

Part Two. Life.

Definition 35. The necessary condition for Living forms of substance to exist is a density of substance inside different parts of substance that is different from the open set of parts of substance of the Given, that can be defined as not compact entering into the ellipse, in which the Given part of substance can be inscribed².

Definition 36. The sufficient condition for Living forms of substance to exist is the presence in the open set of parts of substance of the Given of such parts of substance that belong to it, such as:

- parts of substance of "memory", that have the ability to compare the Meaning of Inertia of all other parts of substance, which constantly interact with the Given, with good Meanings of Inertia for this part of substance, which parts are good³ because the new formed unit can decrease(increase) the increasing(decreasing) of the Meaning of Inertia of the Given part of substance⁴; where the

¹ "1. What can I know?

2. What ought I to do?

3. What may I hope?

4. What is man?

Metaphysics answers the first question, *morals* the second, *religion* the third and *anthropology* the fourth. Fundamentally, however, we could reckon all of this as anthropology, because the first three questions relate to the last one." BIB:(12.02),[p.538]

"But what then am I? A thing that thinks. What is that?" BIB:(3.76),[p.20] The Cynical answer is: A thing that strives to rest.

² Definitions 21-22;

³ "As for terms good and bad, they also mean nothing positive in things considered in themselves, nor are they anything other than the modes of thought, or notions, which we form from the mutual comparison of things[p.143]. We endeavor to promote the being of everything that we imagine conducive to pleasure; but what we find repugnant to it or conducive to pain we endeavor to remove or destroy. Again, if that which we think to be the cause of pain, that is, that which we hate, we imagine to be destroyed, we are rejoiced and therefore we endeavor to destroy or remove it from us... Therefore everything that is conducive to pleasure, etc.*Q.e.d.*"[p.104] BIB:(22.55)

⁴ "It follows... that the ideas which we have of external bodies indicate rather the disposition of our body than the nature of the external bodies[p.53]... Hence we clearly understand what is memory. For it nothing else than a certain concatenation of ideas involving the nature of things which are outside the human body, and this takes place in the mind according to the order and concatenation of the modifications of the human body. I say then in the first place that it is a concatenation of those ideas only which involve the nature of things which are outside the human body, and not of

sense-data⁵ about the goodness of any part of the One inside the parts of substance of "memory" is kept as an almost constant Meaning of Inertia(the same -- sense-data) of those parts of substance of "memory"⁶;

- "receptionable" parts of substance of the Given part of substance, which by changing their own Meaning of Inertia can reflect the Meaning of Inertia of a part of substance with which the Given part of substance interacts⁷;

- "motionable" parts of substance of the Given part of substance, which by means of changing its own Meaning of Inertia can change the direction of motion of the Given part of substance⁸.

Definition 41. Ego sum, ergo cogito⁹. I am and, therefore, I must think¹⁰.

those ideas which explain the nature of the same things. For those are in truth ideas of the modification of the human body and of external bodies.[p.56]" BIB:(22.55)

⁵ "...do you expect someone to grant you that a man's present memory of something which he has experienced in the past but is no longer experienced is the same sort of experience as he then had?" BIB:(19.54),[116b]. It is assumed that constant sense-data does not exist; where sense-data is formed by the direct influence of "receptionable" parts of substance of the Given on one's "memory". Sense-data constantly changes -- only by virtue of one's constant interaction with an object of sensation(feedback) it may more or less adequately reflect reality.

⁶ *"Whether an object changes its state or merely its position, this is always translated for us in the same manner: by a modification in an aggregate of impressions."* BIB:(20.01),[p.71]

⁷ From this it may be inferred that a difference between opinions by acquaintance and description does not exist: there are always intermediates between sense-data in "memory" and an object of perception: one should not think of direct perception(sense-data) in all cases in which one interacts with **SOMETHING**. BIB:(1.53),[p.16-18;54-61] Furthermore, a Given living part must protect one's "memory" from any direct interaction with others; otherwise the Given unit shall not trust one's own sense-data and could lose one's ability to act according to one's pragmatic necessities.

⁸ BIB:(22.32)

⁹ A human's Logic is determined by one's being but not otherwise! So, "the insight that the very nature of thinking is the dialectic, that, as understanding, it must fall into the negative of itself, into contradictions, is an aspect of capital importance in the Logic." BIB:(8.10),[p.35] One can judge one's ideas-opinions till one is able to act -- it is better to say the ideas are one's plan of action or, the same, the meaning of this operation. Therefore, the completeness of one's action's success is the measure of one's judgment (BIB:(18.70),['The Nature of Judgment']) -- "to determine the meaning of truth of ideas one must evaluate their 'practical consequences,' 'usefulness,' 'workability.'" BIB:(4.31),['Pragmatism,' W.James, 'Value']

The functional connection between the "memorable", "motionable" and "receptionable" parts of substance is determined by the rule of Feedback¹¹.

¹⁰ I argue that the mind can be found, and that, indeed, any effort to find **SOMETHING** that makes one unique is not mistaken. Human beings as living parts of substance are subjects to the *T'ai Chi Law* -- enjoy no privileged status and, therefore, their uniqueness may be identified in almost certain terms but cannot be fixed practically. Cynicism agrees that "the mediator between stimulus and response is in fact the central nervous system, or more crudely and inaccurately, but more simply, the brain." BIB:(1.18),[p.79] Indeed, no part of the Given living part of substance can be viewed as separable from others: all the given parts are the Given union and one's brain operates in indissoluble connection with all other parts of the association. Furthermore, if one is known by the company one wishes to keep it must be noticed that Cynicism agrees with Analytical Behaviorism that "the difference between a living man with a mind, on one hand, and a corpse or a stone, on the other, is simply that the living man behaves, or has tendencies to behave, in a different way from the corpse or the stone." BIB:(1.18),[p.10].

So, no predicates follow from one Cantor set of the Given thing through a Dedekind cut to another if the parts of substance from the Given set have reached their minimal possible Meaning of Inertia (which the Given living unit can propose to them in the particular moment of its **DEATH**) and all parts of the Given individual (which already stop being the Given one -- is dead but not the One) begin to exist independently from their already dead alliance -- one must always overcome the Limits(all Rational numbers are the condition of a thing-in-itself and are the Limits). Hence, Laconical Cynicism intends to create the theory of Cynical Behaviorism: it must consider a human body as a set of parts of substance which all have equal rights and which set is built on the basis of Pragmatical Esthetics: "and pleasant is that by which, when it's come to be present in us, we feel pleasure, and the good that by which, when it's present in us, we are good"(BIB:(19.53),[506d]); where 'pleasure' and 'good' have two different meanings: 'to feel pleasure' means that a beauty may not be *the* necessity(for instance, the use of drugs can make one the pseudo-Whole but will destroy the Given living being in the end) and 'we are good' only if *the* necessity is *the* beauty which is able to decrease one's Meaning of Inertia. Now, the solution for such a dilemma as: "the natural but mistaken assumption that perceiving is a bodily process or state, as perspiring is; or that is a non-bodily, or psychological process or state; or, perhaps, that it is somehow jointly a bodily and a non-bodily process or state(BIB:(22.15),[p.109])" is: due to Cynical unprincipledness it is stated that perceiving is both a bodily and a non-bodily process; one must be examined as one among many and as a group of many -- one begins to think only if others force one to sweat and vice versa.

¹¹ "There are two principal forms for the causal relationship in which several objects can stand: an open chain of effect and a

The rule of Feedback. A system is a feedback system if it consists of two or more sub-systems which are connected to the circuit in a such a way that the output value of each sub-system is an input value of the following sub-system. There is at least one directional system of an amplifier, so that a certain directional effect exists in the circuit¹².

Definition 44. This association of living parts of substance is an *ethnos* insofar as good parts of substance are commodities for members of it.

Definition 43. These living parts of substance may be members of this particular *ethnos* or/and species if they satisfy the following conditions:

these are the necessary conditions:

- possessing an equal Density of entering and an almost equal projection of these living parts of Whole on a plane of projections with an *a priori* determined coefficient of error after geometrical transformation of these projections;
- the "Measure of Strangeness" is less than or almost equal to 1;

these are the sufficient conditions:

- the Measure of Reasonableness of members of this particular society must be just about equal;
- an association with others(*ethnos*) makes one at least as well-off, and at least one strictly better off, then one was initially.

Definition 45. All members of a society or/and a species, which constitute an *ethnos*(state or any other unit (a Given one)), have

closed loop of effect. (A causal relationship of variable characteristics of objects or of physical variables.) In the open causal chain one object affects a second, and this affects yet another, and so on."

The example of the open chain of causes and consequences was researched in Appendix #1 as God's or any objects' and subjects' loop of changes, where a being in **NON-EXISTENCE** means **DEATH**. This chain of causes and consequences is open as long as Force of Interaction among all parts of substance exists.

"In a closed loop, one object similarly affects a second, but this second object (or a latter one) then affects the first; an object affects itself via another; every variable of the circuit is dependent on itself, i.e. its definition at any one time depends on its definition at an earlier moment.

In fact, the organizational form of feedback is found at all levels of existence. The general theory of feedback is therefore valid for circuit of any objects and variables (circuits or hydraulic qualities, in animal and social groups; and psychological circuits of man's behavior with the outside world. In general theory a feedback system must be thought of as a circular system of at least two subject-systems."

¹² BIB:(25),[p.58-59]

an approximately¹³ equal "Measure of Strangeness"¹⁴, which is almost equal to 1 (it can be verified only *a posteriori*).

¹³ the evaluation's exactness of a given 'Measure of Strangeness' is determined by a 'Measure of Abstraction'.

¹⁴ "For he who is not against us is on our side." BIB:(2),[Mark 9] There are grounds to assume that only parts of substance which are good may belong to the Given part's of substance specie and constitute the Given part's *ethnos*.