

Note 6.

Feuerbach resolves the essence of religion into the essence of man. But the essence of man is no abstraction inherent in each single individual. In its reality it is the ensemble of the social relations.

Feuerbach, who does not enter upon a criticism of this real essence, is hence obliged:

1. To abstract from the historical process and to define the religious sentiment [Gemut] by itself, and to presuppose an abstract - isolated - human individual.

2. Essence, therefore, can be regarded only as "species" ["genus"], as an inner, mute, general character which unites the many individuals in a natural way.

Note 7.

Feuerbach, consequently, does not see that the "religious sentiment" is itself a social product, and that the abstract individual which he analyses belongs to a particular form of society.

Note 9.

The highest point reached by contemplative materialism, that is, materialism which does not comprehend sensuousness as practical activity, is the contemplation of single individuals and of civil society.

Note 10.

The standpoint of the old materialism is civil society; the standpoint of the new is human society, or social humanity.