

WALKING ON THE PATHS OF MARX'S *CAPITAL*

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The twenty-first century shall wake with a resounding question : What to do with Hegel? Recall the Hegelian dictum: truth lies neither in being (*Sein*) nor nothing (*Nichts*) but in becoming (*Werden*).

Yet the pathway to *becoming* is not a single, simple, universally determined monistic path. It is a pathway with many sides. As Marx notes, each path is double bound - where the rational and mystical continuously intermingle with one another.¹ Reading *Capital*, one finds four paths distinctively outlined: (1) the path of everydayness, (2) the natural path, (3) the alien path, and (4) the historical path. *Capital* inquires into the nature of these pathways. Principally it states the difference between the historical and alien pathway.

Two distinct discourses emerge with the archaeological foundation of these four paths : (1) alienation (the philosophy of Marxism) and (2) history (the science of Marxism). Whilst historical materialism as the science of Marxism involves the empirical examination of societies, their economies, political systems and cultures; Marxist philosophy studies the discursive genealogies of estrangement.

The aim of this paper is to present Marx's *Capital* as the study of genealogy of estrangement wherein the conditions for the discovery of the sites of non-alienated history are explored. This *non-alienation* or *de-reification* is crucially important as it involves the study of the history of philosophy in which the question of freedom and socialism emerge.

It thus examines the lines of demarcation that Marx draws between the

estranged and emancipatory modes of production. To think this difference is the project of *Capital*. Secondly the paper researches the ways whereby alien paths dominate over the historical ones. In this way one finds out how the alien pathways become the *epistemic structures in dominance*.

In this essay I am using the original German text *Das Kapital* in order to lay stress on the philosophic terms used by Marx and to distinguish them from the English translations (Moore-Aveling, Ben Fowkes and David Fernbach) which are *determined in the last resort* by Anglo-American instrumental rationality that relieves the estrangement which they are supposed to critique. They cannot ask : what is the precise nature of Marx's *Capital* in which the sublation (*Aufhebung*) of alienation is possible? But this is not restricted to the instrumental translations. Economism, teleologism and fatalism are three elements foreign to Marx, yet crucial aspects of Marxism. How is this possible? How is the suturing of opposites (necessity/freedom, objective laws/human essence) possible within the Marxist problematic? How does one find the nodal points in which one can free oneself from the instrumental and estranged interpretation of Marx's classics?

On the other hand the German terms used by Marx: *umgekehrt*, *umstülpen* (both implying an "inversion"), *geworden form* ("form of becoming") etc. signify a dialogical relation to German classical philosophy in general and Hegel in particular where philosophy means essentially a logic of becoming where becoming heralds the pathway to human freedom.

This paper is divided into three parts :

- (a) Part I *Reading Philosophy* deals with the method used by Marx to read philosophical systems within the genre of the genealogy of estrangement.
- (b) Part II *Revolutionary Pathways* deals with the way the genealogy of estrangement analyses effect produced by alienation. We call this "production effects" whereby estranged and idealist signifying discourses are produced. This section deconstructs the terms inversion (*umstülpen*) and *Kehre* (bend) whereby Marx is able to clear out the

overgrowth of alien things in order to visualize history as a process of radical emancipation. Here the structure of the alien thing is revealed with the various possible discourses produced by it.

- (c) Part III *Time and Phantasmagoria: Futurism and the Holocaust of Reified Time* dissolves the estrangement inherent in the Marxist problematic. It introduces the notions of time and phantasmagoria in *Capital*. Secondly it relates the category of determinism incorrectly inscribed in Marx's works with the notion of reified time. It presents reified time as a "production effect" of the alien thing.

The paper concludes with the possibility of an archaeology of a theory of time in Marx whereby Marx distinguishes the *reified time zone* of the alien thing from *historical time* that presents Marx's *theory of futurism*.

Thirdly this section relates the philosophy of *Capital* (genealogy of estrangement) with the science of historical materialism that studies the transformation of societies. Here I relate the concept of "determination" (*Bestimmung*) with formation (*Gestaltung*) and form of appearance (*Erscheinungsform*), whereby the deconstruction of the genetic structure of the alien thing presents the disembodied development of hitherto history. Within the rupture of this disembodied - estranged history, Marx inscribed his philosophy of futurism.

In the philosophy of futurism, alienated humanity, which had hitherto, chosen repressive pathway where only dead labour and animated objects lived, breaks out from the nightmare of domination and servitude into the morning of freedom.

I

Reading Philosophy

Louis Althusser had remarked that Marx involves a different practice of philosophy.² Consequently one does not read the history of philosophy anymore in the sense of seeking "external realities" or "inner experiences", or

of bracketing the world to get the ideal essence, or whether intuition, reason or experience give true knowledge, or whether philosophy gives primacy to matter or to consciousness. A different practice of philosophy no longer reads these question in terms of an *endogamous textuality* with its *immanent meaning - worlds*. On the contrary we need to read this life-world as idealised signification of the genealogy of estrangement.

Marx calls this method the *Aufhebung* (Sublation) and *Verwirklichung* (realisation) of philosophy.³ what is required is not a response to idealist signification but the archaeological uncovering which lays bare the mode of production of the idealised sign systems. It is thus the *Kehre*, the turn or bend, in which the earlier practice of philosophy can be read. Marx calls this the *umstülpen*, the *overturning* in which the mystical shells are peeled off from historical discourses.⁴ In case the act of the *umstülpen* is not discovered the earlier practice of alienated philosophies would recur again. And it is this *recurrence of alienated discourses* that would haunt post-Marx Marxism. Not only philosophical inquiry, but political economy and the social sciences would be estranged recurrences. The historical mutation that would qualify the epistemic possibilities of socialist discourses would not be found.

Historical time is constituted by the act of *umstülpen*. It is an upheaval in which reified time is discovered. To discover reified time the genealogy of estrangement proceeds into the analytic of reification (*Verdinglichung*) in *Das Kapital*. It studies how reification produces the discourse of "things" - value, exchange - value, forms of value, labour-power, capital, wage-labour, surplus-value. It consequently analyses how reified time operate in a double way :

- (1) *The time of things* (that controls the human life-world) dominated by the idealist signifier (M^1), in the M-C-M¹ circuit, where M=money, C=Commodity incorporating means of production and labour power, and M^1 = surplus-value or value produced over and above the original investment), and
- (2) *Circular time*, where M^1 as the idealist signifier recurs again and again. In the psycho-analytical register this eternal recurrence signifies neurosis,⁵ whilst in the post-Marx-Marxism of Luka's circular time

signifies the reification of consciousness.⁶ Principally circular time signifies the eternal recurrence of the capitalist mode of production, *Capital's* epistemic mechanism analyses how thingified and circular time zone opens the world of disembodied time - a time zone that not only is independent of the subject but which causes dread and terror to the human life-world.

From the conjuncture of reified - disembodied time zone, analysis turns towards the conditions of the possibilities of historical time. Historical time actively interpellates reified time. Genealogy analyses Marx's doctrine of necessity (*Notwendigkeit*) in *Capital*, in the framework of laws "working with brazen necessity" and "asserting tendencies",⁷ and the logic of the "necessity of successive determinate orders" (*Notwendigkeit bestimmter Ordnungen*) of social formations in which each order passes over.⁸

To clarify the difference between reified and historical time, *Capital* becomes the Sketchbook that states the difference in the concepts of "becoming" (*Werden*) and "sublation" (*Aufhebung*) in Hegel and Marx, wherein lies the introduction of the notion of the tyranny of "fetished necessity". Fetishised necessity is inscribed in the genealogy of the alien thing. The point is to relate the doctrine of necessity with the logic of appearance and essence of the alien thing and study how formless substance (abstract labour as the substance of value) creates a phantasmagorically delusory phenomenal form (exchange-value) (See following model). Abstract time now becomes the groundwork of this formless substance which work as the essence of the phantasmagoric appearance (forms of value). The leitmotif is to understand how this phantasmagoric alien object projects the history of idealised significations.

Only from the deconstruction of this alien object does emancipatory history emerge. This paper is a study in the emergence of emancipatory histories.

II

Revolutionary Pathways

There are two basic sites discovered in the reading of *Capital*. The

first deals with the epistemic revolution that Marx heralds. The second deals with the reading of Hegel in which Marx develops his methodology of exploring the pathways of alienation.

I begin with the first page of *Das Kapital* in which Marx studies the alien thing. He asks: how does one take a detour (*Umweg*) into the thing-in-itself? Two paths are sighted - the immediate (unmittelbar) or the direct path and the detour (*Umweg*). Now Marx thinks that it is imperative to take this detour. The alien thing can be understood only when this detour is taken. Since Marx understands history dominated by the narratives of alienation and as the means of production of the alien thing lie in the detour, the detour into the alien paths begins.

In the detour Marx analyses how the *alien thing produces effects*. Thus analysis moves into the *dominant production effects* of the alien thing. These dominant effects are reification, value and ideology. This triple binding of reification, value and ideology becomes the site that organises the dominant discourses of class societies. They are alien paths on which history has hitherto walked on. It is walking on these alien paths of reification, value and ideology that the young Marx of 1839-1844 discovered two practitioners of the alienation effect: Hegel and Feuerbach. For Hegel philosophical discourse is inscribed in a semiotics of the "Idea". Philosophy has to be dialectical, and phenomenology in order to read this estranged semiotics. This Hegelian dialectical phenomenology analyses the experience of self-consciousness from the embryonic state of pure being to Absolute knowledge, where the precise details of historical experience are outlined.

On the other hand Feuerbach claims that the Hegelian thesis of estrangement is written in a dialectical imagined text in which the epistemic structures of subject-predicate are inverted. The Feuerbachian method is henceforth stated as the invertive method (*Umkehrungsmethode*) that outlines a critique of onto-theological reason. In this critique, the actual historical experiences outlined by Hegel are said to be distorted images of the human condition. Humanity is predicated on this dialectical imagery. One has merely to invert the inversion to get a crystal clear view of reality.

Now for Marx, both the Hegelian thesis of a reified onto-theological historicism and the Feuerbachian analysis of the human condition are taken very seriously. Thus reified history (Hegel) and the invertive method (Feuerbach) become two philosophical sites with whom Marx initiates a dialogical discourse. Contemporariness is wrapped up in this *reified inversion*. That is why it is extremely important to point out that the logic of *inversion* is not a metaphorical act (Althusser's position)⁹ but an epistemic mechanism that poses the question of the nature of Marx's problematic. As pointed in the beginning, the *Kehre* is the bend in the paths of alienation where Marx conceives of the possibilities of emancipatory histories. In the alien paths the philosopher ceases to walk and loses hope. In the loss of hope the world stands in its head.... sketched by Marx as an *auf den Kopf stellen* or an *auf den Kopf gestellt*.¹⁰ whilst in 1843-4 the young Marx announces to the world that this alien resignation of philosophy is overcome in the "brook of fire" (i.e. Feuerbach literally spelt out), by 1845-6 when historical materialism first make its appearance in the world, the method is the *umstürzen* method - the method that *overthrows* the real basis of the reified games.

And in *Capital* we have the *umstülpen* method that reads both Hegel and capital accumulation as the desiring machines of the reified games.

In both the texts of *umsürzen* - *umstülpen* Marx makes it clear that Feurbach himself cannot take the invertive method seriously. For in walking on the manifold estranged paths, two distinct and different roadways appeared before Feuerbach: (1) materialism and (2) history. Feuerbach consequently took only one of them. Thus Marx says that when "Feuerbach is a materialist he does not deal with history, and as far as he considers history he is not a materialist. With him materialism and history diverge completely..."¹¹

Thus Marx claims that Feurbach stops at this crossroad, turning into a transcendent humanist and ending his philosophical endeavors with the *Future of Philosophy* and the *Essence of Christianity*. Humanism cannot walk ahead of this crossroad. On both paths, history and materialism, only anti-humanism exists — class exploitation, human greed, war of nations and the will to destroy. And it is crossing of this junction that Marx deems extremely

necessary,

This is the nodal point where the natures of discourses in Marx have to be explicated. Whilst in 1843-45, Marx works on the questions of philosophy, in 1845-46 the materialist conception of history appears with *The German Ideology*, 1847 onwards to the 1850's political discourses and the struggle for socialism become the dominant discourses. 1857 witnesses the writing of the rough sketch of political economy *Grundrisse* and in the 1860's *Capital* is sketched out. With *Capital* three fundamental categories appear, "use-value", "value" and "exchange-value". And strangely Marx seems to say that the crossroads, which Feuerbach halted, could be surpassed with the help of political economy. Thus three travellers are found in the pathway of alienation: English political economy, German classical philosophy and French Socialism. It is with these fellow travellers that the sorcerer and his apprentice - the two partners in the pathway of alienation - can be dealt with.

The sorcerer and the apprentice are epistemologically speaking the subject and object in the dialectics of alienation. The human subject is the labouring subject. In labouring, the subject mediates itself in the world. In this labour of mediation the subject becomes a being-in-the-world. The subject is thus an objective (gegenständliche) subject that objectifies itself in the world by creating objects.¹² however when the detachment of object takes place from his subject, we have a disjunctive subject-object. The subject is no longer *in the world*. There is a two fold *other world* created:

- (1) a duplicate (verdoppeln) onto-theological world, which functions
- (2) independent (unabhängig) of human will and intelligence.¹³

This onto-theological autonomous world is consequently personified. Reification is the personification of this autonomous world. In the *Theories of Surplus-Value* Part I, Marx calls this reification an "inversion" which signifies the "personification of the thing and materialisation (*Versachlichung*) of the person."¹⁴

Thus the human subject that tried to enslave its own created object is now enslaved by that object. It is this bend (*Kehre*) that Marx visualises very

clearly in the paths of estrangement. Thus it is important to stress that the problematic of alienation is the method that Marx works with, from 1843 critique of Hegel to *Capital*. The *umstülpen* method in *Capital* clears the overgrowth of estranged practices in the pathways. Yet Marx insists on being very careful in treading on these reified paths. For reification signifies unreal "things" to have been granted life and where the human life world is consequently de-personified. The dominant discourses - economic, political, philosophical, etc. - are reified discourses, which have been granted the strange and uncanny life of their own. They have thus their own independent will, power and consciousness.

And these reified things work independently of human will. That is why the *inversions* that Marx talks of - *Umkher, Usturzen, umstulpen* - are not metaphors, but precise epistemic zones where he works out his philosophical and scientific modes of production.

How then are those personified things to be dealt with? Remember the young Marx : "My will does not possess, it is possessed",¹⁵ and in this demonic state of possession Marx announces the opening of *Capital* with the structure of alienation duly grasped. It is use-value, value and exchange-value that comprise the structure of alienation.

It is here that two interventions are deemed necessary. Firstly structural linguistics' concepts of "referent", "signifier" and "signified", and secondly Lacan's concepts of "real", "imaginary" and "symbolic". The study of *Capital* shall have to analyse the interaction between these two interventions with Marx's use-value, value and exchange value. It is with these categories that the battle cry against alienation is announced. For when the crossroads of history and materialism seemed to be unbridgeable roads both leading to different destinations, Marx clears the pathways for a historical materialist genealogy of emancipatory histories.

To clear the pathway Marx writes two texts :

(1) Theory of the object, where the object is differentiated as *Gegenstand*, *Sache* and *Ding*,¹⁶ (2) archaeology of estrangement in which the

model of the alien thing hidden in the archives of the reified time zone is explored. This is how the alienated thing first expresses itself:

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|---|---|
| The alien thing's immanent structural mechanism | -(C) Exchange-value which is the phenomenal form or form of appearance (Ercheinungsform) of value. |
| | -(B) (I) Socially necessary Labour time (as The magnitude of value) (ii) Abstract Labour (which is in the substance of value). (iii) The substance-magnitude of the alien thing we call <i>abstract time</i> . |
| | -(A) <i>Value</i> , which is the essence (<i>Wesen</i>) of the alien thing. |
| | |

This model Marx calls the *micrology of alienation* expressed in its cell form.¹⁷ It is extremely important to understand the cell form of alienation. For in this cell form the genetic structure of estrangement is investigated. Marx's important claim is that this genetic structure produces effects. What then are the production effects of the micrology of alienation with special reference to the differences in the concepts of reified and historical time?

III

Time and Phantasmagoria : Futurism and the Holocaust of Reified Time

Reified Time and phantasmagoric appearance are sites (B) and (C) in the model of the alien thing explicated above. The prominent effect produced by the sutured zone of the phantasmagoria of abstract time is the doctrine of necessity. The doctrine of necessity claims that historical order operates in a determinate, definite way and that the contingent events are merely predicated on these ironlaws. Hence it follows that history does not act from freedom of will.

Consequently the deterministic order of history has to be the master

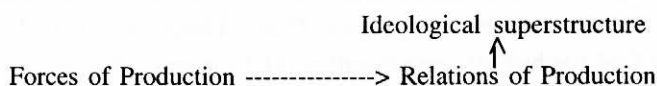
text for all scientific and philosophical studies. This master text of necessity is unable to differentiate the alien order from the de-alienated order of things. Thus the concealed alien thing that is now producing the effects of iron necessities is not understood as the mode of production of estranged history.

This displaced vision merely erases the theological God of Spinoza to inscribe the Marxist conception of history. Thus: "Thing could not have been produced by God (or history - my insertion, M.J.) in any other way or order than that in which they were produced."¹⁸ Spinoza continues: All things have followed of necessity from the given nature of God, and they were determined for existence and action in a certain way by the necessity of the divine nature."¹⁹ History now starts playing the role of onto-theology. Yet the history-onto-theological nexus is an important feature of contemporary life that cannot simply be wished away. Or to recall the historical materialist method, the onto-theological text is not merely inscribed at the level of the superstructure. This *transcendent - psychotic* opening of the deterministic ideal world is an important aspect of social being itself.

It is an effect produced by the alien thing. Thus the historical materialist treatise of necessity is inscribed in the alien thing. We call it a "fetishised necessity". We have now to analyse the relation between reified time, phantasmagoric appearance and fetishised necessity.

We also have to distinguish "fetishised necessity" from "revolutionary necessity". Whilst fetishised necessity marches in the marches of pre-determined teleology of the alien thing, revolutionary necessity intervenes in the alien process. It locates a historical conjuncture which is involved in a double production: of communist consciousness and the alteration of people (*Vernaderung der Menschen*) which is necessary (*notig*), and where the overthrowing class (*sturzende Klasse*) intervenes in the discourses of the ruling class who insist on playing the sorcerer's apprentice to the alien thing.²⁰ This site of the necessary (*notig*) is grounded in human needs (*Bedurfnisses*). The site of human needs is different from the teleology of alien time. It recalls the *umstülpen* from *Capital* and thus records a time for upheavals. Historical time now makes its first appearance.

In an earlier paper on the study of the human essence (*das emenschlichen Wesen*) I distinguished discourses appearing in pure form and the *chaotic form*.²¹ The preface to *A Contribution to the Critique of Political Economy* is an example of the discourse in pure form. This model is thus outlined:



This pure form will analyse both estranged and de-alienated histories. There are three split sites:

- (1) productive forces,
- (2) relations of production, and
- (3) Superstructure

The productive forces - relations of production combine is the (alienated) body — presented as the dominant mode of production, whilst the ideological superstructure is the (reified) mind where people become (un)conscious. This (un)conscious mind is the subordinated mode of production. One could also call it the *enslaved mode*.

In this pure presentation of alienation, the body splits creating a conflict between production forces (means of production, technologies and labour power) and relations of production (class structure of society which defines the economic ownership of productive forces). Thus the arms and legs (productive forces) of alienated civilisation clashes with the anatomy of the body (relations of production). Now this clash causes disorders within the anatomical structure and brings the arms and legs of history to a halt. They have become "fetters" instead of "forms of development".²² This disorderline reflects a historically defined superstructural consciousness. To bring the body back on its feet the anatomy is transformed. This transformation in the anatomical relations of production brings the body back onto its feet.

In this dichotomous and fracture clashes alienated society evolves.

Estranged time thus moves forth. The datability of hitherto history is constituted within this body-mind sclerosis. Thus Asiatic, ancient, feudal and modern bourgeois modes of production are epochs in the (alienated) progress of history.

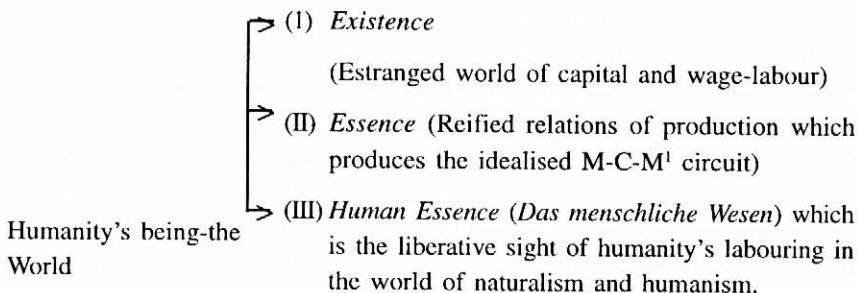
The datability and assigning of time is constituted within the dialectical struggle between forces and relations of production. The scientific problematic of historical materialism is constituted with this pure model of productive forces, relations of production and super structural interactive zones. Thus at each historical datable structures and events, the productive forces *transcend* the relations of production. The relations of production can no longer hold their own productive forces. In this state, the relations of production itself split where warring classes attempt to take hold of the productive forces. The *historical transcendence* is based on a determined dialectical and historical logic. Determined historical logic locates historical societies. There are three main *transformative zones*, which are important in the *datability of historical societies*: (1) origin of class societies, (2) transformation of feudalism into capitalism, and (3) transformation of capitalism into socialism.

The logic of the historical transcendence in each of the transformative zones is presented thus: In the first zone, i.e. origin of class societies, productive forces transcend use, exchange comes into being which becomes the site of emergence of class societies. In the second zone, the productive forces transcend feudal cartels based on semi-use, semi-exchange, exchange-value in general in the form of capital accumulation comes into being. And in the third zone, productive forces are socialised, relations of production too have to be socialised. The struggle for socialism begins.

One must remember that this is the pure model of historical materialism in which the datability of historical epochs is presented. The pure model is presented in the "most typical form", "free from disturbing influence".²³ On the other hand actual histories do not function purely on the determined site. Actual histories combine the levels of determination and undetermination. To study actual histories the pure model has to be developed. This epistemic development combines the levels of estranged and historical time zones. How

does this combination of two different time zones take place?

In order to understand this combination we recall the model of the alien thing and the production effects (reification, value, ideology) hitherto produced. Next we introduce another model that the young Marx sighted in 1844:



Site I existence comprises everytime time, site II essence, reified time, and site III the human essence is composed of historical time.

This is where Marx's futurism emerges. Marx's futurism is not a pre-determined, "ideal to which reality (will) have to adjust itself". On the other hand it is the real movement (*Wirkliche Bewegung*) which abolishes (*aufhebt*) the present state of things".²⁴ Thus analysis will have to turn towards the present state (*jetzigen zustand*).

At this conjunctural site the difference is drawn between the metaphysics of estranged presence (in which the doctrine of necessity is inscribed) and Marx's futurism defined as the uprising (*Aufhebung*) against the estranged present. Here *Aufhebung* which implies "to rise up" (which preserves and abolishes) in the Hegelian text becomes an uprising in Marxism. *Aufhebung* as uprising is contrasted to fetishised and reified necessity — a necessity that is independent of the subject and consequently which lies in estranged "things". In this manner the doctrine of iron necessity and the falsely transcribed inevitable (*unvermeidlich*) are deconstructed in the text of the alien thing.

Consequently Marx is able to draw a rigorous line of demarcation

between the following two sites of progress and development (*Entwicklungung*):

- (1) development of the alien thing, Here we have the movement of categories in *Capital*, from the dialectical sclerosis of use-value and value to the question of the accumulation of capital and the theorem of the falling rate of profit, and
- (2) Critique of the alien thing where the *desiring subject* rebels against the accumulation of capital.

At this rebellious site of the desiring subject, the genealogy of estrangement is able to relate Marx's category of determination (*Bestimmung*) with formation (*Gestaltung*) and form of appearance (*Erscheinungsform*). When Marx talks of a *bestimmte* he means a mode in which definition is possible. Determination (*bestimmung*) is consequently understood as that which defines (*bestimmt*). The determination definition genre is not to be confused with the logic of determinism. However once discourses fall prey to the model of the alien thing they take the formation (*Gestaltung*) of a phantasmagoric form of appearance in which determinism and teleology of onto-theology are rewritten. Erase the alien thing and philosophy is emancipated from the hegemony of the phantasmagoria.

In this erasure one is able to combine a historical materialist possibility of emancipatory histories and the genealogy of estrangement such that the holocaust of reified time is transcended in the terrain of a radical futurism. *Capital* is the name of this radical futurism.

NOTES

- (1) Karl Marx, 'Nachwort zur Zweiten Auflage', *Das Kapital, Kritik der Politischen Ökonomie*, Erster Band (Berlin : Dietz Verlag, 1962), pp 27-8. *Capital : A Critique of Political Economy* Vol I, trans, Samuel Moore and Edward Aveling (Moscow : Progress Publishe, 1983), p.29
- (2) Louis Althusser, *Lenin and Philosophy and Other Essays*, trans. Ben Brewster (London: Monthly Review Press, 1971).

- (3) Karl Marx, 'Zur Kritik der Hegelschen Rechtsphilosophie. Einleitung', in *Die Frühschriften* (Stuttgart: Alfred)
- (4) Karl Marx, 'Nachwort zur Zweiten Auflage', p. 27
- (5) Sigmund Freud, 'Beyond the Pleasure Principle', trans. James Stretchy, in *on Metapsychology. The Theory of Psycho-analysis* (London : Penguin, 1987) pp. 286, 288-90, 292-3, 304, 'Neurosis and Psychosis', and 'The Loss of Reality in Neurosis and Psychosis', in *On Psychopathology* (London : Penguin, 1993).
- (6) George Lukacs, *History and Class Consciousness* trans. Rodney Livingstone (London : Merlin Press, 1983).
- (7) Karl Marx, 'Vorwort Zur ersten Auflage', *Das Kapital*, Erster Band, p.12 'Preface to the first German Edition', *Capital*, Vol.I, p.19. the Moore-Aveling translation uses two incorrectly transcribed terms, "iron necessity" and "inevitable results", Marx on the contrary uses the terms, *eherner Notwendigkeit* which is "brazen necessity" and *durchsetzenden Tendenzen* is "asserting tendencies". The word "inevitable" (*unvermeidliche*) is not there in the passage. To talk of a text dominated by "inevitable results" is to write an onto-teleological text.
- (8) Karl Marx, 'Nachwort zur Zweiten Auflage', *Das Kapital*, Erster Band, pp 25-7
- (9) Louis Althusser, *For Marx*, trans. Ben Brewster (London: Allen Lane, 1969), pp 89-90.
- (10) Karl Marx and Fredrick Engels, *The German Ideology* (Moscow: Progress Publisher, 1976), pp 41, 101-2, Karl Marx, 'Nachwört zur Zweiten Auflage', p.27
- (11) Karl Marx and Fredrick Engles, *op. Cit.*, p.47
- (12) Karl Marx, 'Thesis on Feuerbach', in Karl Marx and Fredrick Engels *Selected Works* (Moscow : Progress Publishers, 1975), p.38, *Economic and Philosophic Manuscripts of 1844* (Moscow : Progress Publishers, 1982), pp. 95-9, 136-8.
- (13) Karl Marx, 'Thesis on Feuerbach', p.29, 'Nachwort zur Zweiten Auflage', p.26.

- (14) Karl Marx, *Theories of Surplus - Value*, Part I (Moscow : Progress Publishers, 1975), p.390
- (15) Karl Marx, 'Critique of Hegel's Doctrine of the State' in *Karl Marx Early Writings*, trans. Rodney Livingstone and Gregor Benton (New York: Vintage, 1975) p.169
- (16) Karl Marx, *Das Kapital*, Erster Band, p.49, *Economic and Philosophic Manuscripts of 1844*, pp.95,135
- (17) Karl Marx, 'Preface to first German Edition', *Capital* Vol I. p 19.
- (18) Baruch Spinoza, *Ethics*, trans. Andrew Boyle (London : Everyman, 1993), p.27
- (19) *Ibid*
- (20) Karl Marx and Fredrick Engels, *op. Cit.*, p.60
- (21) Murzban Jal, 'The Question of the Human Essence in the works of Karl Marx', in *Indian Philosophical Quarterly*, XXV (3), July 1998.
- (22) Karl Marx, 'Preface', *A Contribution to the Critique of Political Economy*, trans. S.W. Ryazanskaya (Moscow : Progress Publishers, 1977), p.21
- (23) Karl Marx, 'Preface to the first German Edition', p.19
- (24) Karl Marx and Fredrick Engles, *op.cit.*, p.57

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