

1. The chief defect of all previous materialism (that of Feuerbach included) is that things [*der Gegenstand*], reality, sensuousness [*Sinnlichkeit*]
5. are conceived only in the form of the object [*der Objekts*], or of contemplation [*Anschauung*], but not as sensuous human activity [*sinnlich menschliche Tatigkeit*], practice, not subjectively. Hence, in contradistinction to materialism, the active side was set forth abstractly by idealism -
10. which, of course, does not know real, sensuous activity as such. Feuerbach wants sensuous objects [*Objekte*], really distinct from conceptual objects, but he does not conceive human activity itself as objective [*gegenstandliche*] activity. In
15. *Das Wesen des Christentums* [*The Essence of Christianity*], he therefore regards the theoretical attitude as the only genuinely human attitude, while practice is conceived and defined only in its dirty-Jewish form of appearance
20. [*Erscheinungsform*]. Hence he does not grasp the significance of “revolutionary”, of “practical-critical”, activity.

What do you understand by ‘materialism’ (line 1)?

What does the phrase ‘the theoretical attitude’ (lines 16-17) mean to you?

What do you understand by ‘idealism’ (line 9)?

What does the bit about ‘dirty-jewish form of appearance’ (line 19) - sometimes translated as ‘dirty-judaical manifestation’ - seem to be about?

What do you understand by ‘subjectively’ (line 7)?

What do you think Marx would have had in mind here by ‘revolutionary, practical critical activity’ (lines 21-22)?

What do you understand by ‘objective activity’ (line 14)?

When Marx talks about ‘sensuous human activity’ (line 6 and lines 10-11) what do you think he had in mind?

How would you explain the whole of this note to someone less experienced than yourself?