

Reflections on reading the first volume of the Selected Works of Marx and Engels

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As the foundation and guiding ideology of our country's founding, Marx and Engels' theory is undoubtedly worth studying for all the people. I am ashamed to have read only about 10 sections of the book in about a month, but I am deeply impressed by the thoughts and logic of the two scholars. These sections mainly criticize the undesirability of capitalism, explain the reasons and internal logic, and argue the point of view from multiple angles. In my opinion, what I have learned is not only the fundamental ideas of socialism, but more importantly, the understanding and treatment of contemporary social phenomena triggered by the logical reasoning and refutation of The Times. This article will elaborate my understanding and some feelings and views in the contemporary environment. Since the chapters in the anthology are drawn from different works, I will select four of them for discussion and analysis.

I. Comprehension of the introduction to Critique of Hegel's Philosophy of Right

The first is Marx's criticism of Hegel's philosophy of law. What is religion? Its formation is the people's criticism of the suffering world. They cannot find happiness in reality, and rely on the illusory "other shore" to find the motivation for themselves to live. Therefore, in order to establish correct ideas, the key lies in the establishment of "this shore" truth, that is, the innovation of politics and law. There are still legitimate religions in contemporary society. Take Buddhism, which I studied in my freshman year, for example. The juhe idea is "karma", that is, from the perspective of "man", which is consistent with Marx's "man is always the highest essence of man". I also learned a lot from Buddhist thinking about how to deal with and think about difficult situations and the value of life. In my opinion, for modern times, we should be open to different ideas, but this kind of thinking must start from "people", and constantly revise their values and world outlook in combination with different ideas.

At the same time, Marx also pointed out in this article that the main reason for Germany's current situation at that time was that it was "first in theory and backward in practice", and the impact would be that it thought that it had been realized in theory but had not put it into action, and the result was that "only shared the pain of development, but did not share the happiness of development". The same is true of setting goals in life. We may intermittently think big and make a long list of things To do, but fail to implement them. In fact, the consequences have long been learned from history. The goal listed is very ambitious, as if the results have been harvested when listed, this illusion brings psychological comfort, but I did not rigorously analyze the feasibility, when the deadline is up, the realization of few goals, will have psychological impact and self-denial, only share the pain, and enjoy the short-term satisfaction of making goals. The book Delayed Gratification, which I read during the summer vacation, made a psychological analysis and put forward solutions to this kind of deviation from theory and practice, and I was deeply benefited by it.

II. Understanding and perception of the Critical Outline of National Economics

Engels's Critical Outline of National Economics also contains many ideas that are

applicable to contemporary times. The first is the criticism of Malthusian population theory, which is a typical one-sided thinking, does not take into account the development of The Times, and looks at things statically, completely ignoring the progress of society and science and technology. What Marx advocated was not to follow the rules to implement his ideas and policies, but to take his ideas as the basis, adapt to the changes of The Times and constantly improve his ideas to adapt to The Times, which is very important.

Another issue worth discussing in this chapter is competition and monopoly. Competition is based on interests, and interests will lead to monopoly; In this case, the interest of a single person is to possess everything, while the interest of the group is to possess everyone equally. Everyone hopes to be in a monopoly position, but monopoly also directly leads to the loss of group interests. Obviously, competition and monopoly are directly opposed in this case, so to eliminate the general monopoly, just like the suppression of the monopoly of the e-commerce platform in the country a while ago, it will only cause the competition of capital and the damage of people's interests. So why is this just about eliminating "universal" monopolies? In industries such as medicine, the elimination of monopolies is very scary, and in such fields, monopolies are necessary.

Then, in the explanation of the competition for capital, labor and land, there is a paragraph that says "people involved in the competition struggle, if they do not go all out and give up all the real human purposes, they will not be able to withstand this struggle", which reminds me of the "inner volume" in contemporary society, where a group of people struggle for limited resources and give up many of their original "values, world views and outlook on life". To use all means to achieve the purpose of competition, is this the reverse of history? Isn't this a precursor to the social crisis created by competition? Is not human labor also regarded as capital under such social conditions? As a commodity? Is it not also the need to make the production and elimination of man dependent on society alone? The cessation of "internal volume" is not a manifestation of a lack of effort and competition, but a wrong social pattern, and such thinking should be contained in the bud.

In Engels's eyes, business is not a tool for inter-national communication, but capitalists rely on sophistry to achieve their hypocritical monopoly purposes. Society is progressing, and historical mistakes are the best reference for our progress.

III. The understanding of the Economic Philosophy Manuscript of 1844 [Alienated labor and private property]

The main idea of this chapter is that under the social conditions of the time, "the more you create, the less you occupy." In the process of producing products, human beings pay their own labor, but the product of labor is owned by capitalists, which forms the alienation and loss of objects in objectification. It is as if the more workers work, the less essential they are as "human" and become slaves to the object. In general, it is a bashing of capitalists.

There is a kind of object-oriented programming in computer programming, which is privately thought to be through Marx's thought reform, in which there is a way to construct data called "class". And Marx said "class" and "object" of the relationship is completely consistent. It is found that in the period of Marx's speech, the computer had not yet been invented, so Marx's thought still plays a guiding role in the field of computers.

As a special "class", man is naturally different from other creatures and things, and has a

"life" which is higher than survival and rich in spirit, which other "classes" do not have. However, on the basis of capital society, human's class life is transformed into "object survival" because of the influence of "alienated labor". From life to survival, all because of the shackles of capital.

IV. Understanding and perception of the Condition of the British Working Class

Finally, a brief word on the condition of the British working class. The status of the workers should have been extremely high at that time, and the workers determined the foreign exchange of national capital and directly determined the value of the country. But the value of the wages they receive may be that they work only a few hours, but have to work many more hours, and this extra "surplus value" goes into the pockets of the capitalists, which is clearly a sign of low status and suffering.

However, under the pressure of the development of the United States, the expansion of capital in Britain is no longer realistic, and capitalists have to consider the interests of workers. But the workers do not seem to have woken up to the fact that they are the class that should lead the country.

In our lives, we may have great abilities that we do not know and use cheaply, which is terrible and disadvantageous. The greatest fear is not that a person has no ability, but that a person has no needs or has needs but does not know what it means. Without needs, there is no goal; Having a need and not knowing what it means is not motivated to fulfill it. Many people, including me, will aimlessly search for some successful people online when they are confused in life, and want to complete it according to others, needless to say, as long as you have tried, you will know that the probability of success is very small. After all, everyone is a unique individual, and the experience of others must not be fully beneficial, and the book instructs us to learn from the consequences of our own mistakes, that is, to improve ourselves "from our own". The successful experience of others can only serve as a catalyst, the catalyst is good, their own raw materials are poor, the same useless.

I really like two sentences from this chapter:

Great classes, like great nations, do not learn as quickly from any aspect as from the consequences of their own mistakes.

By making demands and knowing exactly what they mean, they will form a solid force.

I didn't read a lot of chapters, but I tried to calm down and read each chapter carefully, and I didn't understand it again. Even if some parts are difficult to read in one sitting, it's worth the time to chew through them over and over again. I also spent a lot of time in virtual games, but those pleasures were fleeting, and when the computer was turned off, it was still empty. But reading is definitely an excellent choice for self-cultivation, very ashamed, until this reading did not have a deep understanding. But at least for as long as there is still time to come, it can be practiced. Marx's thought, the benefit of life.

读《马克思恩格斯选集》第一卷有感

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作为我国的建国基础和指导思想，马克思恩格斯的理论无疑值得所有国民学习。很惭愧，一个月左右的时间仅细读了其中的 10 节左右的内容，但对于二位学者的思想和逻辑感慨良多。这几节主要在批判资本主义的不可取，并阐释理由和内在逻辑，从多角度论证观点。我认为，我学到的不仅是对于社会主义根基思想，更重要的是由当时时代下逻辑的推理和辩驳而引发的对于当代社会现象的理解和处理。本文将就我细读的内容阐述我的理解和在当代环境下的一些感悟和看法。由于选集中的章节选取自不同的著作，因此我将选取其中的四个进行探讨分析。

一、《黑格尔法哲学批判》导言理解感悟

首先是马克思对于黑格尔法哲学批判，何为宗教？它的形成正是人民对于苦难尘世的批判。他们在现实中找不到幸福，而依赖于虚幻的“彼岸”来为自己找到活下去的动力。因此，想要确立正确的观念，重点就在于“此岸”真理的建立，即对政治、法的革新。当代社会仍有合法的宗教，就拿我大一选修过的佛教来说，主体思想是“因缘业力”，也就是说是从“人”的角度出发的，和马克思提出的“人始终是人的最高本质”相契合，这样的宗教我认为就是有意义的，我也从佛教的思想中也收获了很多对于不顺之境、人生价值的处理方式和思考方式。我认为，对于现代而言，我们应该广纳不同的思想，但这种思想必须是从“人”出发的，结合不同的思想不断修正自己的价值观、世界观。

同时，此文中马克思也指出德国当时现状的主要原因就在于“理论上先行，实践上落后”，带来的影响就会是，自以为在理论上得到了实现却未付诸行动，结果就是“只分担了发展的痛苦，却未分享发展的快乐”，显然这是自讨苦吃的。在生活中制定目标也是如此，我们可能会间歇性地胸怀大志，列出一大堆 To do list，但却乏于施行。带来的后果在历史上其实早有借鉴。列出的目标十分远大，列出时仿佛就已收获了结果，这种错觉带来了心理上的抚慰，但自己并未严谨地分析可行性，期限一到，实现的目标寥寥无几，就会对心理上产生冲击和自我否定，只分担了痛苦，和享受了短暂的制定目标时的满足。暑假时阅读的《延迟满足》一书中就对这种理论实践相背离的做法做出了心理上的分析和提出了解决方法，我也深受其益。

二、《国民经济学批判大纲》理解感悟

恩格斯的《国民经济学批判大纲》中也有很多适用于当代的思想。首先便是对马尔萨斯人口论的批判，这就是典型的片面思考问题，不结合时代的发展，而静态地看待事物，完全忽视了社会与科技的进步。而马克思提倡的也不是循规蹈矩地去执行他的思想和方针，而是以他的思想为基础，顺应时代的变化而不断地改进他的思想以自适应时代，这是非常重要的。

本章中另一个值得讨论的问题是竞争与垄断。竞争是建立在利益基础上的，而利益又会引起垄断；这种情况下，单个人的利益是要占有一切，而群体的利益是要每个人所占有的都相等。每个人都希望自己处于垄断地位，但垄断也直接导致群体利益的损失，显然，竞争和垄断在这种情况下是直接对立，因此要消除普遍的垄断，正如前阵子国家对于电商平台垄断的打压一样，这样引起的只会是资本的竞争和人民利益的受损。那么上述为什么只是消除“普遍”的垄断呢？在医药等行业，消除垄断是非常可怕的，这样的领域中，垄断是必要的。

而后，对于资本、劳动、土地的竞争阐释中，有一段谈到“卷入竞争斗争中的人，如果不全力以赴不放弃一切真正人的目的，就经不住这种斗争”使我想到了当代社会下的“内卷”，一群人为了有限的资源而进行斗争，放弃了很多自己原有的“价值观、世界观、人生观”，用尽一切手段达到竞争的目的，这是不是开历史的倒车了呢？这不就是竞争产生的社会危机的前兆吗？人的劳动在这样的社会条件下难道不也是被看成了资本？看成了商品？这不也是使人的生产和消灭仅仅依存于社会的需求吗？停止“内卷”并不是不想努力、不想竞争的表现，而是一种错误的社会形态，这样的思维就应该被遏制在萌芽阶段。

在恩格斯眼里，商业不是民族间交流的工具，而是资本家依靠诡辩术达到他们伪善的垄断目的，社会是在进步的，历史的错误是我们前进的最好借鉴。

三、《1844 年经济哲学手稿》[异化劳动和私有财产] 的理解感悟

这一章的主要思想是当时社会条件下，“创造的越多，占有的越少”。人类在生产产品的过程中，自己付出了劳动，而劳动的产物却为资本家所拥有，就形成了对象在对象化中的异化和丧失。就好像是工人劳动的越多，他们作为“人”的本质特性就越少，俨然成为了对象的奴隶。总体而言，就是在抨击资本家。

计算机编程中有一种面向对象的编程，私以为就是通过马克思的思想变革而来，其中有一种构造数据方式称为“类”。和马克思所言“类”与“对象”的关系是完全一致的。查阅资料发现，马克思所言时期，计算机还并没有被发明，因

此，马克思思想还在计算机领域起到指导作用。

人作为一种特殊的“类”自然是不同于其他生物和事物的，拥有其他“类”所不具有的高于生存而富于精神的“生活”。但在资本社会的基础下，人的类生活就因“异化劳动”的影响而将类生活转变为了“物体生存”。由生活变为生存，都是因为资本的枷锁。

四、《英国工人阶级状况》理解感悟

最后，简要谈一谈英国工人阶级状况。工人的地位应当在当时时代下是极高的，工人决定了国家资本的对外交流，直接决定国家价值。但他们得到的工资的价值可能只需工作几小时，但不得不多工作好几个小时，这些多出的“剩余价值”就进了资本家的口袋，这显然是地位低下和经受灾难的表现。

不过迫于美国发展的压力，英国资本扩展不再现实，资本家们才去考虑工人的利益。但工人们似乎并没有觉醒，意识到自己才应该是领导国家的阶级。

我们的生活中，自身可能有强大的能力却不自知而为人廉价所用，这是很可怕且不利的。最怕的不是一个人没有能力，而是一个人没有需求或者是有需求但不知道这意味着什么。没有需求也就没有了目标；有需求不知道意味着什么也就没有动力去完成。很多人、包括我，会在自己人生迷茫时漫无目的地去网上搜索一些成功人士的做法和经验，想要一步不差的按照他人来完成，不必说，只要你尝试过就会知道，成功的概率微乎其微。毕竟每个人是独一无二的个体，别人的经验一定不是完全受用的，书中指导我们要从自己所犯错误的后果中去学习，即“从自身出发”，改良自己。他人的成功经验只能作为催化剂，催化剂再好，自己的原材料很差，同样没用。

很喜欢这一章的两句话：

伟大的阶级，正如伟大的民族一样，无论从哪方面学习，都不如从自己所犯错误的后果中学习来的快。

提出需求，并清楚知道这意味着什么，那么他们一定会形成一股坚实的力量。

阅读的章节并不算多，但每一章我都尽力静下心来细读，一遍不懂再来一遍。即使有些部分难以一次读通，但这都是值得花时间一遍一遍嚼烂的。我也曾再虚拟游戏中沉浸大量时间，但那些快乐都是转瞬即逝的，电脑一关，仍旧空虚无所依。但阅读绝对是修身养性的极佳选择，很惭愧，直到这一次的阅读才深有体会。不过至少在未来仍可期的日子里，都能践行。马克思思想，受益终生。