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nudation, purely subjective existence of labour, stripped of all objectivity. Labour as *absolute poverty*: poverty not as shortage, but as total exclusion of objective wealth. Or also as the existing *not-value*, and hence purely objective use value, existing without mediation, this objectivity can only be an objectivity not separated from the person: only an objectivity coinciding with his immediate bodily existence. Since the objectivity is purely immediate, it is just as much direct not-objectivity. In other words, not an objectivity which falls outside the immediate presence [*Dasein*] of the individual himself. (2) *Not-objectified labour, not-value*, conceived *positively*, or as a negativity in relation to itself, is the *not-objectified*, hence non-objective, i.e. subjective existence of labour itself. Labour not as an object, but as activity; not as itself *value*, but as the *living source* of value. [Namely, it is] general wealth (in contrast to capital in which it exists objectively, as reality) as the *general possibility* of the same, which proves itself as such in action. Thus, it is not at all contradictory, or, rather, the in-every-way mutually contradictory statements that labour is *absolute poverty as object*, on one side, and is, on the other side, the *general possibility* of wealth as subject and as activity, are reciprocally determined and follow from the essence of labour, such as it is *presupposed* by capital as its contradiction and as its contradictory being, and such as it, in turn, presupposes capital.

The last point to which attention is still to be drawn in the relation of labour to capital is this, that as *the* use value which confronts money posited as capital, labour is not this or another labour, but *labour pure and simple*, abstract labour; absolutely indifferent to its particular *specificity* [*Bestimmtheit*], but capable of all specificities. Of course, the particularity of labour must correspond to the particular substance of which a given capital consists; but since capital *as such* is indifferent to every particularity of its substance, and exists not only as the totality of the same but also as the abstraction from all its particularities, the labour which confronts it likewise subjectively has the same totality and abstraction in itself. For example, in guild and craft labour, where capital itself still has a limited form, and is still entirely immersed in a particular substance, hence is not yet *capital as such*, labour, too, appears as still immersed in its particular specificity: not in the totality and abstraction of labour *as such*, in which it confronts capital. That is to say that labour is of course in each single case a specific labour, but capital can come into relation with every

*specific* labour; it confronts the *totality* of all labours *δυνάμει*,<sup>4</sup> and the particular one it confronts at a given time is an accidental matter. On the other side, the worker himself is absolutely indifferent to the specificity of his labour; it has no interest for him as such, but only in as much as it is in fact *labour* and, as such, a use value for capital. It is therefore his economic character that he is the carrier of labour as such – i.e. of labour as *use value* for capital; he is a worker, in opposition to the capitalist. This is not the character of the craftsmen and guild-members etc., whose economic character lies precisely in the *specificity* of their labour and in their relation to a *specific master*, etc. This economic relation – the character which capitalist and worker have as the extremes of a single relation of production – therefore develops more purely and adequately in proportion as labour loses all the characteristics of art; as its particular skill becomes something more and more abstract and irrelevant, and as it becomes more and more a *purely abstract activity*, a purely mechanical activity, hence indifferent to its particular form; a merely *formal* activity, or, what is the same, a merely *material* [*stofflich*] activity, activity pure and simple, regardless of its form. Here it can be seen once again that the particular specificity of the relation of production, of the category – here, capital and labour – becomes real only with the development of a particular *material mode of production* and of a particular stage in the development of the industrial *productive forces*. (This point in general to be particularly developed in connection with this relation, later; since it is here already *posited* in the relation itself, while, in the case of the abstract concepts, exchange value, circulation, money, it still lies more in our subjective reflection.)

*Labour process absorbed into capital. (Capital and capitalist)*

(2) We now come to the second side of the process. The exchange between capital or capitalist and the worker is now finished, in so far as we are dealing with the process of *exchange* as such. We now proceed to the relation of capital to labour as capital's use value. Labour is not only the *use value* which confronts capital, but, rather, it is *the use value* of capital itself. As the not-being of values in so far as they are objectified, labour is their being in so far as they are not-objectified; it is their ideal being; the possibility of values,

4. Potentially.

and, as activity, the positing of value. As against capital, labour is the merely abstract form, the mere possibility of value-positing activity, which exists only as a capacity, as a resource in the bodiliness of the worker. But when it is made into a real activity through contact with capital – it cannot do this by itself, since it is without object – then it becomes a really value-positing, productive activity. In relation with capital, this activity can in general consist only of the reproduction of itself – of the preservation and increase of itself as the *real* and *effective* value, not of the merely intended value, as with money as such. Through the exchange with the worker, capital has appropriated labour itself; labour has become one of its moments, which now acts as a fructifying vitality upon its merely existent and hence dead objectivity. Capital is money (exchange value posited for itself), but no longer is it money as existing in a particular substance and hence excluded from other substances of exchange value and existing alongside them, but rather money as obtaining its ideal character from all substances, from the exchange values of every form and mode of objectified labour. Now, in so far as capital, money existing in all particular forms of objectified labour, enters into the process with not-objectified, but rather living labour, labour existing as process and as action, it is initially this qualitative difference of the substance in which it exists from the form in which it now *also* exists as labour. It is the process of this differentiation and of its suspension, in which capital itself becomes a process. Labour is the yeast thrown into it, which starts it fermenting. On the one side, the objectivity in which it exists has to be worked on, i.e. consumed by labour; on the other side, the mere subjectivity of labour as a mere form has to be suspended, and labour has to be objectified in the material of capital. The relation of capital, in its content, to labour, of objectified labour to living labour – in this relation, where capital appears as passive towards labour, it is its passive being, as a particular substance, which enters into relation with the forming activity of labour – can, in general, be nothing more than the relation of labour to its objectivity, its material – which is to be analysed already in the first chapter, which has to precede exchange value and treat of production in general – and in connection with labour as activity, the material, the objectified labour, has only two relations, that of the *raw material*, i.e. of the formless matter, the mere material for the form-positing, purposive activity of labour, and that of the *instrument of labour*, the objective means which

subjective activity inserts between itself as an object, as its conductor. The concept of the *product*, which the economists introduce here, does not yet belong here at all as an aspect *distinct* from raw material and instrument of labour. It appears as *result*, not as *presupposition* of the process between the passive content of capital and labour as activity. As a *presupposition*, the product is not a distinct relation of the object to labour; distinct from raw material and instrument of labour, since raw material and instrument of labour, as substance of values, are themselves already *objectified labour, products*. The substance of value is not at all the particular natural substance, but rather objectified labour. This latter itself appears again in connection with *living labour* as *raw material and instrument of labour*. As regards the pure act of production in itself, it may seem that the instrument of labour and the raw material are found freely in nature, so that they need merely to be *appropriated*, i.e. made into the object and means of labour, which is not itself a labour process. Thus, in contrast to them, the *product* appears as something qualitatively different, and is a product not only as a result of labour with an instrument on a material, but rather as the first *objectification of labour* alongside them. But, as components of capital, raw material and instrument of labour are themselves already objectified labour, hence *product*. This does not yet exhaust the relation. For, e.g. in the kind of production in which no exchange value, no capital at all exists, the product of labour can become the means and the object of new labour. For example, in agricultural production purely for use value. The hunter's bow, the fisherman's net, in short the simplest conditions, already presuppose a product which ceases to count as product and becomes *raw material* or more specifically *instrument of production*, for this [is] actually the first specific form in which the product appears as the means of reproduction. This link therefore by no means exhausts the relation in which *raw material and instrument of labour* appear as moments of capital itself. The economists, incidentally, introduce the *product* as third element of the substance of capital in another connection entirely, as well. This is the product in so far as its character is to step outside both the process of production and circulation, and to become immediate object of individual consumption; *approvisionnement*, as Cherbuliez calls it.<sup>5</sup> That is, the products presupposed so that the worker lives

5. Antoine Cherbuliez (1797–1869, Swiss lawyer and economist, follower of Sismondi, although he added some elements of Ricardian theory), *Richesse ou*