRANSCENDENCE OF THIS MEDIATION
... IS (P. 22) NEVERTHELESS A NECESSARY PRESUPPOSITION, does there arise
... rational humanism, beginning from itself."

"Secondly, because the conception
of abstract formal, transcendence of alienation becomes confirmation of alienation.
In this movement of self-production or self-objectification, as self-externalisation &
alienation is, for Hegel, the absolute, therefore its self-purpose, resting in itself,
in its essence, is the final expression of human life. Yet, because it is an
alienation, an alienation of human life, it is regarded as a divine process....
"Thirdly, this process must have
a bearer, a subject, but the subject emerges ONLY AS RESULT..."

"The positive contribution which Hegel has made in his speculative Logic"