

Note 4. Feuerbach starts out from the fact of religious self-estrangement, of the duplication of the world into a religious world and a secular one. His work consists in resolving the religious world into its secular basis. But that the secular basis lifts off from itself and establishes itself as an independent realm in the clouds can only be explained by the inner strife and intrinsic contradictoriness of this secular basis. The latter must, therefore, itself be both understood in its contradiction and revolutionised in practice. Thus, for instance, once the earthly family is discovered to be the secret of the holy family, the former must then itself be destroyed in theory and in practice.

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”, 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 8. All social life is essentially *practical*. All mysteries which lead theory to mysticism find their rational solution in human practice and in the comprehension of this practice.