Appendix XXXIX

Two ways <universal sense-investigation and the problem of suicide>[[1]](#footnote-0)

1. Way from the practice towards universal reflective sense-investigation. Starting from preliminary sense investigations on the human life, leading towards the idea of a new kind of universal sense investigation of humanity, that of a universal science, originating from the essential practical striving of humanity for self-preservation. Thus sense investigation on the universal structure of human life as an acting one and acting into a world in the universal shape of a striving for “bliss”. Precondition of positivity thereby: belief that a finally satisfied existence is possible in the life directed towards the surrounding world.[[2]](#footnote-1) Belief that a satisfying human life is to be led in the world, that “one “can” live”, that one “could exist in the world” – one can “exist” (practical general thesis). Conditions of the possibility of such a life.

Way over the grounding of universal positive science.

But then on. Conditions of the possibility of a completely sufficient positive science in purely theoretical interest – and this means: of a completely sufficient cognitive satisfaction (cognitive bliss). The man thus creates himself in the science a methodical help for the [450] universal practice directed towards final validity. He wants to perform a special universal practice under the idea of the “theoretical” final validity, in order to be able to thereby lead a practical life of final validity as such. This special universal practice, the scientific one, has a shape and a kind encompassing all others “theoretically”, and which may come into action in all others as a means for their enabling. The general thesis, practical at the same time and doxic (theoretical) must be inhibited for the execution or gain of an ultimately valid science to be accounted for as ultimately valid. Concisely seen: The universal theoretical general thesis already eliminates the practical one. This leads to phenomenology at first.

1. Another way of sense investigation far more closely starts from the fact of the given sciences themselves, without any question on what they mean for human life as such. They are sciences in the positivity, the doxic one. The criticism of the positive sciences, their essential barriers and their naivety, their lack of “radicalism”, then again leads to the insight that a phenomenological reform is needed, a new kind of science, completely universal and without any preconditions. Then the conditions of its possibility are to be researched more deeply. The grounding of the universal absolute science then also implies (as implied within the horizon of its tasks) the universal theory, usually called “ethics” in naïve finalization: the universal theory of the possibility of an all human practice, in which humanity can lead a true existence. It also encompasses the whole universal science as a formation of the special practical interest called the “theoretical-philosophical one”, and thus philosophy (as theory) in back-relatedness also encompasses its own function for the universal practice.

The problem of suicide emerges there. Why should it not be conceivable that all men, me including, kill themselves in the conviction of the existence’s worthlessness, kill the immature animals, priorily for example kill all other life, or that priorily all other life was destroyed, and now men eradicate themselves? Does my “death” as only conceivable for the others already presuppose the others’ already being-for-me? Does life as such not presuppose intersubjective univocality of life, implying the naïve and then conscious transgressing of all despair and implying the development towards genuineness as an apodictically necessary one? Does this not imply the source of absolute technology, the necessary entelechy of which is God?

1. 1925. <View appendix XLVII „universal sense-investigations on the whole value of human existence in view of the irrational fate and the total practical doubt“>. [↑](#footnote-ref-0)
2. Despite all occasional dissatisfactions to be accepted as unavoidable, or rather, practical disappointments practical irrationalities. Universal practical univocality, universal „constancy“ as idea. [↑](#footnote-ref-1)