

APPENDIX #5B
TO PART TWO “LIFE” OF
THE PHILOSOPHY OF PURE REASON
SUB SPECIE AETERNITATIS.”

CYNICAL
THEORY
OF
HISTORICAL SUBSTANTIALISM.

You die - and then relive at all,
The same restart, the same repeat...

Alecsandr Blok, *Dances of Death*¹

Any *ethnos*' history must be viewed through the controversy between opposite principles: the plurality of many and the singularity of the One.

The history of all living beings is the history of the permanent and uncompromising war for one's domination and, consequently, preservation. Everyone is a set of parts of substance that strive to become the Whole; where one is the Best only if one does not act and is the apathetic One. Therefore, as long as any of the Whole's movement is a change for the worse, the One strives not only to become the Best but also to remain in the condition of apathy as long as it is possible or, what is the same, the One wishes not to be disturbed by another.

In other words any accumulation point endeavors to become either a point of the Whole accumulation -- a "Thing-in-itself" or a (the Supreme) Monad. Consequently, one strives to include any being from one's neighborhood² within the *orisphere* of one's influence (these parts of the Whole must be satisfactory to that which is arbitrarily chosen by one "Measure of Strangeness"³) or to stop the existence of any being which can by virtue of continuous interaction disorder one's apathy. (In keeping with Definition 45 one which is involved in the exchange of commodities between

¹ "94. The entire series of changes is comprehended in this: -- Loss of motion and consequent integration, eventually followed by gain of motion and consequent disintegration." BIB: Spencer H. "An Epitome of the Synthetic Philosophy", D.Appleton and Company, NY, 1989, [p.35]

² *ethnos* for Homo sapiens; flock for other living parts of substance; bit or piece of substance for all other parts of the Best. Therefore, any *ethnos* is a *system*(open or closed) of unstable connections -- the manifestation of the infinite in continuous interaction -- among all parts of society, which is(was) limited territorially by geographical means.

³ These people have a "Measure of Strangeness" less than 1, where one is supposed to have the "Measure of Strangeness" equal to 1 -- the Limit.

members of society⁴, divides all human beings (points of accumulation) into "good" and "bad".)

Correspondingly, the Given living part of substance, in its striving to become the Best, must destroy through one's labor all parts of substance with bad quality(ies). However, the banal extension is that if all bad parts stop to exist, one begins to choose the worse from the better until one destroys all parts of substance which have a "Measure of Strangeness" that is less than the Limit.

This process continues as long as one, who has been a person, becomes the One -- the Best and, at once, stops to be⁵.

2

The quantity of Superones (quantity of passionates) is dependent upon the stability of society: the smaller the proportion of people who have not realized their "program minimum" to the people who strive to realize their "program minimum" the more unstable the state becomes.

3

Groups of people are different from one another because 1)the member's of these group have different "Measures of Strangeness" and 2)by the reason of their relations (in most cases almost fixed and formulated in law *a posteriori* as the result of brutal struggle within society) to the means of production and in view of their role in the social organization of labour. Therefore, one group(for example, an *ethnos*) can be viewed as one *only* inasmuch as it opposes other unions, but not for its subjects. Now, there is no certain foundation for the assertion that there are a few classes which are different because one of them can appropriate the labour of another owing to the different places they occupy in a definite system of social economy *only*, and that human history is the history of the permanent struggle among these classes *exclusively*, and that those conflicts have the high-minded purpose to change a mode of production: it is a fight among groups of people whose unions can be *only* very roughly combined in a class and,

⁴ Definition 44

⁵ A slave becomes *the* master of Nature and *the* master stops to exist -- the One rests in DEATH. BIB: Hegel, "Phenomenology of Mind", George Allen&Unwin Ltd., London; "Lectures on the History of Philosophy", Moscow, 1932, ['Lordship and Bondage']

after all, any class is an unstable formation -- a subject for changes⁶.

4

I -- an immigrant -- can testify that if one wishes not to be a stranger among others one has to have or to get a strictly determined "Measure of Strangeness"⁷.

5

Cynicism assumes that the histories of *ethnoi* cannot be compared with and understood through the loops of changes of common things: an *ethnos*' loop of changes is not closed insofar as predicates follow from one *ethnos* to another while an *ethnos*' subjects exist -- reproducing themselves -- and may pass from one *ethnos* to another.

⁶ Is there a class of slaves now?

⁷ one must be a member of a club or create one's own club;