

**CLARIFICATIONS  
TO THE APPENDIX #3A.**

Clarification 6. A question is: can an evaluation of any event be made *a priori*, and how precise is it? The experiments with monads, which are usually called nuclear explosions, show that their results are predictable. In positive terms, the quality and quantity of substance after nuclear explosions must be approximately equal in many experiments because of the Lomonosov - Lavoisier Law of Preservation of Substance. These results are not exactly equal qualitatively in consideration of geometrical factors (but are equal quantitatively), which can be called "his powerfulness *Chance*". I do not have the means to give a detailed explanation of this point here but I would like to note here that Poincare's model of non-Euclidean geometry is the most adequate model for it<sup>1</sup>.

Another point is the question about the possibility of precisely exact experiments and calculations. The history of differential analysis proves that it is impossible to make precisely correct calculations for any events except imagined ones. And both existing *transcendental* and *algebraic* Irrational numbers<sup>2</sup> are evidence in favor of the view that precisely correct calculations cannot be done. If one takes for granted Leucippus' of Miletus thought that everything is numbers or arises from numbers one can conclude that each condition of substance must have a kind of numbers immanent only in itself<sup>3</sup>. The alternative is an approximate calculation, or, what is the same, one can take into account for any given number a fixed quantity of numbers after the comma in that number, where the quantity of these numbers in a row is called "The Measure of Abstraction."

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<sup>1</sup> BIB:(20.01), [p.75-80]

<sup>2</sup> Naturally, the use of this kind of numbers translates the thinking of parts of substance within the sphere of inexact considerations, where any idea can be conjectured only imperfectly: the Measure of Abstraction determines, in fact, the neighborhood of a Natural or Rational number, the knowing of which is the prerogative of Pure Reason -- in the *Yang* condition of substance no a number, not a thought can be known completely.

<sup>3</sup> Numbers in "Propaedeutics";