

Karl Marx

selected writings

Edited by

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Economic and Philosophical Manuscripts

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These manuscripts, the most important of Marx's early writings, were written in the summer of 1844. They represent Marx's first draft of his 'Economics'—the project to which he was to devote the rest of his life. The manuscripts fall into four main groups: firstly, there is a passage on alienated labour—the most finished and readily comprehensible of the manuscripts, in which Marx details the ways in which the worker's relationship to his product result in his alienation. Secondly, in the manuscript headed 'Private Property and Communism', Marx outlines his view of communist man and society. In the third section he discusses the relationship of capitalism to human needs, and in the final section he gives what is probably his fullest account of his view of Hegel's dialectic, praising him for having discovered man's world-creating capacities, but criticizing his abstract, philosophical portrayal.

Marx intended to write up this work for publication, but other problems distracted him. When they were first published in 1932, they were thought by many to portray a humanist and even an existentialist Marx—very different from the Marx of the later writings—and this discrepancy gave rise to a protracted debate on the continuity or discontinuity of Marx's thought. The 1844 manuscripts certainly show him under the influence of Feuerbach's humanism (though Marx's interest in politics, economics, and even history was foreign to Feuerbach), and he was soon to distance himself considerably from Feuerbach's ideas. Nevertheless, many of the positions taken up by Marx in 1844 were still present in the *Grundrisse* and even in *Capital*.

Preface

I have announced in the *Deutsch-französische Jahrbücher* a forthcoming critique of legal and political science in the form of a critique of Hegel's philosophy of right. While I was working on the manuscript for publication it became clear that it was quite inopportune to mix criticism directed purely against speculation with that of other and different matters, and that this mixture was an obstacle to the development of my line of thought and to its intelligibility. Moreover, the condensation of such rich and varied subjects into a single work would have permitted only a very aphoristic treatment, and, on the other hand, such an aphoristic presentation would have created the

re-absorbs its externalization); a pure and unceasing circular movement within itself . . .

On Money

What I have thanks to money, what I pay for, i.e. what money can buy, that is what I, the possessor of the money, am myself. My power is as great as the power of money. The properties of money are my—(its owner's)—properties and faculties. Thus what I am and what I am capable of is by no means determined by my individuality. I am ugly, but I can buy myself the most beautiful women. Consequently I am not ugly, for the effect of ugliness, its power of repulsion, is annulled by money. As an individual, I am lame, but money can create twenty-four feet for me; so I am not lame; I am a wicked, dishonest man without conscience or intellect, but money is honoured and so also is its possessor. Money is the highest good and so its possessor is good. Money relieves me of the trouble of being dishonest; so I am presumed to be honest. I may have no intellect, but money is the true mind of all things and so how should its possessor have no intellect? Moreover he can buy himself intellectuals and is not the man who has power over intellectuals not more intellectual than they? I who can get with money everything that the human heart longs for, do I not possess all human capacities? Does not my money thus change all my incapacities into their opposite?

If money is the bond that binds me to human life, that binds society to me and me to nature and men, is not money the bond of all bonds? Can it not tie and untie all bonds? Is it not, therefore, also the universal means of separation? It is the true agent both of separation and of union, the galvano-chemical power of society.

Shakespeare brings out two particular properties of money:

1. It is the visible god-head, the transformation of all human and natural qualities into their opposites, the general confusion and inversion of things; it makes impossibilities fraternize.

2. It is the universal whore, the universal pander between men and peoples.

The inversion and confusion of all human and natural qualities, the fraternization of impossibilities, this divine power of money lies in its being the externalized and self-externalizing species-being of man. It is the externalized capacities of humanity.

What I cannot do as a man, thus what my individual faculties cannot do, this I can do through money. Thus money turns each of these faculties into something that it is not, i.e. into its opposite.

If I long for a meal, or wish to take the mail coach because I am not strong enough to make the journey on foot, then money procures the meal and the

mail coach for me. This and translates them from sensuous, real being, into being. The truly creative

Demand also exists for an imaginary entity that for other men and thus between a demand that on my needs, passions, being and thought, becomes one that is outside me.

If I have no money realizing need, to travel then I have no vocation; contrary, I do not realize money, then I have an and power, exterior to society as society, to transformation. Similarly it turns representations and the other hand it turns the faculties that exist into and powers. This destruction of individualities at variance with as the enemy of man changes fidelity into vice into virtue, slave and intelligence into

Since money is the founds and exchange of all things, the inversion of human qualities.

He who can buy money can be exchanged human faculty, but from point of view of its contradictory qualities forces contraries to

If you suppose man human one, then you wish to appreciate a

you wish to exercise an influence on other men, you must be a man who has a really stimulating and encouraging effect on other men. Each of your relationships to man—and to nature—must be a definite expression of your real individual life that corresponds to the object of your will. If you love without arousing a reciprocal love, that is, if your love does not as such produce love in return, if through the manifestation of yourself as a loving person you do not succeed in making yourself a beloved person, then your love is impotent and a misfortune . . .

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