

APPENDIX #0A
TO THE PROPAEDEUTICS FOR
“PHILOSOPHY OF PURE REASON
SUB SPECIE AETERNITATIS.”

HOW
TO USE AND COMPREHEND
ATTACHMENTS
TO THE
“PHILOSOPHY OF PURE REASON
SUB SPECIE AETERNITATIS.”

These Appendices do not have, as their main idea, the purpose of giving complete respective references to the history of

philosophical thought concerning the problem of pure knowledge, but are only intended to show general directions: where, in my opinion, it seems that the mostly constructive and authoritative comments for discussing the question can be found. So, it is presupposed that the reader will have the ability to get the necessary allusions from the sources by himself when I am unable to make more expanded observations.

Also, these Appendices enable me to define as precisely as I can terms that were taken by the theory of Cynicism from those sources: these terms and the way they are used must determine an operational system which will be serviceable for further use -- the language of Cynics.

Here, I should add that this work is not intended for the beginner. Its language in general, I know, is over-technical, and I sometimes use terms intelligible only to students of philosophy, mathematics, physics, history and political economics. Too, I am afraid that insofar as I have written my *tractatus* for English speaking readers using my Russian dialect of English, it will not satisfy even usual linguistic requirements. The only hope for me now is that my ideas by themselves will be worthy of serious consideration.

The next point which I ought to make is that my '*tractatus form underground*' is designed on the basis of the paradoxical or (which is the same) Nonpredicative definition, and because of that in form and content it carries out this idea: any text is Cynically correct only if it on the whole does not make any sense at all -- does not provoke any action -- and because of this one can say that this work is much too disorganized and unclear. Furthermore, I have to say that I do not strive to escape contradictions but to unite them by means of the 'virtue of concurrence' -- by means of the highest good of Cynics.

As an introduction to '*Philosophy of Pure Reason...*' I would recommend reading Plato's '*Parmenides*', Nicolas Cusanus' '*Of Learned Ignorance*', Hegel's '*The Encyclopedia Logic*' and Bradley's '*Appearance and Reality*'; also I recommend Aleksandrov's '*An introduction in the theory of sets and general topology*' and Landau's '*Physics*'.