

Jean-Paul SARTRE: Materialism & Rev. (Originally written '46; Eng. '47; pub'd separately '55; present quotations from incl. in PHIL. IN 20th c., pp.387-430)

The rev. myth -- to help youth, it is necessary to ask "whether mat. & the myth of obj-ity are really required by the cause of the REV & if there is not a discrepancy bet. the rev.'s action & his ideology." Q. not Ex., but Naville, Garaudy & some Angrand. "I now realize that mat. is a metaphysics hiding behind positivism; but it is a self-destructive metaphysics, for by undermining metaphysics out of principle it deprives its own statements of any foundation." (p.399)

JPS then has the gall to speak of "the materialist" without naming him, though very clearly he means KM himself since it is him he quotes, though he does in ftn (p.390) claim he quotes the passage in ques. "to show the use made of it today" but JPS fails to explain his use & misuse out of context of that sentence of KM: "The materialist concept of the world means simply the conception of nature as it is, without anything foreign added" altho Sartre had arrogantly introduced this sentence as follows (390) "The materialist however is not so shy. He leaves behind him science & subj-ity & the human & substitutes himself for God, whom he denies, in order to contemplate the spectacle of the universe." He calmly writes (then comes the MX quotation, after which he continues: "What is involved in this surprising text is the elimination of human subj-ity, that 'addition foreign to nature.' He then quotes 'on consciousness as reflection of being' (NB NB NB**it is the same quotation that reappears 15 yrs. later in SM)

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Then comes a diatribe on Engels on Nature. JPS thinks however he is the only honest price "they dishonestly try to think both ways at the same time." (p.396) Then come quotations from Stalin on structure & superstructure.

p.400 "But if mat. is a human attitude, with all the subjective, contradictory & emotional aspects involved in such an attitude, it ought not to be presented as a rigorous phil., as the doctrine of objectivity. I have witnessed conversions to materialism; one enters into mat. as into a religion. I should define it as the subj-ity of those who are ashamed of their subj-ity."

2. The Phil. of rev. "The game of the Nazis & their collaborators was to blur ideas." (p.406) On p.423 n/when he admits revolutionary's realism as being world & subj-ity is what he footnotes as: "IT IS ONE AGAIN MX'S POINT OF VIEW IN 1844 THAT IS UNTIL THE UNFORTUNATE MTG. WITH ENGELS."

p.429: "It is true that the CP is the only rev. party. And it is true that the party's doctrine is materialism... caught between the obsolescence of the mat. myth & the fear of creating div. or hesitation at least in their ranks, thru the adoption of a new ideology... You cannot, with impunity form generations of men by imbuing them with successful, but false, ideas. What will happen if materialism stifles the rev. design to death one day?"

Central points in JPS
I. Introduction
II. Rev. of knowledge
III. Methodology
IV. The doctrine of knowledge
V. Heber's original notes on this

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JPS "MAT. & REV." as reprinted in PHIL. in 20th c., from Literary & Phil. Essays. (Criterion 55) p.388; "whether mat. & the myth of obj-ity are really required by the cause of Rev."

Q Neville, Garaudy & Mme. Angrand. (p.389) p.396: "Or rather, they (communists) dishonestly try to think both ways at the same time." Q Stalin p.398.

p.401: "Let us make no mistake; there is no simultaneous transcendence of materialism & idealism here; (ftn 9) Although Marx sometimes claimed there was. In 1844 he wrote that the antinomy bet. idealism & materialism would have to be transcended... (here JPS contrasts Lefebvre who wrote he did & Garaudy, "another spokesman for Marxism"...")

p.403: "The Stalinist extricates himself through faith." "The Trotskyists," you say to him, are wrong but they are not, as you claim, police informers. You know perfectly well they are not."

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NB NB NB****p.406: "We shall call revolution the name for the person in the party whose act intentionally prepares such a revolution..."

p.409: "That (because "indissoluble unity of content & action calls for a new systematic theory of truth" and pragmatism won't do) is why the materialist myth was invented. It has the advantage of stripping thought to nothing more than one of the forms of universal energy & of stripping it of its wan will-o'-the-wisp look."

JPS further footnotes the need of "a philosophical theory which shows that human reality is action" by ftm 13 "This is what Marx in his 'theses on Feuerbach' calls "practical materialism." But why 'materialism'?"

p.423:*****"The revolutionary's realism, in a word, necessitates the existence of the world (and of subj-ity; better still, it calls for such a correlation of one with the other that neither a subjectivity outside the world (nor a world which would not be illuminated by an effort on the part of subj-ity can be conceived of." IFR.17: "It is, once again, Marx's point of view in 1844, that is until the unfortunate meeting with Engels."

p.424: "But our Garaudys are afraid. That they seek in communism is not liberation, but a re-enforcement of discipline; there is nothing they fear so much as freedom if they have renounced the a priori values of the class from which they come, it is in order to find a priori elements in scientific knowledge & paths already marked out in his. There are no risks & no anxiety; everything is sure & certain; the results are guaranteed

p.429: "It is true that the CP is the only rev. party. And it is true that the party's doctrine is materialism.... It is not by chance that Marxist thinking is passing through a crisis today... It is due to the fact that the communists are caught between the obsolescence of the materialist myth & the fear of creating division, or hesitation at least, in their ranks through the adoption of a new ideology." "What will happen if materialism stifles the revolutionary design to death one day?"

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EXISTENTIALISM, as it appears in PHIL. in 20th c. vol. 1
Part IV - PHEN. & EXISTENTIALISM, introd. by Barrett
p. 142: existential psychoanalysis going on for 20 yrs. headed
by Eheiman intellectuals but by practicing psychiatrists

p. 149: The verb, "ex-ist" means, etymologically, to stand on
side or beyond oneself. It is this self-transcendence
that makes man what he is & distinguishes him from
all other animals whose existence does not reach backward &
forward in time, which remain rooted in space to their
own natural habitat.

p. 280 Martin Heidegger in his "Letter on Humanism" states
that since Plato metaphysics has maintained that essence
precedes existence: "Sartre reverses this phrasing.
But the reversal of a metaphysical phrase remains a metaphy-
sical phrase... oblivion of Being... we may suppose that
this destiny does not lie in a mere neglect of human thought,
let alone in an inferior capacity of earlier ess. thought. The
difference--hidden in its essential source--bet. essentia
(essentiality) and existentia (actuality) dominates the destiny
of Wes. his. of all the his. determined by Europe" (on p. 287.)

"Because Marx, in discovering this alienation, reaches into
an essential dimension of his, the Marxist view of his, excels
all other his. Because, however, neither Husserl (nor) Heidegger
I can see, Sartre recognizes the essentially his character of
Being (cf. p. 282 "The ques. of Being" always remains the ques.
of beings.") neither phenomenology nor existentialism can gene-
rate that dimension within which alone a productive discussion
with Marxism is possible. "For this it is necessary to liberate
oneself from the naive conceptions of materialism from the
cheap, supposedly effective, refutations of it. The essence
of materialism does not consist of the assertion that every-
thing is merely matter, but rather of a metaphysical determina-
tion according to which everything as being appears as the
material of labor. The modern metaphysical essence of labor
is anticipated in Hegel's PHEN. as the self-establishing pro-
cess of unconditional prod., i.e., the objectivization of the
actual through man experienced as subjectivity. The essence of
materialism is concealed in the essence of technique, about which,
indeed, a great deal is written, but little is thought."
TECHNICS IN ITS ESSENCE IS A DESTINY (IN THE HIS. OF BEING) OF
THE TRUTH OF BEING RESTING IN OBLIVION... As a form of truth
technics is grounded in the his. of metaphysics. This is itself
exceptional phase of the his. of Being...

"The danger into which Europe
up to now has been more and more clearly pushed, probably consists of the fact
that its thought which once was its greatness, lags behind the destiny that opens
for the world, a destiny which undoubtedly in the basic traits of its essential
origin remains European in its determination..."

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