

Is the world a speculative existence or a practical existence -- a comparison and criticism between Hegel's philosophy and Marx's Philosophy

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Abstract: In Hegel's speculative philosophy, thinking, as the first existence, is the unity of opposites between the thinking subject and its own alienation. This speculative unity is manifested not only in the unity of opposites between thinking and the alienation of thinking as nature, but also in the unity of opposites between thinking and itself established in itself by negating nature. Such unity is the speculative unity of thinking. This speculative unity not only makes the perceptual, realistic, concrete and practical nature and the world the external conceptual expression of the thinking movement, but also makes the perceptual, dynamic, concrete and practical people the abstract thinking itself without "flesh and blood". Marx's philosophy criticizes such abstract and empty nature and abstract and metaphysical man, and advocates realistic, perceptual and concrete man and nature, that is, practical nature and practical man. In Marxist philosophy, as the subject of realistic perceptual activities, man is not only in the unity of opposites with nature, but also in the unity of opposites with others. Practice has become the noumenon of the unity of opposites between man and nature and between man and society. Therefore, based on the viewpoint of practice, Marxist philosophy recognizes the unity of opposites between man and the world and opposes the speculative unity of opposites between man and the world in Hegel's philosophy.

1. The speculative unity of subject and existence as thinking in Hegel's Philosophy

1.1 Thinking is the same starting point and destination of thinking and existence

Hegel said in the introduction to logic: "when it comes to the beginning that philosophy must determine, it seems that, like other sciences, it generally starts from a subjective assumption, that is, from a special object; if space, number and so on must be taken as the research object in the field of mathematics, then in philosophy, thinking must be taken as the object of thinking." [*Hegel: logic, translated by Liang Zhixue, Beijing: People's publishing house, 2002 edition, page 50.*] This means that philosophy should take thinking as the object, the beginning and the starting point. Philosophy should start from thinking, not from perceptual objects, nor from conceptual categories. Only in this way can philosophy realize the unity of itself and the external world. In Hegel's view, the beginning of thinking as philosophy is determined by the characteristics of thinking itself, that is, a free, dynamic and independent existence. "However, it is the free activity of thinking that puts thinking in such a position that thinking is independent and self-made, so it is the object of creating and providing itself." [*Hegel: logic, translated by Liang Zhixue, Beijing: People's publishing house, 2002 edition, page 50.*] This free and dynamic characteristic of thinking makes thinking a self acting dynamic existence, that is, they take the alienated and entering the world as their own object. Anything in the external world (including people) does not have such characteristics and functions. "Secondly, this so direct position must also make itself a result within philosophical science, that is, become the final result of this science, in which philosophical science reaches its beginning and returns to itself." [*ibid.P. 50.*] Thinking is not only the beginning of philosophy, but also the result of such a beginning. Therefore, thinking is doing the dialectical movement of thinking itself in the identity and unity of such a beginning and result. Such unification is not carried out by using conceptual categories in accordance with formal logic, but the process of thinking returning to itself by taking the alienated self as the object, constantly denying itself and developing and discarding the object. Therefore, the dialectical unity of thinking contains the negative relationship between

itself and alienated itself, that is, it contains its own opposite and its own other. In the dialectical movement of thinking, thinking constantly enters the world and becomes an alien existence, and constantly denies its own alien existence and returns to itself. In this process, thinking is both a subject and an object or object. It is not only a process in which the thinking subject constantly denies the self movement as the thinking object, but also a process in which the thinking subject constantly enters the world to generate the thinking object. Therefore, it is the speculative unity of thinking as the beginning and result."In this way, philosophy shows that it is a circle that returns to itself. This circle has no other beginning in the scientific sense. Therefore, the beginning of philosophy is only related to the subject determined to be the subject of philosophical thinking, not to the science itself." [*Hegel: logic, translated by Liang Zhixue, Beijing: People's publishing house, 2002 edition, page 50.*] Hegel further emphasized philosophy as the speculative activity of thinking itself. He said: "Because the regulations of emotion, intuition, desire, will, etc. we are aware of are collectively referred to as representation, we can generally say that philosophy replaces representation with thought and category, or more precisely, concept.... part of the reason why philosophy is difficult to understand is that it has no ability - this inability itself is just not used to abstracting Thinking is to hold fast to pure thought and act in pure thought. " [*Hegel: logic, translated by Liang Zhixue, Beijing: People's publishing house, 2002 edition, page 34.*] Hegel reiterated that philosophy is a pure thinking activity, that is, thinking takes the alienated itself as the object and returns to its own activity, so it is not a visual activity. Because philosophy requires that the unique form used to accomplish its task is only thinking. [*ibid., P. 35.*]

1.2 The intuitive unity of thinking as the existence of difference between itself and itself

Thinking is to move, that is, to enter the world and understand the world and its unknown fields. When thinking enters the world, it is the alienation of thinking, that is, the transcendence and negation of its own emptiness. When Hegel advocates that philosophy takes thinking itself as the object, such philosophy is manifested as the unity of opposites between thinking and its own alienation. Natural philosophy is the first form of self alienation and self transcendence of thinking. Based on human existence, the first external existence that thinking first comes to is nature. In Hegel's philosophy, nature is the first stage and link of self alienation and self transcendence (negation) of thinking. Tilly said: "natural philosophy studies the other being of absolute or cosmic rationality, self objectification or self alienation." [*Tilly Wood: a history of western philosophy, translated by Ge Li, Beijing: Commercial Press, 1995 edition, P. 514.*] Logic does not study its manifestation, nature, history and society, but studies the system of truth and the essence of the conceptual world. However, we can also study it in terms of its manifestation. We can see how the skeleton or framework attaches flesh and blood, or rather we can see its flesh and blood. In nature, reason appears in his presence, its externality and succession, and time and space. We can't really say that the logical idea transits to nature, because the logical idea is nature. Nature is the form of logical idea, which has the form of time and space. "Nature is rational and has a conceptual nature. It is a concept in 'juxtaposition' and a concept of vast forms. " [*Tilly Wood: history of western philosophy, translated by Ge Li, Beijing: Commercial Press, 1995 edition, pp. 515-516.*] This means that nature is the manifestation of self alienation of thinking, the thinking in time and space, and the material existence of thinking. "From the idea we derive the realm of Nature. As Hegel puts it, Nature represents the Ideal 'outside itself'. " [*Samuel, Enoch, Stumpf, James Fitzer: history of western philosophy, Beijing: World Book Publishing Company, Beijing company, 2013 edition, P. 302.*] In Hegel's view, there is nature in the absolute idea; Realistic nature is one of the externalized forms of absolute idea or thinking itself. "In addition, Hegel securities' absolute freedom 'to the idea as it' goes forth freely out of itself as nature. "[*Samuel" Enoch "Stumpf, James" Fraser: history of western philosophy, Beijing: World Book Publishing Company, Beijing, 2013 edition, P. 302.*] This means that ideas can move freely in their own nature as alienated and external. Hegel also said: "nature is the spirit of self spiritual alienation. Spirit plays happily in nature and is a bohemian Dionysian. The unity of concepts is hidden in nature. " " [*Zhang Zhiwei, ed.: history of western philosophy, Beijing: China Renmin University Press, 2010 edition, P. 480.*]

2. Marx's criticism of Hegel's philosophy on the speculative unity of subject and object

Marx's philosophy criticizes the first principle of Hegel's philosophical thinking.

Marx said in the manuscript of economics and philosophy in 1844: "Hegel started from alienation (logically from infinite things and abstract universal things), from entity and from absolute and invariable abstraction, that is, more popularly, he started from religion and theology." [Marx: *manuscript of economics and philosophy in 1844*, Beijing: People's publishing house, 2018 edition, page 93.] Marx criticized Hegel from an abstract, empty and metaphysical thing, but not from a realistic, concrete, perceptual and dynamic existence. This should first mean "alienation" here. Logically, the existence of such alienation is that thinking itself is the starting point of philosophy and the first thing of philosophy. Engels also said that Hegel's method is "starting from pure thinking" and "completely abstract." [Engels: *Karl Marx < criticism of political economy >*, see complete works of Marx and Engels, Chinese version 1, Volume 13, 1962 edition, page 530.] On the other hand, Marx criticizes and negates Hegel's viewpoint of pure thinking by affirming Feuerbach's "real materialism and real science" starting from sensory and definite things. Marx said, "second, he sublated infinite things and set realistic, perceptual, real and limited special things." [Marx: *manuscript of economics and philosophy in 1844*, Beijing: People's publishing house, 2018 edition, page 93.] This is Marx's affirmation of Feuerbach's materialist philosophy starting from material and perceptual things. This philosophy denies and sublates the viewpoint of Hegel's speculative philosophy, which is the first principle of pure thinking, and the materialist viewpoint starting from perceptual, concrete, material things and perceptual people. With the help of Feuerbach's materialist philosophy, Marx denied Hegel's absolute idealism starting from absolute or thinking, and denied Hegel's speculative philosophy of Feuerbach materialism.

This speculative philosophy starting from thinking eventually went to absolute and mysterious, and popularly to religion, that is, fixed thinking itself in the eternal and absolute field, or heaven. Therefore, in the absolute sense, thinking is expressed as a pure abstract or absolute idea; In religion, it is God. Marx opposed the metaphysical or mystical philosophy of this kind of thinking. He said: "dialectics is mystified in Hegel's hands" and "dialectics is upside down in him." [Marx: *Postscript to the second edition of capital*, see selected works of Marx and Engels (Volume II), Beijing: People's publishing house, 1972 edition, page 218.] In Hegel, thinking became absolute and became a fixed existence of heaven. He said: "Fundamentally speaking, my dialectics is not only different from Hegel's dialectics, but also completely opposite to it. In Hegel's view, the thinking process, that is, the thinking process of becoming an idea and even turning it into an independent subject, is the creator of real things, and real things are only the external expression of the thinking process. On the contrary, the things of the idea are nothing more than moving into people It's just a material thing that has been transformed in the human mind. " [Marx: *Postscript to the second edition of capital*, see complete works of Marx and Engels (Volume 23), Beijing: People's publishing house, 1979 edition, page 24.] Marx criticizes Hegel's philosophy and makes the principle of thinking first or the principle of thinking absolutization the creator of the real world, so that the real world is only the externalization or alienation of thinking and the external expression of the self movement of thinking. Marx believed that concept is not the creator of the real world, it is just the real world moved into people's mind. Therefore, the real and perceptual world is the noumenon of ideas and thinking.

3. Marx's philosophy that the world is the unity of subject and object in practice

3.1 Human being as a perceptual, dynamic and practical existence

In Marxist philosophy, human beings exist in the form of perceptual activities. Marx said, "in the ordinary and material industry (people can understand this industry as a part of the above-mentioned universal movement, just as the movement itself can be understood as a special part of industry, because all human activities so far are labor, that is, industry, which is an activity alienated from itself). The essential force of human objectification is in the form of perceptual, alien and useful objects The formalized form is presented in front of us. " [Marx: *manuscript of*

economics and philosophy in 1844, Beijing: People's publishing house, 2018 edition, page 85.] This shows that the essence of man lies in man's labor practice. Labor practice is the only way of man's existence, the alienation of man himself, and the practical unity of opposites between man and the object world. "Therefore, on the one hand, as the objective reality becomes the reality of man's essential power, the reality of man, and thus the reality of man's own essential power, all objects become the objectification of himself, the object to confirm and realize his personality, and the object to him, that is to say, the object becomes himself." [Marx: *manuscript of economics and philosophy in 1844, Beijing: People's publishing house, 2018 edition, page 83.*] It is precisely because of man's practical existence that the object world becomes man's objective existence, a part of perceptual and realistic man, that is, the realistic power of perceptual man. Because the external world is also an essential part of perceptual and practical human beings, rather than an abstract thinking existence.

In the outline on Feuerbach, Marx said: "Feuerbach attributed the essence of religion to the essence of man, but the essence of man is not an inherent abstraction of a single person. In its reality, it is the sum of all social relations. Feuerbach did not criticize the essence of this reality, so he had to: ①Leaving aside the historical process, religious feelings are fixed as independent things, and assume that there is an abstract - isolated - human individual. ②therefore, essence can only be understood as 'class', which can be understood as an internal, silent universality that naturally connects many individuals." [Engels: *Ludwig Feuerbach and the end of German classical philosophy, people's publishing house, 1997 edition, page 54.*] Marx believed that Feuerbach still did not understand realistic, perceptual, practical and dynamic people like Hegel, and still understood human essence as an abstract, empty, abstract thinking existence or metaphysical existence without perceptual characteristics. In Feuerbach, human nature has become an "isolated" and abstract class essence, which makes the perceptual human nature lose the realistic and practical historical existence and the existence of social relations. Marx criticizes fairbar and still uses Hegel's view that the essence of man is the existence of abstract thinking, that is, in the way of the concept of "class", he regards perceptual man as abstract, opposite to reality, on the other side of objective reality and fixed on the sky. Thus, the practical man is regarded as an abstract class essence that exists in the other world rather than in the relationship between the real world and reality. Therefore, in Marx's view, the real human essence is not an ideological essence as Hegel said, but a collection of various social relations between people through various practical activities. Marx said: "therefore, Feuerbach did not see that 'religious feelings' themselves are the product of society, and the abstract individuals he analyzed belong to a certain social form." [Engels: *Ludwig Feuerbach and the end of German classical philosophy, people's publishing house, 1997 edition, page 54.*] That is to say, the real man and his essence are the product of man's practical activities, not the result of abstract speculation. Real people and their essence are perceptual and practical people in certain social relations or social forms.

3.2 The material world and perceptual people are in the unified relationship of practice

Marx said: "The objective being carries out objective activities. If its essential provisions do not contain objective things, it will not carry out objective activities. It creates or sets objects only because it is set by objects, because it is nature. Therefore, it is not that it changes from its 'pure activities' to create objects in the action of setting, but It is the product of its objectiveness, which only confirms its objectiveness activity, and its activity is the activity of the objective natural existence." [Marx: *manuscript of economics and philosophy in 1844, Beijing: People's publishing house, 2018 edition, page 102.*] This means that man, as an objective being, is in the objective relationship with the real world, that is, man sets his own objective existence and the objective relationship between himself and the world in his real essence. The essence of human reality and its objective existence are not the existence and result of abstract thinking, but the result of practical relations and activities. If people can carry out the activity of setting objects, or if people can carry out object-oriented activities, the prescriptiveness of objects has been included in people's real existence and people's essential provisions in some way, that is, people are also the existence and

regulated existence of objects, that is, people's existence or people's essence includes the real world and the objective relationship between people and the world.

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