Appendix XLIII

<Striving for self-preservation in a affirmation of the will not to be dissolved. Science as an organ for a universal practical self sense investigation>[[1]](#footnote-0)

The Ego, subjectivity as such in its striving for „self-preservation“. Self-preservation practices subjectivity, in it every single-Ego, insofar as it [subjectivity] is directed towards goals it may remain at, which are the end of the matter for it „forever“. Goals are the practical poles of possible pure satisfaction. They are no eternal poles, no goals the Ego can remain at, if the actual and „possible experience“ shows that they make „unfortunate“ instead of „blessed“.[[2]](#footnote-1) Goals are not isolated either, and actual experience of a single satisfaction does not protect against a changing of value afterwards. The formerly lived satisfaction can afterwards become questionable, experience a changing of value, be cancelled from the circle of accepted satisfaction. Temporary satisfaction is not a lasting satisfaction related to the whole life, and which implies that the temporarily satisfying thing has received, that is, may receive the stamp of a lasting acceptance any time verifying itself. The Ego needs to be able to consider, overview and evaluate its life afterwards in such a way that it may affirm all decisions it performs and has performed, lastingly in the will. By the Ego cancelling a decision it is aware of having become untrue to itself. It preserves itself, practices self-preservation, where it remains united with itself, remains identical in its decisions. And true self-preservation means an indissoluble identity of the decision lasting for the Ego, and not a merely de facto, but an insightful apodictic one.

But is such a self-preservation possible? How is it possible? The obliging thing <is> at first and generally the wanted thing and not yet owned. But being reached it is still obliging in the state of fulfilling, satisfaction. Every obliging thing is a relatively lasting obliging thing. A finally obliging thing and thereby a finally satisfying thing – unbreakable forever and any time – is the obliging thing from apodictic insight (practical reason). Will to the absolute obliging, will to some obliging from apodictic insight is itself an apodictic will, and is itself obliging and thus *in infinitum*. I [488] am a genuine Ego, if I am able to want myself the way I am – absolutely. But I can also only be a genuine Ego if I want that, and thus “we”. The proper sense of self-preservation is “true self-preservation”. I have chosen my being as that, which I want apodictically; I have cognized and posited myself as some absolutely obliging thing. I am true to myself if I create myself consequently as some absolutely obliging thing, and thereby my surrounding world, as far as I have to take responsibility for it. I am untrue to myself, I do not practice self-preservation of my true existence, I fall from my truth, if I do some irresponsible thing, and live in an irresponsible way as such, etc.

Certainly, the irrational disturbances, inhibitions: nature passively constituting itself, the mental surrounding world from foreign mentality, creating itself external-egoically, whereby proper being and life in its effects, in its building-itself-to-univocality-and-in-a-way-true-to-oneself is inhibited.[[3]](#footnote-2)

1. The first ideal of the Ego in the circle of its individual practice in relation to its surrounding world under the idea of a succeeding practice as one, which is never inhibited.
2. The Ego in an “enemy-foreign” surrounding world, in nature disinterested in Ego-striving, egoical values and aiming, with its earthquakes, its floods, storms, etc., and [in] a surrounding world of foreign subjects (wild animals) disinterested in its weal and woe, and their way to create their surrounding world, which is then necessarily the surrounding world for everyone, and must co-determine, can inhibit and disturb everyone’s striving.[[4]](#footnote-3)
3. The men in universal self-sense-investigation and world sense-investigation – in universally practical purpose towards the creation of a true life, a true world of men, a true self-preservation, self-creation, a true “bliss”, a genuine self-satisfaction, being insurmountable, undeletable.

In how far does “nature” have a lasting being you can orient yourself at in possible natural practice, disregarding all consideration of the possible purposes to be loaded on natural objects? In how far does the man and a humanity in community have its proper essence according to possibilities and necessities, encompassing all shapes of its being in all actions however taking place and passions of the same, at which man, by uncovering it, could and should orient himself in his life, in his goal settings, etc.? In how far does nature and world have a general de facto being in the face of this rational essence, which you can get to know inductively, through observation, etc.?

Natural man in a finite practical surrounding world that can become known in a practically sufficient way. The discovering of infiniteness. The antiquity defends itself against it; modern humanity takes on the fight of practical reason against infinity.

The world is infinite, the subjectivity for the world and in the world is infinite. The self-sense-investigation and its goal to exhibit the lasting, final, previewable, probable, possible thing is infinite. A life of “perfection” is not attainable in finiteness.[[5]](#footnote-4) What is possible there?

The infinity of ongoing sense-investigation and sense-investigative performance demands an infinite community of researchers constituting itself in the infinite humanity and infinite world, and as a correlate an infinite work “science”, world science, human science, life science, an endless universal science of all being. In contrast to, but not without any connection to this science progressing into infinity, entrusted to an infinity of functionaries (within the farther reaching infinity of men), the extra-scientific human life goes on; extra scientifically, insofar as the subjects are not the scientists themselves (only for their own life and striving both coincide). But it proceeds in a scientifically determined way insofar as humanity does not regard science as a random cultural field, but as its organ for a universal practical self-sense-investigation, and summons from its norms, which can indeed be leading upwards in the life of contingencies and inhibitions. Science itself in its universality has to consider the possibilities existent here, the possible practical ideals of human life within irrationality, the possible stepwise, relative overcomings of irrationality, and to make demands in formal generality, the fulfilling of which is a free decision of the individuals and communities.

Man hovers between rationality and irrationality. Every rational has its horizon of irrationality. But irrationality is itself a shape of wider taken rationality. It is reason or science, encompassing the realm of relative ratio<nality> and irrationality, exploring the possibilities of rationalization of the irrational, rationally delimiting all ideas and ideals, thus also [490] uncovering all false rationalist ideals as the no less false irrational anti-ideals in their falsehood, a falsehood everywhere encompassing a relative truth to be delimited. Universal science in its infinity is a perfect rationalism. But rationalistically *eo ipso* every rational life of humanity being true, genuine in the highest sense, is the goal of all sense investigations, renewals, reforms, never to be completed according to their idea.

1. Probably 1931. – Editor’s note. [↑](#footnote-ref-0)
2. Blessing = „eternal“ blessing = practical existence in apodictical inability to be deleted. [↑](#footnote-ref-1)
3. Not good enough any more. Reconsider some motives. [↑](#footnote-ref-2)
4. Illness and death. [↑](#footnote-ref-3)
5. There need to be disappointments for every man. How is a univocality with oneself, truth against oneself, possible, directing itself beyond all disappointments, bridging them? [↑](#footnote-ref-4)