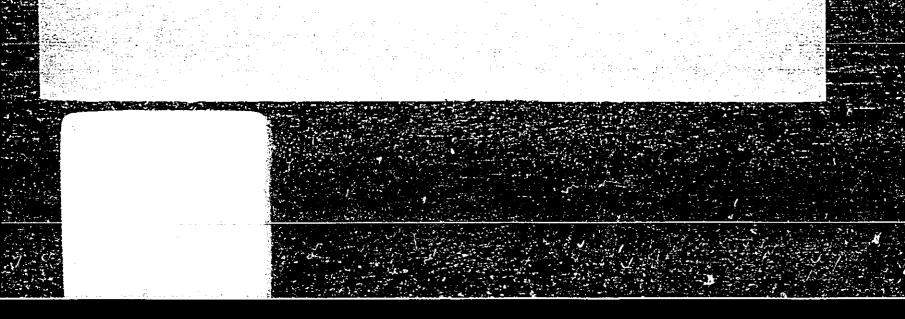
You have seen my letters to non-Marxist Hegelians on the question of the Idea of Cognition, , where Lenin Itopped just on the threshold of the Absolute, and indeed have seen my disagreement with Lenin on that question, way back in I seem to have 1953 at which time / limited it to the last half paragraph, but in any case this is for the book and not for today's discussion. NMX But we do have one year, not two, for the Book.

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That is an urgency not just because we say "one year, not two", but because the Reagan Retrogression has brought us to the brink and the organizational question as the meaning of all these crises in philosophy as well as organization, in politics as well as economics, in having to say not just that we are dealing with the opposites future/present, but with the survival of civilization in a nuclear world.

We often say the words "by no accident", but on the question of 1980 being the Year of the Bock, the sequence should have been the whole seriels of books and developments from M&F, and The reason I didn't do so was that, though this NAVXX P&R on. makes up the Body of Ideas we call M-Hism -- and indeed, they are pivotal, and each one is such a further development, both in relationship to the objectivity and subjectivity of developments, organizationally that we could not possibly be/what we are for 32 years. And yet. and yet, and yet. The reason I have now rolled it back to 1953 in the discussion of the philosophic moment from the history of Marx himself to today, mous ... pointy to a totally deferent of set wax 10933



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Instead of going on with "not by accident", which would be transposed to Philosophic Moments, we should here go to 1980 from the vantage point of 1988 . both as to the latest economic crisis and myriad political crises, and look at what has developed subjectively to what M-Hism produced but that from the point of tiew of Marx himself. Put differently, I'm asking: Is this the place where I should introduce The Philosophic Moment? Adn with it the division of this talk into 3 parts;

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MART IN THE PHILOSOPHIC MOMENT -- MARX, LENIN, HEGEL, PICKER WILL PAGE OF PHENOMENOLOGY, MARXIST-HUMANISM 1953

## PART II: ORGANIZATION: BRA 1981? Lupers + Arthur 1986

One thing I did not mention in discussing 1953 is that the letter of 5/20, where I suddenly speak on the Philosophy of Mind came after CLRJ had said in his Notes or the letter accopanying his Notes that he had looked into Phil. of Mind, and found nothing there "for us" (naturally that mean JFT). So why did I got to the Phil, of Mind after connecting the end of the last few pages of S of L with Phil. of and that was directly after Mind? describing-that I Marx's development in the section on commodities that not only was that like Hegel's syllogistic UPI but the accumulation of capital, its general absolute haw, was based on the AI, holding that just as that meant the wire dialectic of bourgeois society, its end, by the revolt of the workers, but Marx"also set the limits to dialectic of the party, which is part 🗬

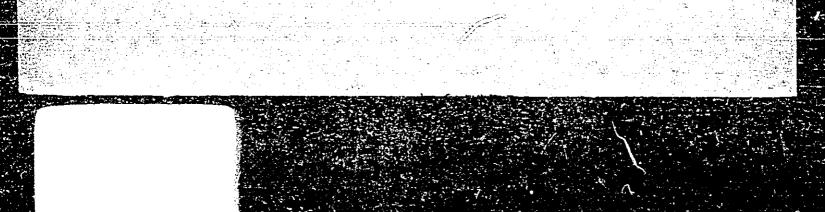
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of bourgeois society and will wither with its passing, as will the bourgeoisie..." Therefore, what we, as JFT and CLRJ wrote KXMM was not just a book, but a philosophy, a whole new philosophy dialectics for our age of post WWII, and that, of course, meant cracking the absolute. That is where we all stopped., but CLR, instead of saying that's where he stopped, said he would do it all by himself, leave it to him and he had looked ito Phil. of Mind and found nothing inthere for us.

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So, whatever it was that was driving me in 1953 to write those letters of 5/12 and 5/20, it suddenly became the whole of Hegel's work, beginning, as always, with what Mazrx said was most important in Phen., going through the S of L with ither Lenin, but refusing to follow/Lenin in that last para. or CLRJ on the fact that he found nothing in Phil. of Mind, and delving not only into that work, but into those last final syllogisms that nobody, including bourgeois academia, had seriously tackled the next decade. I was not debating them, or what they did or did not do; in this case, my "ignorance" saved me from having to argue with them or anybody, but, again it was Marx who, though he broke off his mss. before XKKKEX the final section of Phil. of Mind, the very sharp digging into capital, especially the general law of capitalist accmmulation and the new passions and forces, led me to conclude suddenly that the dialectic of the Party as well as of the/AI itself, resulted in my seeing what i called "the new society," ;i.e. the end of the division between mental and manual.



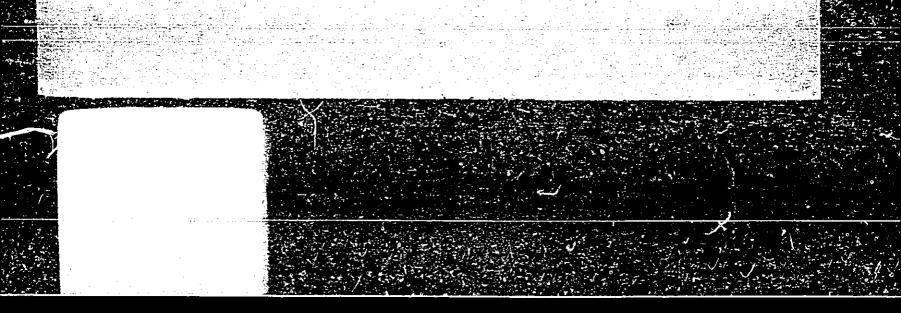
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The breakthrough on the Absolute -- i.e. seeing in it the vou know movement frompractice as well as from theory the concretized structure of M&F, EX It didn't stop there, as we sao the theory of state-capitalism and went beyond to M=Hism. Each of the books that followed was a futher concretization and development of those 1953 letters, so that as new and exciting as P&R with its AI as New Beginning was, which detailed the movement from theory, by XEIHXINGXIXX contrasting it to all other claimants of new, be it Trotsky, Mao or Stalin -- anded with a movement of practice that is itself a form of theory, but the new forces and passionsseemed to tower above the movement from theory. RLWIKM was again trying to stick to a still newer force, and, of course, Marx's newly uncovered EN. And that's where I was confronted with and issued a challenge to all revolutionaries including the one (RL) who did appreciate spontineity of the masses, but still laterxENEX XXXXXXXXXXXXXXXXXXX held on to the vanguard party precisely because she had not gone into philosophy, remaining a/materialist economist who refused to dig into philosophy.

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Though we **service** criticized that, did we do any better than just calling it philosophy **service** the challenge was issued? We did decide upon the book on organization. But, again, the <u>practice</u>, practice, practice, in this case the paper, took priority so that, at our very highest moment of accepting the test of a Biweekly, we became careless about both organization and philosophy. That's what has been at the root as well as preoccupation with, nearly solely with, the Biweekly, to the roint of forgetting Must the Way Mar Mangel Nextel for a son Mas the Martine Start Angle Start Morney



## THE BOOKS AND THE MOMENT

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В.

Though an organization preceded the books and it's difficult to imagine there would be any if there had been no organization, that had "voted" to mis publish -- I very deliberately and logically did not follow the chronelogical order, because, without that philosophic-historic moment of 1953, there would have been neither an organization nor books. There would have been constant factional fights. within the perimeters of Trotskyism with a slight bow to the theory of state-capitalism, or even have that change with what it is that the objective situation and new movements arise which which which which the set of the set did at CLRJ, and I don't know how many factions have gone under who began by disagreeing with whatever organization they were in, but had no other philosophic ground. Instead, the philosophic moment that didn't separate the challenge cminous of the/objective situation of McCarthyism, from the subjective development not only as movement BUT AS IDEA, led us KHILLAND TO first

begin developing fragments of the moment that **Comparison**X signalled the ramifications, their meaning for today, 1954 to 1957 and resulted in MSF.

