

APPENDIX #2A
TO THE PROPAEDEUTICS FOR
"PHILOSOPHY OF PURE REASON
SUB SPECIE AETERNITATIS."

MANIFESTO OF THE
HEALTHY
(NO FAT!)
AND ABSOLUTELY
PERFECT IN ITS IMPERFECTION
DIALECTICAL(DIFFERENTIAL) METHOD OF
REASONING:
LACONICAL CYNICISM
ON THE BASIS OF
PRAGMATIC OPTIMISM.

If...

Where does a contemporary method exist that has been described as the dialectical¹ method by its opponents? You won't find it, even if you carefully search for it!

When!

Due to and in realization of the greatest order-permission of the wisest steersman Mao: "Let a thousand flowers bloom!", Cynicism arises like an unburnable phoenix from the dust of the field of furious human thought which has been impregnated by the blood of millions.

1

**"There is need of a method for finding out of truth."
Descartes, "Rules for the Direction of Mind", 4 Regula**

So, it must be said that a specter that has been haunting philosophy for two millennia, the specter of the most inhuman of hitherto existing methods of reasoning has at last received the form and content of Laconical Cynicism and is now trying to spread the sphere of its influence over the whole world of science. Nevertheless, all the existing methods of thinking of old and decrepit philosophy have not yet entered into a holy alliance to exorcise this beast of dreadful aspect.

Three things cause this declaration of a state of unconditional war²:

¹ "...dialectic probes where philosophy seeks understanding, and sophistic is imagined to be science but is not really." BIB:(1.10), [1004^β,25]. The dialectical method of Laconical Cynicism is a differential one - it is in general must be the manifestation of principle of all motion, of all life, and of the actual world existence(BIB:(8.10),[p.128]) - inasmuch as it looks for and operates with Limits which do not exist insofar as they exist as **NOTHING**. The common sophistical or, what is the same, scholastical schools of thinking do not know and recognize Limits but intend to work with them senselessly(for instance, with Plato's Forms): their "essence consists precisely in making one-sided and abstract determination valid in their isolation, each on its own account, in accord with the individual's interest of the moment and his particular situation." BIB:(8.10),[p.129]

² The origin of war is mutual hatred and the foundation for this hatred is the lack of Pure Knowledge -- ignorance. Cynicism intends

1. The fact that some scientists persist in their heresy and have still not acknowledged that **NOTHING** as stable and countable exists³.
2. The truth that some thinkers remain in their revisionism and still think that **SOMETHING** as unchanging and measurable exists⁴.
3. No attempt to develop *ultra-relativistic*⁵ metaphysics and to report about this enterprise has been done during the last century. As a result, science is not yet prepared to meet the most recently known facts with a dialectic method.

To this end an adherent of Cynicism feels compelled to publish the following Manifesto in English: the theory of knowledge abhors the vacuum of the revolutionary method of reasoning and Cynicism clambers on the pedestal that cannot stay empty for long.

2

THE UNITY AND STRUGGLE OF OPPOSITES⁶.

The history of all hitherto existing methods of reasoning has been the history of a uncompromising struggle for the domination of one scholastic method⁷ over others. But even if these methods have carried on an uninterrupted, now hidden, now open fight, this fight

to know what causes ignorance to be("...and the better a man will have known his own ignorance, the greater his learning will be." BIB:(19.37),[p.9]).

³ "For philosophy aims at understanding what is unchangeable, eternal, in and for itself: its end is truth"(BIB:(8.09),[p.208]); where Laconical Cynicism discovered that there is only 'Pragmatic' truth -- the becoming the Best.

⁴ "...there is a substance which is eternal and unmovable and separate from sensible things. It has been shown also that this substance cannot have any magnitude, but is without parts and invisible." BIB:(1.10), [1073^α,5]. The present method points out that the invisible substance -- Ether -- has only one measure: the Force of Interaction among all parts of the One. Particular attention is given by Laconical Cynicism to the assumption that the extended substance is *finite* only if it does not exist(is **NOTHING**).

⁵ see Axiom 9;

⁶ The method of Laconical Cynicism points out the existence of these Charybdis and Scylla -- *extremal* opposites -- 'zero' and 'one', of two Limits; and a school of thinking(philosophy) may try to trace-plan-select a mode of motion which can help a few to find a path through Limits.

⁷ Any method that operates with universals and does not recognize that they are **NOTHING** is a scholastical one.

has never ended in the ruin of the contending methods⁸: the dialectical is brought into being by the strife among scholastic methods.

The polemic among carriers of scholastic modes of thinking forced them to substitute knowledge with naked, shameless, direct and brutal exploration in innumerable attempts to negate each other⁹ -- in an endeavor to prove that only this particular thinker knows the method that will not produce paradoxes¹⁰ but *the* knowledge. Cynicism clearly sees that the foundation for this endless battle is constituted by everyone's striving to be a principled one -- to make one's unilateral measurement *the* justified knowledge according to *the* individual's interest of the moment and peculiar circumstances¹¹. As a result of the permanent disappointment in one's ability to complete one's system of opinions and to possess Pure Knowledge, thinkers have had to ask each time astonishingly: is a human mind "the measure of all things"¹²?

Is it? According to Cynical unprincipledness, it is and it is not¹³! Laconical Cynicism implies the following idea: each living part of substance always strives to become the ultimate standard of all

⁸ Laws of Thought for formal(scholastic) logic:

The Law of identity: *Whatever is, is.*

The Law of contradiction: *Nothing can both be and not be.*

The Law of excluded middle: *Everything must either be or not be.*

The Law of principleness: *One must not contradict to oneself.*

⁹ which methods, nevertheless, view the "problem of opposites" wrongly: it does not matter which choice one can make between any two opposites -- one will be finally dead in any case, being crushed between the Scylla and Charybdis of opposites. To speak straight from the shoulder, to make a choice and to reflect on one part of principle without consideration of its opposite means to act -- to be a principled one.

¹⁰ Cynicism asserts that a theory is correct only if its result is a paradox -- the absence of motion.

¹¹ "...hence a point is never reached where all opposition completely ceases or where the two are absolutely identical. All things are constituted of opposites in varying degrees; and having in them more of one and less of another, they take their nature from the dominant opposite." BIB:(19.37),[p.69]

"Every philosophical point of view is defined by the principles which is considers fundamental and to which it constantly recurs in argument." BIB:(1.66), [Moritz Schlick, *Positivism and Realism*, p.83]

¹² Has the human mind the adequate knowledge of the eternal and infinite essence of God or may it have only opinions about the Best? For Cynicism the adequate understanding of the universe is the prerogative of the Best - *the* Limit for any part of the One. BIB:(22.55),[p.73, Ptop.XLVII]

¹³ BIB:(19.54),[189b-194b]

things¹⁴! At the same time, contrary to old-fashioned metaphysics, the method realizes that no man alive can complete this dream and become the indisputable judge¹⁵ of and for everything, and that this realization can help find a way out of the dead end in which Cartesian¹⁶ non-relativistic metaphysics has been for centuries: only Pure Reason, which does not exist, is the unquestionable arbiter of and for all things.

In the meantime, the quantity of information about Nature has increased many times during the last century, but the philosophical market of ideas does not continue to grow and becomes too restrictive for thinkers who constantly demand its expansion. Even the old system for evaluating experimental data in research is no longer sufficient. To cite an instance, the question about the role of an observer in an experiment has not even been discussed yet in metaphysics¹⁷: is an

¹⁴ "Man is the measure of all things: of the things which are, that they are, and of things which are not, that they are not."BIB:(19.54),[152a]

¹⁵ Cynicism insists that the individual judgment of truth can not be the test of truth but that any truth is truth only if it is accepted by all other minds or if these minds do not exist anymore. Next, men seek rest, and the search for truth in practice is the search for apathy: if one's opinion is to reach the absolute fixity and is to become the truth, one will rest: "for the concept of probability or uncertainty is simply not applicable to the acts of giving meaning which constitute philosophy. It is a matter of positing the meaning of statements as something simply final." BIB:(1.66), [Moritz Schlick, *The Turning Point in Philosophy*, p.59]

¹⁶ The Cynical metaphysics is called 'non-Cartesian' because it considers Reality as the limited Whole through its unlimited changes.

¹⁷ Erwin Schrodinger proposed a thought experiment: One is asked to imagine a cat trapped in a box with a glass vial of poison. Nearby lies a chunk of radioactive material, like uranium. If an atom of the uranium decays, an electronic detector will trip a hammer that smashes the vial and kills the cat. According to the old style quantum physics uranium atoms cannot be said to be in a definite state -- decayed or undecided -- until they are observed. Before that, the atoms hover in a quantum limbo, stuck in both possible states at the same time. Here is what Schrodinger playfully proposed: It is only when one opens the box and makes the observation that the uranium emerges from this netherworld and makes up its mind. So why cannot the same be said for the poor cat? What funny people physicists are! Cynicism states that Descartes' understanding of *infinitum* is wrong: "Principle XXVI. *That we must not try to dispute about the infinite, but just consider that all that in which we find no limits is indefinite, such as the extension of the world, the divisibility of its parts, the number of the stars, ect. ...And for our part, while we regard things in which, in a certain sense, we observe no limits, we shall not for*

experiment with only two parts of the One possible¹⁸? Due to the complete disappointment in philosophy's ability to act as the scientific instrument everybody wanted for resolving the innermost enigma¹⁹ of this universe, the place of thinkers is now taken by the giant, Modern Computer Centers; the place of metaphysicians, who try to examine a reality by itself, by physicists, who are the leaders of huge armies of experimenters, the modern workers, most of whom are not thinkers: all they can do is qualitative²⁰ but not quantitative analyses.

Look, it is reasonable to expect that if the needs of constantly expanding experience chase physicists through all the sciences, they should achieve the general theory which is useful for everything. They try to nestle everywhere, settle everywhere, dare to assert that they are able to establish the right connections among all experiments. For an inexperienced observer it looks like these physicists constantly keep doing away with more and more scattered facts and ideas. One may think that they have agglomerated the facts, generalized the ideas, and will arrive at Pure, and therefore complete, Knowledge soon. But, in fact, their unsuccessful enterprises of great pitch and moment have always failed! This clearly demonstrates that all fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away by reality: **SOMETHING** (and even a thought) cannot and should not be regarded as immovable -- ultimately true -- while it exists, because mind is *the* limitlessness that tries to stop itself (all thoughts cause and are caused by actions and the existence of

all that state that they are infinite, but merely hold them to be indefinite. Thus because we cannot imagine an extension so great that we cannot at the same time conceive that there may be one yet greater, we shall say that magnitude of possible things is indefinite. And because we cannot divide a body into parts which are so small that each part cannot be divided in others yet smaller, we shall consider that the quantity may be divided into parts whose number is indefinite. And because we cannot imagine so many stars that it is impossible for God to create more, we shall suppose the number to be indefinite, and so in other cases." BIB:(3.78)

Cynicism assumes that **NOTHING** cannot be separated from **SOMETHING** -- not a particle of substance (the box) may be isolated from all others -- and if physicists are able to kill the poor cat this will ultimately affect their existence: murder will out! The poor creature may rest in peace: Cynicism feels that it must protect the cat's good memory and impel physicists to take responsibility for the cat's death!

¹⁸ see the Factor of the Event Associativity of Substance, which is called Zolt Factor, Definition 19

¹⁹ the "ultimate cause";

²⁰ predicative;

motion causes and must be caused by the scholastical manner of reasoning -- a kind of self-limitation²¹).

Thus, the basis for the amoral(Cynical) dialectical union of scholastical methods is established -- this union is the first condition for the differential method of thinking to exist²²!

3

THE TRANSFORMATION OF QUALITY TO QUANTITY.

In what relation does the method of Laconical Cynicism stand to philosophy as a whole?

Laconical Cynicism does not form a method separate from the other methods in philosophy: it is their *logical* development!

It has no interests separate and apart from those of science as a whole²³, it just implies in the Whole what an observer can see in the parts; at least, that is the method of reasoning on which any Laconical Cynic constructs one's theory of the Whole²⁴.

It does not set up any sectarian principles of its own by which to shape and mold the method as long as the theoretical conclusions of Laconical Cynics are in no way based on ideas that have been discovered by a long series of thinkers preceding Laconical Cynicism, thinkers whom Laconical Cynicism views with great respect, though that is not a reason to view its inheritance without a good portion of criticism. Accordingly, **NOTHING** is new under the sun in terms of Pure Knowledge, and any new idea is a development of the oldest one. One can see, therefore, how modern science is itself the product of a long course of development, of series of revolutions in the modes of the constant search for truth, where an idea that has already been dealt with suddenly and always returns in a new form after a while²⁵.

²¹ The limitlessness cannot be limited!

²² BIB:(22.03),[p.54] "Then the philosopher... cannot possible accept the notion of those who say that the whole is at rest, either as unity or in many forms; and he will be utterly deaf to those who assert universal motion. As children say entreatingly 'Give us both', so he will include both the moveable and immovable in his definition of being and all." BIB:(19.66),[249d]

²³ all sophistic methods must be used simultaneously, where one completes the other by virtue of mutual annihilation;

²⁴ BIB:(11.00)

²⁵ "In the ordinary way, what we call "truth" is the agreement of an object with our representation of it.... In the philosophical sense, on the contrary, "truth," expressed abstractly and in general, means the agreement of a content with itself." BIB:(8.10),[p.60] For Laconical Cynicism the agreement of an opinion about an object, that provokes the opinion to exist, with this object is true only if this object does not exist; where one's knowledge of the object is Reality.

Laconical Cynicism can be distinguished from the other methods by this alone: 1. In the struggle among the other methods, it points out and brings to the surface the conjecture that SOMETHING cannot be separated from SOMETHING, independently from an object or subject: all parts of SOMETHING constantly interact. 2. Simultaneously, it argues in favor of the conjecture that NOTHING cannot be divided from SOMETHING in so far as it can be: the Force of Interaction among parts of SOMETHING is determined by NOTHING²⁶. 3. In the various stages of development which the struggle of metaphysics against scholastic reasoning²⁷ has to pass through, it always and everywhere endeavors to represent the interests of knowledge as the Whole, or the interests of Pure Reason.

Laconical Cynicism, which knows no fear²⁸, is, therefore, on one hand, practically, the most advanced and resolute method of science, the method which plan to push forward all others; on the other hand, it has theoretically accumulated a great mass of opinions over centuries, that determines, in a necessary and sufficient way, its strongest conservatism. The main thing about Laconical Cynics is that, for example, even their Maxim is not new at all:

Instead of supposing SOMETHING infinite, suppose that NOTHING is finite²⁹.

The immediate tactical aims of the method are:
first: overthrowing the supremacy of such contemporary ideas in physics as:

- the possibility of separating one part of substance from another exists;

²⁶ Substance absolutely infinite in its changes is indivisible in these changes by virtue of one's perception. BIB:(22.55),[p.10,Prop.XII)

²⁷ "In fact, of course, physical theorists do not describe chairs and tables at all... there is no general logical objection to saying that physical theory, while it covers the thing that the more sciences explore and the ordinary observer describes, still does not put up a rival description of them; and even that for it to be true in its way, there must be description of these other kinds which are true in their quite different way or ways." BIB:(22.15),[p.79-80] Only the dialectic can view an event as changes of the Whole.

²⁸ The fear of DEATH ("For this consciousness was not in peril and in fear for this element or that, nor for this or that moment of time, it was afraid for its entire being; it felt the fear of death, the sovereign master." BIB:(8.11),),['Lordship and Bondage'; p.76]), labor, etc. is not recognized by Cynicism as the locomotive of one's development: man was/is born enslaved by one's own nature and aims to become free -- to rest forever. BIB:(20.45),[Rousseau,'On the Social Contract',p.281]

²⁹ or, what is the same, eternal.

"Instead of supposing matter *infinite*, ... let us suppose it is *finite*." BIB(11.00),[p.49]

- the qualitative measures of substance, such as energy, weight, velocity and acceleration are sufficient for describing it;
- there are few existing different forces at the place where only one really exists;
- the Galilean transformations are sufficient for describing a thing's movement;
- physics is an exact science;

second: overthrowing the supremacy of such contemporary ideas in mathematics as:

- there are three independent geometries;
- there are six axioms of separation;
- the definition of a point exists;
- that the continuum-hypothesis is valid; that Russell's paradox does not have a rational solution;
- that Lyapunov's theory of Celestial bodies is completed;
- that the space of this universe is the metrical space;

third: continuation of the work begun by Klein in the study of direction, which was determined by the Erlangen Program;

fourth: overthrowing the supremacy of such contemporary ideas as that the existence of an ideal and an invariable human society is possible;³⁰

fifth: Metaphysics must be recognized as the only pure theoretical science: the science which exists for itself³¹.

sixth: to examine the possibility for any mind, except Pure Reason, to create an adequate picture of this universe.

The strategical aim of the method of Cynicism is to continually search for the truth³².

Laconical Cynicism supposes that the quantity of everything is limited and realizes that in the case for any Whole³³ changes in any part of it cause changes in other parts of it. For

³⁰ For instance, Dictatorship of the Proletarian.

³¹ BIB:(1.10),[982^β,25] Cynicism must notice particularly, at this point, that the metaphysical method is to "attach" predicates to the object of cognition, e.g., to God(BIB:(8.10),[p.67]) -- all sciences work with experiments in the past perfect but metaphysics deals with predicates in the present continuous -- philosophies have only changed the world, in various ways; the metaphysical point, however, is to consider it in its becoming(BIB:(18.00),['Theses on Feuerbach',Th.XI]). So, "nor can we reasonably say... that there is any knowing at all, if everything is in a state of transition and there is nothing abiding." BIB:(19.63),[440a]; BIB:(22.15),[p.93-111] The effort of Cynical metaphysics is directed upon the absurd end of expressing the content of substance by means of cognitions, hence of uttering the unutterable. BIB:(1.66), [Moritz Schlick, *The Turning Point in Philosophy*, p.57]

³² or, what is the same, the essential idea of the method of Cynicism is to constantly repeat the Sisyphean work.

³³ or any whole definition, that is the same as the Nonpredicative definition

that reason, any part of substance in its striving to become the Whole, will not allow another part of the One to limit one's "natural right to become the One" because even the possibility of others' existence disorders one. Any revolution -- a change of one -- must have its own counterrevolution -- changes of others and vice versa!

The fundamental premise for Cynicism is that there is the dilemma: SOMETHING and NOTHING exist simultaneously. This dilemma can be viewed as the "primary cause"³⁴: SOMETHING strives to become the Best -- NOTHING; SOMETHING cannot be forever NOTHING in NON-EXISTENCE; NOTHING, which is SOMETHING in NON-EXISTENCE, must become SOMETHING. The Whole, as SOMETHING, in its internal unlimited nature has a seed of contradiction, which is the necessary condition for its DEATH: in the endless chain of changes of condition of substance it will sooner or later become Absolute³⁵ -- *the* limitlessness cannot stop itself and cannot be stopped in NON-EXISTENCE

Any Whole definition, that is Absolute, is divided into two radical parts -- opposites as long as the existence of a contradiction within a whole definition necessitates the existence of, at least, two antagonistic parts of it³⁶. For example, a pair of answers to any question can be assembled to form the Whole as a contradiction: "Yes" and "No". The sum of them is NOTHING, or the unit of them is DEATH -- they completely annihilate each another and cannot exist one without the other. Or the more common mathematical example is:

$$f(x,y,s) + g(d,i,t) = 0,$$

where *f* and *g* are functions of the dependent variable arguments *x,y,s,d,i* and *t*,

³⁴ BIB:(1.10),[184^α-185^α]

³⁵ Although *the* limitlessness is able to find its Limit(s) it must go through this(those) Limit(s) -- "...every living thing must come from the dead." BIB:(19.50),[77d].

³⁶ "For the principles must come neither from one another nor from anything else, and everything must come from them. Primary opposites fulfill these conditions; because they are primary they do not coming from anything else, and because they are opposite they do not come from one another." BIB:(1.10),[188^α,30]. Nevertheless, Cynicism implies that, for example, "Yes" and "No" are the principles: their nature comes from the inherent nature of substance, which must bring into being contradictions if and while it exists; this pair of principles exists as the response to the existence of SOMETHING.

where the arguments x,y,s,d,i and t are appearances and can completely describe the One; and consequently the sum of these two functions is 0, or NOTHING, or the unit of them is DEATH³⁷.

4

THE LAW OF THE NEGATION OF NEGATION.

Religious people might laugh; atheists together with believers might indignantly ask whether Cynics were going to make fun of them. But disbelievers of Cynicism know that the essence of the Deity is the same as men's: a man is not something more than thinking substance, where the unconscious substance does not exist at all (is SOMETHING in NON-EXISTENCE or, what is the same, sleeps³⁸ (for example, without dreams), or, in other words, is apathetic). Fighting Cynics are neither atheists, nor believers in the old religious meaning of this world³⁹: they do not divide a soul from its body and vice versa. They are theists in Voltaire's understanding of this term, where it is presupposed now that any man who thinks of this universe as a closed one sooner or later has to arrive at the idea of God, which does not contain the Principle of its order within itself. Cynicism

³⁷ Indeed, any sentence is correct if it does not, in the Cynical sense, state any idea: it must contain simultaneously both arguments pro and against, which should annihilate each another and, in effect, the Whole text. This thought makes it impossible to construct a text which is readable in the common sense of this word (the text that has a purpose). Accordingly, the Cynical method of writing consists in making any sentence (text) senseless (dispassionate): it creates the complete, and because of it, useless, picture of reality -- NOTHING. BIB:(24.15); see also Appendix #5A.

³⁸ Turning the world of traditional psychological conceptions of sleep upside down, Cynicism states that one's condition of rest at night is supposed to be one's condition of being as a 'Thing-in-itself', but only if one does not have dreams. One's dreams at night constitute, it must be said, the belching out of one's daily activity; while the activity must prepare one for good rest without dreams -- apathy: "To die, to sleep -- To sleep, perchance to dream -- ay, there's rub, For in that sleep of death what dreams may come..."; "And when he is in the state of dream that men call dreamless sleep, he is overcome by darkness, he experienced nothing, he enjoys rest." BIB:(24.45), [Kaivalya, p.115]

³⁹ For a Cynic to become a religious one is to doubt: *Can DEATH be the aim of one's life? Can I be completely right or wrong? Could the theory of evolution look like this: the Strongest will die last? Does this end justify the means?* rather than to think and act in ways appropriate to whatever a religion's main object of interests is ("main object of interests" here is, of course, becoming always and everywhere a term of one's egoistic-pragmatic interests).

denies God's anthropomorphism; Cynics know that the Best is neither alpha nor omega, the end and beginning of the Whole: it is *Li* condition of substance. And their answer to such questions as: "Who is it really that puts questions to us here? *What* really is this "Will to truth" in us? What this Sphinx teaches us at last to ask questions ourselves?"⁴⁰ is: one's own striving to become the Best provokes one to create God from and for oneself! One's internal hesitation: to become and not to become the Whole forces one to question! It is one's own inherent quality of constant thinking that teaches one to question! This particular method of reasoning is an attempt to create a Sphinx which will examine everything forever!

All the above follows to these conclusions: Cynics respect the carrier of Pure Reason as the former Strongest among equals, but no more! The atheism of Cynics has its basis in their attempt 'to become' while they strive 'to be' -- one aims to lose one's own identity while one wills to make it *the* universal oneness!

5

THE INTERNAL NATURE OF THE BODY OF THE METHOD OF LACONICAL CYNICISM.

The three-bones skeleton of the body of the method of Laconical Cynicism forms a set of rules that consist of the Laws of Cynical Dialectic: the Law of the Unity and Struggle of Opposites; the Law of the Transformation of Quality to Quantity⁴¹ and the Law of Negation of Negation.

In any event, one thing seems clear: these three laws are common rules for the motion of substance and are that thing: "Now faith is assurance of *things* hoped for, the conviction of things not seen"⁴²; they make this universe, where only **NOTHING** can be stable, inconstant. Inside this set exists this contradiction that is immanent to it, a cause of infinite changes and conversions, where each of them always becoming another if and while **SOMETHING** exists.

The form, or muscles of the method are formed and shaped by experiments and, consequently, an experience, where the authenticity of the experiment is determined by the probability of its repetition.

The permanent interaction during constant changes among the bones and muscles will keep, presumably, the body of Laconical Cynicism in motion forever!

6

LACONICAL CYNICISM AS A CONSERVATIVE, OR GENERAL, METHOD.

⁴⁰ BIB:(19.36), [p.5]

⁴¹ In virtue of constant change the qualities of substance must turn out to be quantities of *apeirons*. BIB:(8.10), [p.169]

⁴² BIB:(2), Hebrew, 11

Laconical Cynicism assumes that life is a product of the paradox between a striving of SOMETHING to become the Whole and immediate DEATH after becoming the Best -- between the existence of *the* limitlessness and the Limit(s).

Life strives to prolong and simply continue its existence as SOMETHING by means of changing its environment or itself. Obviously, this is the endless and hopeless struggle for existence which must always end in DEATH⁴³. In fact, those who practice Laconical Cynicism in the right and proper manner do not know what they are trained for: to die or not; they do not know whether they fear death more than others or not⁴⁴: they are always in the condition of hesitation and transformation!

It seems likely that in so far as Laconical Cynics are living forms of substance, they are limited in their illimitable nature by DEATH⁴⁵, which Limit, in its turn, gives them, as the thinkers of the future might rightly, perhaps also wrongly, to call themselves 'tempters'⁴⁶, where their "temptation" consists of the understanding that the world of a Cynic is a world of absolute freedom⁴⁷ and/without responsibility for it, the world which is free

⁴³ How can an "immaterial" soul or mental substance be separated from SOMETHING? If it can, how can it keep any *personal* characteristics in it? Experience, therefore, obliges one (if one does not have the groundless religious belief in the existence of such a measurable thing as a soul) to conclude that a soul must be neither NOTHING nor SOMETHING until sufficient evidence that it really has substantial characteristics either of a part of the Whole (Form and Matter) or NOTHING will be found. If a soul does not have a Form and, accordingly, Matter, it must not be a part of the Whole but must be, consequently, the Whole itself -- for instance, *the Holy Spirit* in traditional terms. But the Best does not know individuality. Thus, to Cynical understanding, there are no purely philosophical or scientific motivations for accepting the idea of immortal mental substance's existence.

⁴⁴ "...to fear death... is no other than to think oneself wise when one is not, to think one knows what one does not know." BIB:(19.50),[29b] BIB:(19.50),[61e-63d];(19.54),[176b]

⁴⁵ Any loop of changes has its point of cut -- one cannot die twice: one has SOMETHING to lose and can find only NOTHING.

⁴⁶ BIB:(19.36),[p.57]

⁴⁷ for instance, of will; Cynicism understands by will not only the desires by which the mind takes a liking or aversion to anything but also the faculty of affirming and denying what is true or false. BIB:(22.55),[p.75] Also, in its highest form of explicitation NOTHING would be freedom![p.140] "Spirit is here purely at home with itself, and thereby free, for that is just what freedom is: being at home with oneself in one's other, depending upon oneself, and being one's own determinant." [p.58] BIB(8.10)

from illusionary values⁴⁸, the world where an impudent Cynic is absolutely free to create values for and by himself, where new values are no more than a kind of illusionary self-limitation⁴⁹: Cynicism gives freedom but takes away any dogma!

Laconical Cynicism realizes that pure values have never existed in this universe and are real only in **NON-EXISTENCE** and, therefore, the Given part of the One must begin to create values by and for oneself immediately after the Given starts to exist; values have never been lost for one. The moment one finds real pure values will be the moment of one's absolute apathy⁵⁰.

Well, a Cynic's answer to the question: "To be or not to become?" is obvious and pragmatically optimistic: "I don't know!"⁵¹.

7

CRITICAL LACONICAL CYNICISM.

"Do not stand between me and the sun!"
Diogenes of Sinope

A Cynic repeats again and again: Do not stand between me and the sun of pure knowledge! Do not try to limit me! A follower of the method realizes why one wishes to fight with everybody who does not agree to recognize Laconical Cynicism as the only right method of

⁴⁸ One can insinuate the existence of a chimerical value that exists only for oneself: any fallacy has its explanation in one's desire to become the Best!

⁴⁹ If other minds exist only up to the time that they can resist one's wish to become the Best, only other minds can limit one's ability to create false values. In this respect it can be assumed that only other minds may oblige one to have the responsibility for the forming of wrong, or seemingly wrong, moral values.

⁵⁰ Indeed, if God is the Best, who does not act, and he possesses the real values it means that apathy is the only value that is intrinsic to the One.

⁵¹ "No one can desire to be blessed, to act well, or live well, who at the same time does not desire to be, to act, and to live, that is, actually to exist." BIB:(22.55),[p.157]. Of course, this emotional declaration cannot be taken seriously: who could or can bless one? What exactly constitute the action of blessing? From this it follows that in contrast to Paul, Cynics do not think that "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord". Cynicism supposes that only "wages of sin" is the real life in Yang condition of the Whole, and what Paul called "the gift of God" is the Yin or Li condition of substance -- apathy. An unprincipled Cynic prefer to be, to sin and have "the wages of sin" than to become righteous and die immediately but one must always become a principled one, who acts radically different.

reasoning! A Cynic is ready for a good fight at any place, any time and with anybody who stands between one and the sun! Following "kindly Cynic"⁵² Ecclesiastes Cynics wish to have fun while they are alive. And what can be better than a good fight? Two good fights!

Everything and everybody is a subject and an object for criticism. Exceptions are prohibited⁵³. Consequently, by means of constant critique, Cynics are really trying "to win back something which was formerly an even *securer* possession, something of the old domain of the faith of former times... perhaps the 'old God'..."⁵⁴

A fighting Cynic knows that one has a piece of the Whole knowledge and pretends to know the Whole in general⁵⁵; one is one, who "using pure thought alone, tries to track down each reality pure and by itself, freeing himself as far as possible from one's eyes, and in a word, from the whole body, because the body confuses the soul and does not allow it to acquire truth and wisdom, whenever it is associated with it!"⁵⁶

Constant revolutionizing of thinking, uninterrupted disturbance of all science, everlasting uncertainty and agitation do not distinguish the new amoral⁵⁷ method from all earlier ones. The only difference may be found in Laconical Cynicism's understanding that it is the union of opposites which cannot be brought together, even if nothing is more free than the imagination of man⁵⁸. Cynics are both equally in error and a state of truth, there is **NOTHING**

⁵² BIB:(2.01)

⁵³ "...the critique of reason, in the end, necessarily leads to scientific knowledge; while its dogmatical employment, on the other hand, lands us in dogmatical assertions to which other assertions, equally specious, can always be opposed - that is, in skepticism" or, by another word, in *nihilism*. BIB:(12.00),[B23]

⁵⁴ BIB:(19.36),[p.15]

⁵⁵ "9. For we know in part and we prophesy in part.

10. But when that which is perfect has come, then that which is in part will be done away." BIB:(2),[I Corinthians]

The instantaneous rate of change of $y = f(x)$ with respect to x for a particular x is

$$\lim_{\Delta x \rightarrow 0} \Delta y = \lim_{\Delta x \rightarrow 0} \frac{f(x + \Delta x) - f(x)}{\Delta x},$$

provided this Limit exist; where $\lim \Delta y$ is Pure Knowledge; where $f(x)$ is a constantly changing set(network) of opinions(sense-data); where Δx is the constantly modifying difference between Pure Knowledge and one's set of opinions(Measure of Abstraction) -- "He who knows Brahman becomes Brahman". BIB:(24.45),[Mundaka, p.48]

⁵⁶ BIB:(19.50),[66a]

⁵⁷ Laconical Cynicism recognizes the existence of Principles-Limits only for the *Yang* condition of substance: God does not know Principles.

⁵⁸ Nicholas of Cusa's "concidence of opposites" means that they become **NOTHING**.

for them to speak or say⁵⁹; for Cynical questioners it is the same simultaneously to say this and not this: they put their faith in NOTHING and consider everything equally so and so⁶⁰. It is also quite obvious that nobody actually can sit on the fence as long as only mighty God can⁶¹ -- Pure Reason does not have philosophy because it does not think.

8

POSITION OF LACONICAL CYNICS IN RELATION
TO THE VARIOUS EXISTING TERMS.

The process of searching for a solution to a subsequent contradiction is called "a motion", "a fight", "a doubt"⁶², "a mutation"⁶³ and "thinking" and there is not even a possibility that an ruthless fighter of Cynicism "just recollects"⁶⁴ pieces of Pure Knowledge: one extracts them from Nature during the process of exploration⁶⁵!

Ideas, which cannot be expressed laconically⁶⁶, are wrong! To a Cynic's mind it is distinct that, in one's care for a human

⁵⁹ "Cynicism is the only form in which a base soul approaches what is called honesty; and higher man must open his ears to all the coarser or finer Cynicism, and congratulate himself when the clown becomes shameless right before him, or the scientific satyr speaks out." BIB:(19.36),[p.39]

⁶⁰ Also, from the assertion of two opposed propositions about the same thing it follows that the essence of the One, which gives rise to this contradiction, can be caused only by substance itself and is given as appearances. "Tautology and contradictions are the limiting cases - indeed the disintegration - of the combination of signs." BIB:(24.15),[4.461-4.661]

⁶¹ BIB:(1.10),[1008^β,10-15] "We must now add that the principle of the dialectic in the same (objective) sense corresponds to the notion of God's might." BIB:(8.10),[p.130]

⁶² "No simplicity of mind, no obscurity of station, can escape the universal duty of questioning all that we believe." BIB: W.K.Clifford, "The Ethics of Belief" So, one can doubt everything except that one exists.

⁶³ The origin of one's passionateness emanates from one's mutation and it is the demonstration of Nature's search for an optimum. BIB:(11.59)

⁶⁴ BIB:(19.50),[73c-d]

⁶⁵ One 'is' the center of this universe and everything around one exists as long as it interacts with one and it must be admitted that this totality of things exists as the subject reflected inadequately inside one's mind object(the network of sense-data) -- and this statement is Pure Lie.

⁶⁶ simplicity itself; Cynicism states that SOMETHING strives to be as simple as only NOTHING (which does not have any connotation or

being's health, an adept of the method must strive to not "be admonished of making many books there is no end; and much study weariness of the flesh!"⁶⁷ But, in fact, of course, for Cynics books for the general reader are not ill-smelling books⁶⁸ at all: they can find their wisdom there. The final aspiration of any Cynic is to make it impossible to treat one's idea in any other way than one wishes to be understood⁶⁹.

Laconical Cynicism is for one who is measurelessly impudent, fearless⁷⁰ and has an insolent and "square" (according to *Polyclitus'* Canon) mind; one who wishes to become "a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger"⁷¹; one who endeavors to build one's own *autarky*⁷² and, insofar as one wants to enjoy the best of both words -- strives to create one's own *autarky*⁷³ -- one wishes to lay down one's morals and ideas upon Nature. But this one is different from others who pretend to be suffering from world weariness -- their name is legion -- and, who in their false pride, have wished to dictate their morals and ideas to Nature, to Nature herself, and to incorporate them therein! A Cynic does not overburden oneself with the absurd idea that at the beginning of the existence everything was good *a priori* and that the mission of human beings is to restore this good⁷⁴: one may accidentally reestablish this good, but not as the main aim of one's being -- the complete restoration of good means one's death!

structure within itself) is. But Russell supposed that "thus the law of sufficient reason should mean that every proposition can be deduced from simpler proposition." BIB:(22.04),[p.59]

⁶⁷ BIB:(2), Ecclesiastes

⁶⁸ BIB:(19.36),[44]

⁶⁹ "A philosophical work consists essentially of elucidations. Philosophy does not result in 'philosophical propositions', but rather in the clarification of propositions." BIB:(24.15),[4.112]

⁷⁰ fortune favors the bold: "Never have I not existed, nor you, nor these kings; and never in the future shall we cease to exist... Nothing of nonbeing comes to be, nor does being cease to exist; the boundary between these two is seen by men who see reality... Our bodies are known to end, but the embodied self is enduring, indestructible, and immeasurable; therefore, Arjuna, fight the battle!" BIB:(1.98),[*The Second Teaching*, #11-#18]

⁷¹ BIB:(19.50),[18b]

⁷² Those have created *autarky* who, have not been conscious even of their existence and of the sensations which must succeed each other within themselves, are not able even to think-doubt SOMETHING to exist.

⁷³ "What the solipsism *means* is quiet correct; only it cannot be said but makes itself manifest." BIB:(24.15),[5.62]. The Best can be pictured but cannot be shown.

⁷⁴ at the beginning everything was bad: the first change "would be change for worse, and this would be already a movement." BIB:(1.10),[1074^β,25]

Accordingly, a two faced Janus of Cynicism⁷⁵ does not promise peace but war⁷⁶! A fighting Cynic is one who creates good while doing evil and who does evil creating good⁷⁷.

An adherent of the method cannot have a follower, insomuch as one cannot stand between another one and the only pure knowledge. A Laconical Cynic can only have an opponent: one **must** create one's own "broken cistern" -- *self-sufficiency*⁷⁸, which, necessarily, limits the "equal right" of others to do the same due to the virtue of concurrence⁷⁹, where one's achieving of one's *autarky* means the **DEATH** of other contenders⁸⁰. So, if a Laconical Cynic establishes a school

⁷⁵ "XII. For such is the stuff that man is made of: in principle and in practice, in a right track and in a wrong one, the rarest of all human qualities is consistency." BIB:(1.90),[p.4]

⁷⁶ BIB:(2), Jeremiah.

"17.And the way of peace have they not known;

18.There is no fear of God before their eyes." Paul, 'To the Romans'.

⁷⁷ "But the man whom I call wise is the man who can change the appearances -- the man who in any case where bad things both appear and are for one of us, works a change and makes good things appear and be for him." BIB:(19.54),[166d]

"Therefore excellence is a kind of mean, since it aims at what is intermediate." BIB:(1.10),[1106 β ,25]

"21. I find then a law, that, when I would do good, evil is present with me." BIB:(2),[Paul, "To the Romans",Ch.7]

⁷⁸ "When the senses are purified, the heart is purified; when the heart is purified, there is constant and unceasing remembrance of the Self; when there is constant and unceasing remembrance of the Self, all bounds are loosed and freedom is attained." BIB:(24.45),[*Chandogya*, p.74]

⁷⁹ the virtue of Cynics, where the virtue of concurrence means that parts of **SOMETHING** oppose and compete with one another(according to the Laws of Cynical Dialectic) in their attempt to become complete and harmonious -- to be, for instance, Bradley's *Absolute* (the "simple substance" in Cynical terminology or, in Hegel's words: "But pure being is the *pure abstraction*, and hence it is the *absolutely negative*, which when taken immediately, is equal *nothing*. From this... a definition of the Absolute followed, that it is *nothing*... Hence, the truth of being and nothing alike is the *unity* of both of them; this unity is *becoming*." BIB:(8.10),[p.140-141]). The virtue of concurrence is different from knowledge: it is neither teachable nor recollectable. BIB:(19.50),[86b-87c]

⁸⁰ "Freedom is only present where there is no other for me that is not myself[p.58]... So, insofar as man wills this state of nature, he wills singularity[p.63]." BIB:(8.10)

of thought, one must be called a "tyrant" and it must be understood that this one is no longer a Laconical Cynic⁸¹.

Hence, the inevitable conclusion for any Cynic sounds like this: anybody and anything who will find the final solution to all contradictions will be recognized as the Winner, or God, and won't be honored posthumously by adherents of the method because none of them will survive this happiest event: this universe exists as long as contradictions in it exist⁸², and the existence of other minds is a contradiction which must be liquidated by the One⁸³.

A Cynic through and through can choose any style of life arbitrarily and it depends only on climatical conditions⁸⁴. Next, with all Cynical love for truth they have to force themselves to see

⁸¹ Only others can destroy one's attempt to create the complete philosophy. The difference between a school of thought and a method of reasoning lies in the following idea: a method just marks contradictions and leaves the right to choose among them to one; a school of thought forces one to choose the exact path for one to operate under and with contradictions -- "Philosophy is not one of the natural sciences. Philosophy is not a body of doctrine but an activity." BIB:(24.15),[4.111-4.112] Thus, philosophy, even in its most abstract and otherworldly aspects, is simply an instance of one's interest and purpose.

⁸² "Distinction, therefore, are only found to exist among things which are susceptible of 'more' and 'less';... in no way do they exist in the absolute maximum, for it is above any form of affirmation and negation." BIB:(19.37),[p.13]

"I shall point out that the world, as so understood, contradicts itself; and is therefore, appearance, and not reality[p.9]. Ultimate reality is such that it does not contradict itself; here is an absolute criterion[p.120]." BIB:(3.55) Therefore, if Absolute does not contain contraries within itself the world of appearances should contradict itself according to the logical *Law of excluded middle*.

⁸³ In one sense it must be admitted that one must *prove* the existence of things only for *oneself* and by virtue of one's experience. One must only *verify* for oneself that there is no logical absurdity in the supposition that the whole of life is a dream, in which one bring into being all objects that come to exist. BIB:(22.03),[p.20-23]. One endeavors to promote the being of everything that one can imagine conducive to pleasure; but what one finds repugnant to oneself or conducive to pain one endeavors to remove or destroy. BIB:(22.55),[p.103-4, Prop.XXVIII]

⁸⁴ "...those who practice philosophy in the right way keep away from all bodily passions... Those who care for their own soul and do not live for the service of their body dismiss all..." BIB:(19.50),[82c-d]

Nature truly, that is to say, Stoically: is not a Stoic a part of Nature⁸⁵?

CYNICAL CONCEPTION OF PRAGMATIC OPTIMISM.

Cynical Pragmatic⁸⁶ Optimism⁸⁷ is established on the understanding that "whatever the mind clearly conceives includes the idea of possible existence, or in other words, that nothing we imagine is absolutely impossible."⁸⁸ From this insight it appears to be that if hope exists a Cynic hopes as long as one is alive and that hope makes sense⁸⁹! Besides that, it is assumed that laughter has its basis in the removal of effort in a process of difficult searching for a solution to a contradiction and the relief following the discovery of a good one. A Cynical questioner thinks that all mistakes in this world have been made with a serious face and, in effect, one strives to laugh all the time and about everything. Correspondingly, without perplexing oneself with unnecessary questions, it should be sufficient to know that a Cynic is nobody

⁸⁵ If one is interested in a closer look towards the best example of Cynicism, one can take a look at Ecclesiastes.

⁸⁶ Cynical Pragmatism means that a Cynic does not believe anything upon sufficient evidence but only hopes that something unexpected can happen. (BIB:(22.88),[W.K.Clifford, "The Ethics of Belief", p.502-506]. Thus, on pragmatic principles, if the hypothesis of God works satisfactorily in the widest sense of the word, it is true. BIB:(11.65),[p.229] The word 'work' here means for Cynicism that one can change one's Density of substance. If the idea failed to work in the sense that the event predicted did not occur it means that this idea was the product of one's Error(BIB:(3.55)) -- the unfounded hope to become the One.

⁸⁷ "Of Optimism I have said that "The world is the best of all possible worlds, and everything in it is a necessary evil." BIB:(3.55),[p.X]

⁸⁸ BIB:(11.51),[p.32]

⁸⁹"24....but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"(BIB:(2),[Paul,"To the Romans",Ch.8]) -- if one has found one's Limit(s) one does not have any means to continue the search for them -- one is dead. From this cause, there is a paradox: a limitlessness, that has limited itself, must find that all previously found self-limitations cannot stay against the examination by infinity -- hope is of eternity. So, the realization that the roots of religion are in the substantiality of hope means that Cynicism feels itself obliged to demonstrate that religion's beliefs have a rationally explainable foundation. Namely, if the Book or another source is accepted by many as the spring of the ultimate wisdom Cynicism must find why could it happen or it must admit its falsity.

other than an insolent scoffer. A Laconical Cynic who stops laughing is most probably dead, or had stopped being a Cynic.

**Laconical Cynics of the whole world: do not unite!
Everybody by himself, nobody for nobody!
Nobody will survive and/but the strongest will die last⁹⁰!**

⁹⁰ "So that in the nature of man, we find three principle causes of quarrel. First, competition; second, difference; third, glory... To this war of every man, against every man, this also is consequent: that nothing can be just. The notion of right and wrong, justice and injustice have there no place." BIB:(20.45),[*Hobbes Th.*, p.208-209]