

Ilya Geller
186 Bay 35th st. Apt#4
Brooklyn, NY 11214
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Dear Sir/Madam

A few months ago I sent you a copy of my work but I still do not know if you received it. So, I would like to ask you to consider of my work's newest version which redaction contains some corrections and new concepts and, believably, is become more appropriate for digesting.

In addition, I think that I have to include an outline of the main ideas from 'Philosophy of Pure Reason...' for your convenience:

1. I made use of the differential analysis' concepts in what can be called 'Classic Metaphysics' and, moreover, I applied them to these metaphysics, the attempt of which gives me the power to claim that I have created a new *ultra*-relativistic one and that I gave birth to the theory of *absolute positivism*.

2. I share Pythagorean doctrine that consists of numerology and number 'mysticism': the world can be understood through mathematics and vice versa, where 'the One' and 'one' are *the* proper names for all things. I state that numbers zero and one of both signs are the ultimate frontier numbers of and for all continuums -- the universals; where the terms 'the One' and 'the Whole' have the same meaning.

3. I stated that mind is *the* limitlessness that endeavors to fix itself -- to become the Whole; where universals are standards -- self-limitations; where a defect of the Whole is the reason for the limitlessness to change; where I supposed that what is simply Unity itself is many and that Plurality itself is one -- any closed set has a power equal to the power of the empty set. By the means of applying the last suggestion I can infer that $0=1=2=3\dots=\infty$; where ∞ is the quantity of all parts of substance of the Whole; where $1,2,3,\dots,\infty$ are the Whole-Natural numbers, or closed sets: it means that two plus two is not equal to four!

4. I suggested that the *Yin* condition of substance is the condition of the first derivative of *the* Reality; the *Yang* condition is the condition of the second derivative of *the* Realty; the *Li* condition of substance is the condition of the ultimate antiderivative -- *the* Reality itself.

5. I modified Newton's laws through their adaptation to contemporary science's needs.

6. Also, I make use of both Euclidean and non-Euclidean geometries for the describing of transformations of invariant groups.

7. Furthermore, I supposed that history of any society must be viewed through the controversy between opposite principles: the plurality of many and the singularity of the Whole; where I think that that any research must establish the right connections among the general principles for particles and the absence of the Whole's principles: how universals are connected with the appearances of the Reality.

Attached please find the complete (for now) copy of my work: I think that I ought to show where and how the method of Laconical Cynicism can be used in different ways and you can review any parts of it according to your inclinations. I would greatly appreciate any and all feedback you may be able to provide upon reading this '*tractatus form underground*'.

I look forward to hearing from you.

Sincerely

Ilya Geller.

PS As you know, the term 'metaphysics' means 'after physics', and my project is an endeavor to realize physics' latest achievements in different metaphysics and I would like to apply the oldest concepts of metaphysics to physics: for instance, I suggest that I can instead of supposing *something* infinite imply that *nothing* is finite.

PPS If you decide to accept my *tractatus* for publishing, please let me know because I will have an updated version shortly.