

Marx's Dialectical Method.

PART I.

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for

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Omni-Copyright Statement. This text is a *partially self-exemplifying exposition* of, & a record of an ongoing self-critique of, the ideas advanced herein. The 'ideo-system' behind it is a "'meta-dynamical'"/-'meta-evolving' conceptual object. The time sequence of changes in the form/content of this text is predicted to be both an illustration and an instantiation of the 'meta-model' of '[ideo]-ontological meta-dynamics' that this text explores, as well as of the 'homeomorphic defect' of that 'meta-model'. We expect that successive editions of this document will document an 'ideo-onto-dynamasis' rather than an 'ideo-onto-stasis', a 'meta-evolving ideo-ontology'; a 'multi-meta-ontic, multi-meta-monadic ideo-cumulum'; an expanding, and ever "'thickening'", increasingly 'inter- & intra-connected', "'inter-acted'" network of 'inter-implicatory', 'inter-determinate', 'inter-generative' ideas, elaborated upon a mounting count of 'metafinite', 'meta-fractal' scales, all exemplifying a "non-standard". 'Contra-Boolean logic'; the ontologically dynamical logic of the *dialectical* "law" of cognition signified by the 'ideo-ontological', 'purely-qualitative', \mathbb{Q} -algebraic inequation -- $\mathbb{Q}^2 \not\subseteq \mathbb{Q}$.

This work is a potential contribution to the collective creative property of the Terran human species: assimilate, disseminate, critique, and surpass at will. We, the authors, seek hereby to further neither our monetary riches, nor our public power, nor our personal fame. What we want, money cannot buy. We hope, with your help, to build a better us, and to help to do our "infinitesimal" part in building a better universe ["infinitesimal" differences can matter, as nonlinear dynamics demonstrates]. More monetary wealth will not buy that betterment. More political power cannot impose it. More fame would mainly distract from it. We hope that you have chosen, or will choose, to build a better you. We hold that this choice entails the profoundest consequences for one's life, as well as for the lives of others. We also hold that such choices belong to you alone. We wish to share, with you, the forthcoming conceptual riches. We will rejoice, and we will be compensated, if you teach us in turn, help us to correct our errors, and thus advance the common-wealth of all beyond this offering. We also request our readers' forgiveness in the areas of our many shortcomings, some of which, though determined to strive ceaselessly to overcome them, we will never, in a lifetime, overcome. We, the authors, are not publicly accessible, but will endeavor to provide private transmittals to you if you indicate publicly, however cryptically -- and we recommend that it be cryptically -- your desire that we should do so. We want not that our existences, let alone our egos, should be an impediment to that great reverberating propagation of new cognitions, and of emerging *new kinds* of cognition, of which this text is, at best, an incomplete, imperfect, transitory, and transitional manifestation. We therefore happily forego personal credit, and, by thus renouncing in advance the [remote] possibility of any notoriety resulting thereby, hope also to retain more lifetime for the continuation of this work. *Dialectical Ideography* as set forth herein is interpreted variously as --

- (0) a *dialectical-ideographic language*; *dialectical mathematics*; or *mathematics of dialectic*, for *mathematical «mimesis»/«memesis»* of a 'meta-monadic' 'aufheben' "'dialectic of Nature'" as *Totality*;
- (1) a calculus of 'qualo-quantitative change', encompassing an *explicit*, ideographical arithmetic for the *dimensional unit*[e]s or *metrical «monads»* of classical "dimensional analysis"; and, thereby, 'semantifying' the "meaningless" singularities [zero-division-induced, finite-time "infinite" values] of *especially* the "unsolvable" [in part, because of those very singularities] *nonlinear* integrodifferential equations and their solution-functions, via their *metrical 're-qualification'* using those *new, explicit 'metrical qualifiers'* of this, μ , 'dimensional arithmetic', concretizing and operationalizing Plato's 'arithmoi monadikoi' & Diophantus's \dot{M} ;
- (2) an alternative, *onto-logical, contra-Boolean algebra*;
- (3) an *ideographic, 'onto-dynamical'* "symbolic logic" for state-space/control-parameter-space, or 'state/control meta-space' "'meta-dynamics'" of 'meta-finite', [self]-conversion-singularity 'self-bifurcation';
- (4) a *mathematics for modeling the history of mathematical ideas* as well as a [psycho]historical algebra and arithmetic for modeling the "'meta-evolution'" of the *sciences generally*; an *ideography* for the [psycho]history of ideas; an *ideography* of the "'meta-dynamical'" logic of conceptual self-innovation & self-development; a 'philosophical algebra' or trans-Leibnizian, *dialectical «characteristica universalis»*; an arithmetic and algebra of innovative conception or of the creative conceptual process;
- (5) a rules-system for an *ideographic language of qualitative, ontological self-escalation* in concretely self-transcending [meta-][super-]-systems;
- (6) a generic algorithm for the 'meta' operation regress; for a trans-Hegelian, 'autopoiesic' version of the 'aufheben' operation; & for a "'meta-dynamical'", 'temporalized', *diachronic*, "'meta-evolutionary'" version of the Russellian/Gödelian "logical types hierarchy";
- (7) a model for a 'meta-fractal', 'contra-Cantorian' theory of totalities, of 'meta-finite' arithmetics, and of the "foundations" of mathematics;
- (8) an arithmetic, algebra, geometry, & analysis built upon certain "non-standard natural numbers", i.e., upon the 'Gödelian meta-natural meta-numbers'; a space of *non-Musean* "hypernumbers" of 2nd degree, 'made up out of "standard", '1st degree' "natural numbers", 'instancing' those "non-standard models of 1st order Peano arithmetic" implied by the 1st-order conjunction of Gödel's completeness & incompleteness theorems, as by the Löwenheim-Skolem theorem, yielding thereby an 'ontologically dynamical', 'de-Parmenideanized', 'de-Idealisticized' actualization of Plato's "'arithmetic of dialectics'", his "assemblages of *idea «monads»* or of *«ide» units*" -- his 'arithmoi eidetikoi'.

This treatise, in addition to that of 'pictogramic', 'ideogramic', & 'phonogramic' symbolization, draws also upon the power of neo-mythological, allegorical, & mythopoetic -- that is, of 'psychohistorical' -- symbolization to aid in the conveyance of its most urgent messages. Thus, *everything* about the Foundation is *symbolic*. Not just the *ideographies*. *Everything*. We leave it to the reader to decide what about the Foundation is "'meta-fiction'", vs. what is real, as a test of the reader's discernment. *Dialectical Ideography* is, we believe, a humble but potent seed. As with the *several* non-Euclidean geometries that arose from the failed attempts to prove the absoluteness of Euclid's geometry, these *non-Parmenidean*, *contra-Boolean*, and 'contra-Cantorian', "'onto-logical'" & 'onto-dynamical arithmetics' & their *algebras of dialectics* may bear fruit for *humanity* only if germinated through the intra- and inter-personal *dialogue*, & *dialectic*, of assimilation, critique, refutation, and supercession. The taking to heart of the ideas "graphed", 'pictographically', 'ideographically', and narratively [phonogramically], herein, can produce profound transformation in the very identity of the person so taking. Panic in response to perception of the early signs of such transformation by other perceivers of such transformation may elicit, from some of those perceivers, a *violent* reaction. In particular, the intimations of the 'meta-human' --



-- implications of the 'cumulum' of *human[oid] [meta]-evolution* is profoundly disturbing to some. We therefore lodge the **Omni-Copyright statement** above together with this countervailing caveat: we recommend that you disseminate the ideas of this document, and/or related ideas of your own discovery, with careful judgment. Give the friends of *humanity* a head start vis-à-vis their *adversaries*. The *system*, more accurately, the *systems*, of *dialectical ideography* glossed herein continue to *evolve* and to "meta-evolve" rapidly in our research. They burgeon beneath our feet. *Dialectics* should inculcate humility. "Perfection" is not a final "'meta-state'" that can be finally manifested, but an open-ended, 'uncompleteable', asymptotic process, moving from greater to lesser imperfection. We realize that conceptual 'homeomorphic defect' is inescapable for cognizing beings such as ourselves. Even at best, we must always be partly wrong. Even at best, one cannot be finally, completely, and wholly right. One's mental constructs cannot ever be the truth, the whole truth, and nothing but the truth. But one may be right enough for one's time, for one's moment, for one's role, and for one's part; right enough to help one's contemporaries to live through, and beyond, one's time, that they thus, potentially, might enjoy the privilege, the pain notwithstanding, of a vital [life-ful] and willing participation in the succeeding epoch of imperfection.

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Preface.

This essay, entitled ‘Marx’s Dialectical Method’, is the **second** essay in **our** planned suite of **3** methodological essays.

These essays culminate in a setting forth of the **methodology** that **we** use, for the **application** of **our** ‘**mathematics of dialectics**’, to the reconstructive and predictive modeling of **our universe** as a **whole**, and of **its many sub-universes**.

This ‘**mathematics of dialectics**’ was **originally developed** by **our** co-founder, Karl Seldon.

Since **our** founding, this ‘**mathematics of dialectics**’ has been in **ongoing development** by the **F.E.D.** research collective as a whole, under the direction of **our** co-founder.

The **first** essay in this essays-series, by Hermes de Nemores, is entitled ‘**Hegel’s “Algorithm” for Dialectic**’.

It can be accessed via the following URLs --

<http://www.dialectics.org/dialectics/Welcome.html>

<http://www.dialectics.org/dialectics/Applications.html>

[http://www.dialectics.org/dialectics/Applications_files/F.E.D._Hermes_de_Nemores_'Hegel's_'Algorithm'" for Dialectic.'" Parts I. and II.'" Last Updated 27JAN2017.pdf](http://www.dialectics.org/dialectics/Applications_files/F.E.D._Hermes_de_Nemores_'Hegel's_'Algorithm')

The **third** and **final** essay of this planned suite of **dialectical-methodological** essays, by Karl Seldon, is to be entitled ‘**Universal Algorithmic Heuristic Method**’.

Heretofore, throughout the long history of **the dialectical tradition**, developing, alike, in the ancient Orient, and in the ancient Occident, the **dialectical method**, in mystified forms, has remained the exclusive province of isolated ‘pinnacular’ geniuses, such as Socrates, Plato, and Hegel. Moreover, this tradition has, traditionally, been misunderstood, and only further mystified, by their epigones. In recent times, this tradition has often been rejected as “incomprehensible” by the ‘dianoiac’, «**verstand**» **mentalities** bred by **the modern ideology**.

Such **mentalities** are permeated, in some cases consciously, but, more often, unconsciously, by the all-pervasive praxis of reducing, and of collapsing, the vast, burgeoning, multi-qualitative richness of humanly-lived reality to a single dimension of monetary quantity; of exchange-valuation; of ‘value-upon-sale’, i.e., of ‘alienation-value’; in short, of **capital-value(s)**.

With Marx’s work, that history took a turn for the better -- into demystification, and toward reality; toward the people at large, toward accessibility for the majority of humanity. But that turn has stalled in the hands of the epigones of Marx.

It is **our** intention, through works such as this suite of essays, to contribute to the forging of a readily-learnable, **universal dialectical method**, one that can be mastered by, and applied by, anyone who wishes to learn to do so; applied for new discovery, and for coherent, systematic, accessible communication of such discovery to others -- a ‘**universal algorithmic heuristic method**’.

Literacy in “**commercial arithmetic**” was once, anciently, the monopoly of temple priesthods, confined to their “elite” precincts. With the opening of the **modern** epoch, with its ever more global spread of ‘**the capital-praxis**’, that **arithmetic** became a common possession of humankind, a core component of the **modern** ‘human phenome’.

Similarly, we work towards the day when the «**organon**» of **dialectical cognition** -- the transcendence of abstract negation and of its ‘**unsynthesized**’, supposedly irreconcilable absolutist dualisms -- e.g., in part, via the ‘**arithmetic of dialectics**’ itself, will enter into the heart of the ‘human phenome’, and become the social property of the human «species» globally.

-- **E.D.** Editors, Special Council for **Encyclopedia Dialectica** [**E.D.**].

Terminious, California, **07 March 2017**.

Introduction.

It has been, from **our** inception, a central mission of **Foundation Encyclopedia Dialectica** [**F.E.D.**], to assist in the rehabilitation of **the dialectical tradition** from the neglect, obscurity, and abuse into which **it** has fallen, to humanity's detriment, since the time of maximum influence of Hegel's writings, and then of Marx's & of Engels's writings, into this present period, of the dominance of a one-sided, «**verstand**»-only, “‘**formal operations** state and stage of adult cognitive development’”, **and worse**. Part of **our** means for this mission has been a clarification of the exact meaning of the word **dialectic**, in terms of the fragmentary elements of **it** that, in **our** view, have emerged across human history to-date, in both the Orient, and the Occident, in both ancient and modern times.

To-date, in this regard, **our** work has focused on the historical partial emergences of **dialectic** that **we** see in the works of Pythagoras, Heraclitus, Parmenides, Zeno, Socrates, Plato, Aristotle, and Hegel. Not all of **our** studies of these works have been publicly released as of yet. Of course, the **first** essay in this suite of **three dialectical-methodological** essays focuses on the contribution of Hegel to this, historically deep, **dialectical tradition**.

A central part of **our** aim, in this work, is to **dialectically clarify** these -- yes, often **contradictory** -- strands of **dialectic**, to the point of **unification**. The resulting ‘**unified theory of universal dialectics**’ is outlined in volume **0** of **our** multi-volume treatise, ‘**A Dialectical Theory of Everything: Meta-Genealogies of Our Universe, and of Its Sub-Universes**’. The **present, second** essay in this series focuses on the contribution, to this **dialectical tradition**, of the work of Karl Marx.

It has long been **our** view that Marx's work -- especially the **first** volume of his «**Das Kapital**.» -- represents the zenith achievement to date in the entire history of the **dialectical tradition**. Yet Marx never published a work elucidating in detail his “dialectical method”, despite his many assertions, over a period of ~**3** decades, of his desire to do so, “‘once he finished with his ‘Economics’ ”. Moreover, after Marx's death, Engels was unable to clarify Marx's **dialectic**, and the Leninist “**Marxist**” movement, as the ideology of a **state-capitalist, state-bureaucratic ruling class**, could, of course, only produce an ‘abstract-matter-**Idealist**’ **degeneration** of Marx's **dialectic**, e.g., in the forms of the Stalinist “**diamat**”, of Maoist “Little Red Book” **state-capitalist metaphysics**, etc., etc.

Even the post-USSR “**Marxian**” scholarship -- that largely dissents from the hijacking and ‘denaturation’ of Marx's theory by the “bait and switch” fraud of the Leninist “‘secular religion’” of state-**capitalist** dictator-worship -- has only lately paid much attention to what Marx called “my dialectical method”. Meantime, the meaning, among such “Marxians”, of phrases like “‘the Marxian dialectic’” and “‘Marx's dialectical method’”, have languished in **obscurity**, or in vast but vehement ‘**vaguer**’, and/or even in the “‘relentless contentlessness’” of too-long-tolerated, and all-too-easily tolerated **obscurantisms**, and/or in obligatory, perfunctory, merely-**tradition**-miming ‘mantric mouthings’.

But Marx left behind, mostly **unpublished**, some **explicit**, almost-algorithmic prescriptions for his **dialectic method**, and, in this essay, **we** intend to make the most of them. **We** intend to define, with exactitude, what that “**method**” really means, per Marx. **We** intend to reconstruct, from the many clues that Marx provided, a **dialectical-algorithmic method of discovery**, and, **integrated** with the former, a **dialectical-algorithmic method of discovery-presentation**. This should be such that anyone who wishes to do so can learn it. This should be a feasible, heuristic, **dialectical** «**characteristica universalis**», fit to become part of the «**mathesis universalis**». This should be such that that anyone who wishes to learn to do so can apply this **unified dialectical method** to new hypothesis discovery in the “**natural**” **sciences**, i.e., in the **sciences** of **Nature**, including the “**social sciences**”, the **sciences** of ‘**human-social Nature**’, for the **re**construction of **past** natural history, for ‘theoretico-practical’ **comprehension** of **present Nature**, & for the **pre**diction, or **pre**construction’, of the **future** of natural history, for **our universe** as a **whole**, &/or, with detailed focus, *within* any one of **its** many ‘**sub-universes**’.

A Note on Notation. For more information regarding the definitions, and the ‘ideographical etymology’, of the special arithmetical and algebraical symbols employed herein, click on the following URLs --

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PART I. QUOTATION AND COMMENTARY.

Methodological Assertions in Marx's "Introduction to the Critique of Political Economy" / «Grundrisse», etc.

Marx wrote, in **1858**, to Engels: “I am, by the way, discovering some nice arguments. E.g. I have completely demolished the theory of profit as hitherto propounded. What was of great use to me as regards method of treatment was Hegel’s Logic at which I had taken another look by mere accident, Freiligrath having found and made me a present of several volumes of Hegel, originally the property of Bakunin. If ever the time comes when such work is again possible, I should very much like to write 2 or 3 sheets making accessible to the common reader the rational aspect of the method which Hegel not only discovered but also mystified.”

[Marx to Engels, **16 January 1858**].

Ten years later, Marx wrote again, in **1868**, that he wished to write a book on dialectics, stating that: “the true laws of dialectics are to be found already in Hegel, in a mystic form, however. The problem is to divest them of this form.” [Marx to Dietzgen, **09 May 1868**].

Marx wrote, yet again, in **1875**, seven years later, and eight years before his death, in **1883**, that once he had finished with the ‘Economics’, he intended to write on the subject of dialectics [Marx to Dietzgen, Dec. **1875**].

Despite these oft expressed plans and desires, Marx died with “the secret of scientific dialectics”¹ still locked inside him, leaving behind, in published form, only specific instances of his application of that dialectical method, from which the generality of that method might be distilled, approximately and inductively.

There is a highly critical account of the Hegelian dialectical method, and of Proudhon’s caricature of it, extant in Marx’s published work, in the Poverty of Philosophy, which we shall address later in this Part.

But the only account, by Marx, of “‘dialectical-scientific method’” known to be extant, in a somewhat detailed, elaborated form, is in a work that Marx left unpublished during his lifetime, and that only came into widespread published access in the **20th** century, from a bulky manuscript, written in **1857-8**, and entitled, by its editors, «Grundrisse der Kritik der Politischen Oekonomie» [or Foundations of the Critique of Political Economy].

Most of the dialectical-methodological content of this manuscript is set forth in its opening, introductory “chapter” -- often referenced by its editors’ title, “*Introduction to the Critique of Political Economy*” -- in its section (3), entitled “The Method of Political Economy”. This passage addresses the dialectical “‘method of inquiry/discovery’” that Marx employed in the development of his critique of capitalist political-economics, as well as the dialectical “‘method of exposition/presentation’”, that he employed in composing «Das Kapital».

We will take the *circa* **1973** translation into English of this dialectical-methodological content, by Martin Nicolaus, as our starting point for exegesis, but will also consider other, variant translations, in the sequel². Variant translation commentary is provided via asterisk footnotes, other commentary via numbered footnotes.

The blocks of text into which I have divided the passages³ below are numbered for convenience of reference:

¶⁴, [01]: “When we consider a given country politico-economically, we begin with its population, its distribution among classes, town, country, the coast, the different branches of production, export and import, annual production and consumption, commodity prices, etc.”

¶, [02]: “It seems to be correct to begin with the real and the concrete, with the real precondition, thus to begin, in economics, with e.g. the population, which is the foundation and the subject* of the entire social act of production.”

¹[This is Marx’s phrase, from -- Karl Marx, The Poverty of Philosophy: Answer to the “Philosophy of Poverty” by M. Proudhon, New York: International Publishers, **1967**, p. **197**. See also, *ibid.*, p. **202**. This phrase occurs in a letter, appended to this book, from Marx to J. B. Schweitzer, dd. **24 January 1865**.].

²[For an online English translation of Marx’s “Introduction”, see -- <https://www.marxists.org/archive/marx/works/1859/critique-pol-economy/appx1.htm> .].

³[From Karl Marx, Grundrisse: Foundations of the Critique of Political Economy (Rough Draft), Translated with a Foreword by Martin Nicolaus, New York: Penguin Books, **1973**, pp. **100-108**. Textual groupings by A.D.].

⁴[Cited source³ paragraph breaks are indicated herein via the ‘¶’ sign, i.e., the “pilcrow”, “paraph”, “alineá”, or “blind P” mark.].

*[David McLellan, *The Grundrisse: Karl Marx*, NY: Harper & Row, 1971, p. 34., hereinafter referenced as 'McL', here gives "author" instead of "subject".]

[03]: "However, on closer examination, this proves to be false. The population is an abstraction if I leave out, for example, the classes of which it is composed." [emphases added by A.D.].

[04]: "These classes in turn are an empty phrase if I am not familiar with the elements on which they rest. E.g. wage labour, capital, etc. These latter in turn presuppose exchange, division of labour, prices, etc." [emphases added by A.D.].

[05]: "For example, capital is nothing without wage labour, without value, money, price, etc." [emphases added by A.D.].

[06]: "Thus, if I were to begin with the population, this would be a chaotic conception [Vorstellung] of the whole* [A.D.: Such is, e.g., the untheorized, impressionistic reception of the capitals-system which is native to those who inhabit and constitute that system. The goal of Marx's work is to work up [from] that chaotic conception, in the minds of his readers, into a systematic comprehension of that system-whole], and I would then, by means of further determination, move analytically towards ever more simple concepts [Begriff] [A.D.: I.e., towards ever simpler categories], from the imagined concrete towards ever thinner abstractions [A.D.: This text-block summarizes Marx's dialectical "method of inquiry/discovery"] until I had arrived at the simplest determinations [A.D.: or even at the simplest single determination/category of all, which would then serve as the '«arché»-category' for the entire dialectical, categorial-progression presentation of the thus-discovered theory of the given organic system/whole, originally "known" only "chaotically"].] [emphases added by A.D.].

[07]: "From there the journey would have to be retraced** [A.D.: This sentence summarizes Marx's dialectical "method of exposition/-presentation"] until I had finally arrived [A.D.: back, but helically so] at the population again, but this time not as a chaotic conception of the whole, but as a rich [A.D.: and systematically well-ordered, 'comprehensible' & "comprehended"] totality of many determinations and relations." [emphases added by A.D.].

[08]: "The former is the path historically followed by economics at the time of its origins." [emphasis added by A.D.].

[09]: "The economists of the seventeenth century, e.g., always begin with the living whole***, with population, nation, state, several states, etc.; but they always conclude by discovering through analysis a small number of determinant, abstract, general relations such as division of labour, money, value, etc." [emphases added by A.D.].

[10]: "As soon as these individual moments have been more or less firmly established and abstracted, there began the economic systems, which ascended from the simple relations, such as labour, division of labour, need, exchange value [A.D.: all the way [back up]] to the level of the state, exchange between nations and the world market." [emphases added by A.D.].

[11]: "The latter is obviously the scientifically correct method." [emphases added by A.D. This method may have been, obviously, the scientifically correct one, for Marx, and, perhaps, also for his prospective readers, within the culture/human phenome of the mid-19th century. However, since it may not be obvious as such to our readers today, it is a task of this essay to make that "obvious" scientific correctness plain by this essay's end].

[12]: "The [A.D.: thought-]concrete is concrete because it is the concentration**** of many determinations, hence unity of the diverse." [emphases added by A.D.].

[13]: "It appears in the process of thinking, therefore, as a process of concentration*****, as a result, not as a point of departure [A.D.: E.g., not as the first, '«arché»-category'], even though it is the point of departure in reality and hence also the point of departure for observation [Anschauung] and conception." [emphases added by A.D.].

[14]: "Along the first path, the full conception was evaporated to yield an abstract determination." [A.D.: I.e., to yield a single, and singular, and abstract, '«arché»-category', the simplest category for the Domain of discourse that is to be systematically presented, via "the second path". E.g., in the case of Marx's later, final published formulation of his critique of political economy, «Das Kapital», the commodity category, or, more deeply, and more abstractly/simply, the category of "the elementary or accidental form of [commodity-]value".] [emphases added by A.D.].

[15]: "Along the second, the abstract determinations [A.D.: I.e., categories] lead to a reproduction of the concrete***** by way of thought." [emphases added by A.D.].

*[Maurice Dobb, ed., *A Contribution to the Critique of Political Economy: Karl Marx*, NY: International Publishers, 1970, p. 205., hereinafter referenced as 'Zur', here gives "a very vague notion of a complex whole" instead.].


**['Zur', p. 206, here gives instead "From there it would be necessary to make the journey again in the opposite direction". 'McL', p. 34, here gives instead "This once attained, we...start on our return journey...". Karl Marx, Frederick Engels, *Collected Works: Volume 28*, NY: International Publishers, 1986, hereinafter referenced as 'CW', gives instead, on p. 37: "From there it would be necessary to make a return journey..."].

***['Zur', p. 206, here gives "the living organism" in place of "the living whole".]

****['McL', p. 34, here gives "combination" in place of "concentration". 'Zur', p. 206, here gives "synthesis" in place of "concentration", as does 'CW', p. 38.]

*****['Zur', p. 206, here gives "a summing up" in place of "concentration", as does 'CW', p. 38.]

*****['McL', p. 35, here gives "concrete subject" in place of just "concrete".]

[16]: “In this way Hegel fell into the illusion of conceiving the *real* as the product of *thought concentrating itself*, probing its own depths, and *unfolding itself out of itself, by itself*, whereas *the method of rising from the abstract to the concrete* [A.D.: I.e., to what *we* call the ‘*thought-concrete*’. According to Marx, here, Hegel mistook what *we* call the ‘*thought-concrete*’ for the cause of the ‘external-to-mind real-concrete’, or lost touch with the distinction between the two, not completely unlike Plato.] is the *only way* in which *thought appropriates the concrete, reproduces* it as the [A.D.: *thought-concrete* in the *mind*.” [A.D.: E.g., referencing the model, from the first essay in this series, of the ‘circulation-value-forms’ content of the 4 volumes Marx’s *«Das Kapital»*, that model, as  , outlines the categorial content of your mind when you are receiving the presentation so-modeled “loud and clear”.] [*emphases added* by A.D.].

[17]: “But this is by no means the process by which the [A.D.: *real-concrete* itself [A.D.: *historically*] comes into being.” [*emphases added*].

[18], [First Example]: “For example, the simplest [A.D.: “‘*syn*chronic”, *present*-day, *modern*-epoch, “‘*capital*-ist”] *economic category*, say e.g. *exchange-value*, [A.D.: *syn*chronically-*presupposes* a [A.D.: *presently*-existing *human*] *population producing* in *specific relations* [A.D.: I.e., producing within definite “social *relations* of production”]; as well as a certain kind of family, or commune, or *state*, etc. It *can never exist* [A.D.: I.e., it can never exist *presently, syn*chronically] *other than as* an *abstract*, one-sided *relation within* an *already given* [A.D.: I.e., *present*], *concrete, living whole*.” [*emphases added* by A.D.].

[19]: “As a[n *historical*, “‘*dia*chronic” -- A.D.] *category*, by contrast, *exchange-value* leads an *antediluvian existence*.” [A.D.: I.e., historically, the exchange-value category leads a *before-modern*-epoch, ‘*before-capital*-ist’ *existence*]. [*emphases added* by A.D.].

[20]: “Therefore, to the kind of consciousness -- and this is characteristic of the philosophical[*-ideological*, e.g., Hegel, Plato, etc.: A.D.] consciousness -- for which *the conceptual world* as such is the *only reality, the movement of the categories* [A.D.: This phrase is one of Marx’s ways of describing of the *potentially-dialectical* conception of what *we*, after Tony Smith¹, call [*evolute, ordinal*] “‘*categorical progression*”][A.D.: Plato would deny to the “‘categories””, i.e., to the “*eide*”, to the “forms”, any movement *in themselves*, consigning such only to their evocation in the *errant, discursive process* of *human discourse*, whereas Hegel would not] appears as the *real act of production* -- which only, unfortunately, receives a jolt from outside -- whose *product* is the *world*; [*emphases added* by A.D.]”

[21]: “and -- but this is again a tautology -- this is correct in so far as *the concrete totality* is [A.D.: *only*] a *totality of thoughts, concrete in thought* [A.D.: I.e., what *we* call ‘the *thought-concrete*’, the ‘determinations-rich categorial’, as distinct from ‘the *real-concrete*’, ‘the *physical-concrete*’, the ‘*external-objective*’, *external* to *thought* -- *external* to the *human mind*], in fact a *product of thinking and comprehending* [A.D.: I.e., of thinking and comprehending by actual, “Earth-bound”, “down-to-Earth” *human beings*]; but *not* in any way a *product* of the *concept* which thinks and generates itself [A.D.: reference to Hegel’s “Notion”] outside or above observation and conception;” [*emphases added*].

[22]: “a *product*, rather, of the *working-up* of *observation* and *conception* into *concepts* [A.D.: I.e., into *categories*].” [*emphases added* by A.D.].

[23]: “The *totality* as it appears in the [A.D.: *human*] head, as a *totality of thoughts* [A.D.: I.e., as a ‘*thought-totality*’, as distinct from, e.g., a ‘*physical-totality*’, such as a *stellar/planetary system*, or a ‘*psychophysical totality*’, such as the *humans produced and reproduced* ‘*capital-system*’], is a *product* of a *thinking* head, which *appropriates the world* in the *only way it can*, a way different from the artistic, religious, practical and mental [A.D.: I.e., mental as ‘*verstand*’, ‘*sub*-Concept-ual’, ‘*sub-dialectical*’, ‘*dianoiac*’] *appropriation* of this *world*.” [*emphases added* by A.D.].

[24]: “*The real subject* retains its autonomous existence *outside* the head just as before; namely as long as the head’s [A.D.: or the whole *human* body’s -- including the head’s] conduct is *merely* speculative [A.D.: *à la* Hegel’s conduct], *merely* theoretical.” [*emphases added* by A.D.].

[25]: “Hence, in the *theoretical method*, too, the *subject, society* [A.D.: I.e., the *actual, real, physical*-and-‘*«mentalité»-an*’ *agent* of *causation* of *change in itself*, and in *exo-human Nature*], *must always be kept in mind* as *the pre*supposition.” [*emphases added* by A.D.].

[26]: “But do not these *simpler* [A.D.: and, for *present human society*, more “‘abstract”] *categories* [A.D.: typically] also have an independent *historical* or natural² *existence, pre*dating the more *concrete* [A.D.: more *complex*] ones? That depends.” [A.D.: this segment bears upon the ‘*evoluteness*’ -- see the preceding essay in this series -- of *dialectical HISTORICAL progressions*] [*emphases added* by A.D.].

¹[Tony Smith, *The Logic of Marx’s Capital: Replies to Hegelian Criticisms*, New York: State University of New York Press, 1990, pp. 5, 17, 44, *et passim*.]

²[In this context “natural” means, *not* *ahistorical*, *not non-historical*, in any absolute sense, but *non-human-historical*, i.e., partaking only in the lower order of historicity -- of ‘*pre-psyche*-ic’, ‘*pre-psycho*historical’ history, in *our* terms -- i.e., belonging to *pre-human-Nature*, *not yet* partaking in the settled, agricultural+, *human*-historically-created *Domain* of “‘*human*[-ized] *Nature*”].

[27], [Second Group of Examples]: “Hegel, for example, correctly [A.D.: I.e., with ‘synchronic rectitude’, but not, as we shall see, below, per Marx, with ‘diachronic rectitude’] begins the Philosophy of Right with possession [A.D.: I.e., with the category of possession as ‘<arché>-category’], this being the subject’s simplest juridical relation.”

[28], ¶: “But there is no possession preceding the* [A.D.: patriarchal] family or master-servant relations, which are far more concrete [A.D.: far more developed; determinate; complex] relations [A.D.: I.e., human-social relations of human-society’s self-reproduction]. However, it would be correct to say that there are [A.D.: and/or that there have been] families or clan groups which still merely possess, but have no property [A.D.: I.e., no formal, juridical, legal property]. The simple category therefore appears in relation to property as a relation[-of-societal self-re]production -- A.D.] of simple families or clan groups**.” [emphases added by A.D.; other emphasis as in the original source text cited].

[29]: “In the higher [A.D.: I.e., in the, generally, later, as well as more complex, more determinate, more ‘objectively concrete’] society it appears as the [A.D.: a] simpler relation of [A.D.: I.e., within] a [A.D.: more] developed [A.D.: I.e., more complex, more determinate] organization. But the concrete substratum of which possession is a relation is always presupposed.” [emphases added by A.D.].

[30]: “One can imagine an individual savage as possessing something. But in that case possession is not [A.D.: yet] a juridical relation. It is incorrect that possession develops historically into the family. Possession [A.D.: present, “‘synchronic”’ possession], rather, always [A.D.: presently] presupposes this ‘more concrete juridical category’ [A.D.: I.e., of legalized property as such].” [emphases added by A.D.].

[31]***: “There would still always remain this much, however, namely that the simple [A.D.: I.e., the less determinate; the less ‘determinations-rich’] categories are the expressions of relations[-of-societal self-re]production -- A.D.] within which the less developed [A.D.: E.g., the historically-earlier human-social formations’] concrete may have already realized itself, before having [A.D.: historically] posited the more many-sided connection or relation[-of-social re]production, one that is more determinate, more complex, more ‘specifications-rich’ -- A.D.] which is mentally expressed in the more [A.D.: thought]-concrete; while the more developed [A.D.: psycho-physical] concrete [A.D.: E.g., the historically, diachronically later and also more complex, more determinate social formation] preserves [A.D.: <‘aufheben’>-contains and “‘carries forward”’ [cf. Hegel, preceding essay in this series]] the same category as a subordinate [A.D.: E.g. [cf. Hegel, in the preceding essay in this series], as a “‘subsumed”’, “‘demoted”’, internalized, incorporated, <‘aufheben’>-negated/-“‘contained”’, “‘conserved”’-by-elevation, up into the new, higher social form] relation[-of-societal self-re]production.” [emphases added by A.D.].

[32], [Third Example]: “Money may exist, and did exist historically, before capital existed, before banks existed, before wage labour existed, etc.”

[33]: “Thus in this respect it may be said that the [A.D.: psycho-physically] simpler category can express the dominant [A.D.: I.e., the subsuming] relations[-of-societal self-re]production of a [A.D.: psycho-physically] less developed [A.D.: human-social] whole, or else [A.D.: and also] those subordinate [A.D.: I.e., those subsumed] relations[-of-societal re]production of a [A.D.: psycho-physically] more developed [A.D.: human-social] whole which [A.D.: I.e., which categories and social relations of production] already had a historic existence before this [A.D.: human-social] whole developed in the direction expressed by a [A.D.: psycho-physically] more concrete category.” [E.g., \mathfrak{C} with respect to \mathfrak{C} and \mathfrak{C} ; \mathfrak{C} with respect to \mathfrak{C} and \mathfrak{C} ; and \mathfrak{C} with respect to \mathfrak{C} and \mathfrak{C}]. [emphases added by A.D.].

[34]: “To that extent the path of abstract thought, rising from the simple to the combined [A.D.: Here occurs another item of evidence for our hypothesis that Marx had in mind/used an intuitive notion of what we call ‘category combinatorics’, mental, and also “‘physical”’ -- with the mental mapping/modeling the “‘physical”’] would correspond to the real historical process¹.” [emphases added by A.D.].

*[‘Zur’, p. 207, here inserts “evolution of” after “preceding the”].

**[‘Zur’, p. 207, here gives “tribal communities” in place of “clan groups”].

***[“Yet this much may be said, that the simple categories are the expression of relations in which the less developed concrete entity may have been realised without entering into the manifold relations and bearings which are mentally expressed in the concrete category; but when the concrete entity attains fuller development, it will retain the same category as a subordinate relation.” -- ‘McL’, p. 36].

¹[Note that, in ‘Das Kapital’, the first treatise in Marx’s planned series of six treatises comprising his immanent critique of capitalist political economy, that Marx “‘starts”’ with and from the category of “‘<Kapital>”’, as planned, i.e., with the “social relation of production” that he named “the capital-relation” -- as, indeed, he stated was his intention to do at the end of this very passage that we are ‘excerpting’ and ‘commentating’ here. However, in Chapter I, of volume I, of this first treatise, ‘Das Kapital’, which founds/grounds all four of its eventual published volumes, Marx begins with the “commodity-relation[-of-production]” -- with the commodity as social-relation-of-production -- and, moreover, ultimately, begins with “The Elementary ... Form of [Commodity-]Value”, although NOT as a “‘<dia>chronic”’, or historical-dialectical, ‘<arché>-category’, but only as a “‘<syn>chronic”’, systematic-dialectical ‘<arché>-category’. This does hark back, or point back, connotatively, to the historically earliest category/form/emergence of “the exchange-value”, that of commodity-for-commodity barter, unmediated by money, or even by ‘proto-money’; even by a ‘proto-money’ “money-commodity”. From there, step-by-step, in the rest of Chapter I., in Chapter II., and in Chapter III., Marx evokes the category of money, and then of the money-mediated circulation of commodities, and, starting in chapters IV, and V., he evokes the category of capital, and, finally, in Chapter VI., The Buying and Selling of Labor-Power, he evokes the modern-capitalism-essential category of wage-labor. Each of these categories is evoked by him synchronically, systematically, [dialectical-]logically. But the order of this “‘anatomy”’ of modern, contemporary capitalism recapitulates the “‘phylogeny”’, the order of past-historical emergence, the “‘order of appearance”’, or “‘order of birth”’, of the modern categories’ past-historical homologues.]

[35], [Fourth Group of Examples], ¶: “It may be said on the other hand that there are **very developed** but nonetheless historically less mature¹ forms of society in which the **highest**² forms of economy, e.g., **cooperation**, a developed **division of labour**, etc., are found, even though there is **no** kind of **money**, e.g. [A.D.: ancient, Incan] Peru.” [emphases added by A.D.].

[36]: “Among the slav **communities** also, **money** and the **exchange**³ which determines it* play little or no role **within** the **individual communities**, but only on their **boundaries**⁴, in traffic with others; it is simply wrong to place **exchange** [I.e., exchange-value **exchange** -- A.D.] at the **centre** of **communal society** as the originally constituent element.” [emphases added.].

[37]: “It [A.D.: I.e., [exchange-value **exchange**] originally appears, rather, in the **connection**** of the **different communities** with one another, **not** in the **relations**[-of-[**societal** re]production -- A.D.] **between** [A.D.: better, **among**] the different members of a **single community**. Further, although **money** everywhere plays a role from very early on, it is nevertheless a predominant element, in antiquity, only within the confines of certain **one-sidedly developed** nations***, trading nations***⁵.” [emphases added by A.D.].

[38]: “And even in the **most advanced** parts of the ancient world, among the Greeks and Romans, the full **development** of **money**, which is **presupposed** in **modern** bourgeois society, appears only in the period of their **dissolution**⁶.” [emphases added by A.D.].

[39]: “This very **simple category**, then, makes a historic appearance in its **full intensity****** only in the most **developed** conditions of society [A.D.: I.e., especially, in the conditions of **modern capital**-centered society, which exhibits the most **developed** conditions of **human** society so-far manifested up to Marx’s lifetime, and in Terran **human** history since that lifetime, to-date].” [emphases added by A.D.].

[40]: “By no means does it [A.D.: I.e., does **money**, the **money**-relation, or the **money**-social-relation-of-production] wade its way through all **economic relations** [A.D.: I.e., through **all** dominant, **past-historic** social relations of production].” [emphases added by A.D.].

[41]: “For example, in the Roman Empire, at its highest point of **development**, the foundation remained **taxes** and **payments in kind**. The **money system** actually completely **developed** there **only** in the **army**. And **it never took over the whole of labour**.” [emphases added by A.D.].

[42]: “Thus, although the **simpler category** may have existed historically **before** the **more concrete** [A.D.: I.e., before the more **complex category**], it can achieve its full (intensive and extensive) **development** precisely in a **combined** form of society [A.D.: Here occurs another item of evidence for **our** hypothesis that Marx had in **mind**/used an intuitive notion of what **we** call ‘**categorical combinatorics**’], while the more **concrete category** [A.D.: I.e., the more determinations-rich, **more complex** category] was **more fully developed** in a **less developed** form of society.” [emphases added by A.D.].

[43], [Fifth Group of Examples], ¶: “**Labour** seems a quite **simple category**. The **conception** of **labour** in this **general form** -- as **labour** as such -- is also immeasurably old. Nevertheless, when it is **economically conceived** in this **simplicity**, ‘labour’ is a **modern category**, as are the **relations**[-of-production -- A.D.] which **create** this **simple abstraction**.” [emphases added by A.D.].

[44]: “The Monetary System [A.D.: I.e., an aspect or stage of what is more often known today under the name of “the Mercantilist System”, or simply as “Mercantilism”], for example, still locates **wealth** altogether **objectively**, as an **external** thing, in **money**.” [emphases added by A.D.].

¹[Less advanced in the $\text{C} \rightarrow \text{M} \rightarrow \text{K}$ historic [convolute] progression of ‘meta-meristmal’ or ‘vanguardian’ “social relations of production”/“economic categories”].

²[highest within the range of the **past-to-presently-existing systems** of “social relations of production”, and of the **next, future system** of “social relations of production” predicted by Marx -- the “‘cooperative(s)’” **system** of “the associated producers”. Marx did **not** posit that **next system** to be “the end of [human] history”].

³“Exchange” in this context means ‘exchange-values exchange’, **not** inclusive of, e.g., [obligatory] ‘**gifts** exchange’, e.g., **tributes**, either in early **band**, **camp**, **village**, **chiefdom**, **city-state**, etc., social formations, or its **survivals** as **«aufheben»-contained** in modern society, e.g., in the celebration of birthdays, holidays, marriages, etc., or in the form of **tithes**, e.g., to religious institutions, not to mention modern forms of, e.g., mafia **extortion**, etc.].

⁴[A recurring formulation throughout Marx’s major published writings as well. Marx holds that ‘exchange-values exchange’ -- e.g., commodity-for-commodity barter, and, later, commodity-for-money exchange -- begins, historically, at the peripheries of, e.g., tribal communities, and, from there, because of the gradual rise in the magnitude of their ‘social self-reproductive [self-]force(s)’, strikes back, from that exterior[ity], into their interior[ities], to their heartlands, conquering & dissolving them -- dissolving their earlier “social relations of production”, e.g., those based upon social-reproductive risk management via [obligatory] **gifts**-exchange.].

⁵[E.g., the Phoenicians, who, perhaps **not** incidentally, but predictably, in a “‘**psychohistorical**’” sense, also pioneered in the advance of **phonetic** character-language.].

⁶[**progress** -- advance of ‘the social [self-re]productive [self-]force of the **human** species’ -- can coincide with **dissolution** of the social relations of production which initially fostered that advance, as Marx notes elsewhere in “this manuscript”, e.g., in the “«**Formen**»” section of the «**Grundrisse**», *ibid.*, pp. 496: “The development of the forces of production dissolves these forms, and their dissolution is itself a development of the human productive forces”. This late, and ‘dissolutary’, expansion of the ancient money-relation may have been accompanied by, and ‘intergenerate’ with, the appearance of an “antediluvian” species of **productive capital**, in the form of slave-labor-based, factory-as-farm-**only**, ‘**latifundial**’-capitalist **agricultural production**, in the late-ancient Roman world.].

*[‘McL’, p. 36, here gives “to which it owes its existence” instead of “which determines it”].

**[‘Zur’, p. 208, here gives “intercourse” in place of “connection”].

***[“peoples” here would avoid potential confusion, instead of “nations”, because, of course, these “social formations” were **not** [yet] modern nation-states.].

****[‘McL’, p. 37, here gives “culmination” in place of “full intensity”. ‘Zur’, p. 208, gives here instead “full potential”].

[45]: “Compared with this standpoint, the commercial, or manufacture, **system** took *a great step forward* by *locating the source of wealth not in the object but in a subjective activity* [A.D.: I.e., in an *activity of & by human subjects*] -- in commercial and manufacturing *activity* -- even though it still always conceives these *activities* within narrow boundaries, as *money-making*.” [emphases added by A.D.].

[46]: “In contrast to this system, that of the Physiocrats posits a certain kind of *labour* -- agriculture [A.D.: I.e., agricultural labor] -- as the creator of *wealth*, and the *object of labour* no longer appears in a *monetary disguise*, but as *the product in general*, as the *general* result of labour*. This *product*, as befits *the narrowness of the activity*, still always remains *a naturally determined product* -- the *product* of agriculture, the [A.D. -- or a] *product* of the earth^{1**} *par excellence*.” [emphases added by A.D., other emphasis as in original].

[47]: “It was *an immense step forward* for Adam Smith to throw out every *limiting specification* [A.D.: I.e., *determination*] of *wealth-creating activity* -- *not only* manufacturing, or commercial or agricultural *labour* [A.D.: I.e., *alone*], but one as well as the others, *labour in general*.” [emphases added by A.D.].

[48]: “With the *abstract universality* of *wealth-creating activity*, we now have *the universality of the object* defined as *wealth*, the *product* as such or again *labour* as such, but *labour* as past, *objectified*** labour*. How difficult and great was this transition may be seen from how Adam Smith himself from time to time still falls back into the Physiocratic system.” [emphases added by A.D.].

[49]: “Now, it might seem that all that had been achieved thereby was to *discover the abstract expression* for the *simplest* and most ancient *relation* [-of-] *societal self-reproduction*, and also *force-of- [societal self-re]production* -- A.D.]² in which human beings -- in whatever form of society -- play the role of *producers*. This is correct in one respect. Not in another.” [emphases added].

[50]: “Indifference toward any *specific kind of labour presupposes* a very *developed totality* of *real kinds of labour*, of which no single one is any longer predominant.” [emphases added by A.D.].

[51]: “As a rule, the most *general abstractions* arise only in the midst of the *richest***** possible *concrete development*, where one thing appears as common to many*****, to all³. Then it ceases to be thinkable in a particular form alone⁴.” [emphases added by A.D.].

[52]: “On the other side, the *abstraction* of *labour* as such is *not* merely the *mental product* of a *concrete totality* of *labours* [A.D.: of labor *kinds* -- of labor «*genē*» and «*species*»]. Indifference towards *specific labours* [A.D.: I.e., towards different «*species*» of *labor*] *corresponds* to***** a form of society in which individuals can with ease transfer from one [A.D. -- *kind* of] *labour* to another, where the *specific kind* is a matter of *chance* for them, hence of indifference [A.D.: or, within definite limits, is a matter of *choice* for the individuals/laborers, and thus *not* of *total* indifference for them]. Not only the *category, labour*, but *labour in reality* has become the means of creating *wealth in general*, and has ceased to be organically linked with particular individuals [A.D: E.g., as in a caste system] in any *specific* form.” [emphases added].

[53]: “Such a state of affairs is at its *most developed* in the *most modern* form of *existence* of bourgeois society -- in the United States. Here, then, for the first time, *the point of departure of modern economics*, namely, *the abstraction of labour*⁵ pure and simple, becomes *true in practice*.” [emphases added by A.D.].

¹[Note the “*psychohistorical*” reminiscences of the feudal «*mentalité*», and of feudal conditions of labor, e.g., of medieval, serf labor as “dirty”, but productive labor *par excellence*, in the theoretical choices integral to the Physiocratic system/ideology.].

²[In this category, of *labor*, “*relation*” and “*force*” coincide -- e.g., *wage-labor*, *serf-labor*, *slave-labor*, and *hunting/gathering labor*-of-appropriation of the raw products of exo-*human Nature*, as “*human-societal relations* of *human-societal self-reproduction*”, converge, at their core, with *human labor-force* as the ‘historically-generic’ heart of the “*human-societal self-force* of *human-societal self-reproduction*”].

³[We note this sentence as formulating one of the fundamental instances of what we call the “*psychohistorical-dialectical*” observations & principles used by Marx.].

⁴[In other words, the «*genē*» level/scale of *collective human cognition*, the “*intension*”, the *consciousness* of, & the *category* of, a «*genos*», tends to appear/emerge, within ‘*the human phenome*’, when each such «*genos*» is induced in[to] widespread *human awareness* by the elaborate “*extension*” -- by the great multiplicity -- of *its* «*species*» [hence also of the «*monads*» or *individual units* undergirding *those* «*species*», i.e., as sorted into *their* «*species*»], by virtue of which their *commonality* comes to *attention*. For example, in the ancient etymology of the [psycho]historical formation of number words/concepts, each different kind of objects has its own *specific* term for, e.g., *four* of its kind. Only later does a number-word like “*four*” become *universal* in its application, i.e., to [four of] *any* kind of object. This development of arithmetic -- this universalization of number names -- is no doubt spurred by “the development of the exchange-value”, e.g. of the money-relation. The rise of that relation is, in turn, driven by the multiplication of the populations of kinds of products of human labor, and the numbers of their units, which expresses the growth of the “*[human-]societal* [self-]force(s) of *human-societal self-reproduction*”].

⁵[Note here the adumbration of that which Marx later holds to be central, fundamental, to the “law of value”, the “economic law of motion of modern [capital-centered] society”, as first fully formulated in volume I of «*Das Kapital*», where he formulates “*abstract labour*” as the “*substance of value*” of a given [capitalist] commodity, and its “*magnitude of value*” as the [‘*durational*’ quantity of the] *abstract labor-time presently socially necessary to reproduce* that commodity. See Karl Marx, «*Das Kapital*», volume I, Chapter I., Commodities, Section 1., The Two Factors of a Commodity: Use-Value and Value (the Substance of Value and the Magnitude of Value), New York: New World, 1967, pp. 37-41; also see the Preface to the First German Edition of «*Das Kapital*», *ibid.*, p. 10.].

*[‘*Zur*’, p. 209, here gives “universal” in place of “general”.].

**[‘*Zur*’, p. 209, here gives “land” in place of “earth”.].

***[‘*Zur*’, p. 209, here gives “materialised labour” in place of “objectified labour”.].

****[‘*Zur*’, p. 210, here gives “only when concrete development is most profuse” in place of “only in the midst of the richest possible concrete development”.].

*****[‘*Zur*’, p. 210, gives here “so that a specific quality is seen as common to many phenomena”, in place of “where one thing appears as common to many”.].

*****[‘*Zur*’, p. 210, here gives “appropriate to” in place of “corresponds to”.].

[54]: “The simplest abstraction, then, which *modern economics* places at the head of its discussions, and which expresses an immeasurably ancient relation valid in all forms of society [A.D.: I.e., an ‘historically generic’ relation], nevertheless achieves practical truth as an abstraction only as a category of the *most modern* society.” [emphases added by A.D.].

[55]: “One could say that this indifference towards particular kinds of labour, which is a historic product in the United States, appears e.g. among the Russians as a spontaneous inclination. But there is a devil of a difference between barbarians who are fit by nature to be used for anything, and civilized people who apply themselves to everything. And then in practice the Russian indifference to the specific character of labour corresponds to being embedded by tradition within a very specific kind of labour from which only external influences can jar them loose.”

[56], ¶: “This example of labour shows strikingly how even the *most abstract categories*, despite their validity -- precisely because of their abstractness -- for all epochs [A.D.: I.e., due to their ‘historical genericity’], are nevertheless, in the specific character of this abstraction, themselves, likewise, a product of historic relations[-of-societal self-re]production -- A.D.], and possess their full validity only for and within these relations[-of-societal self-re]production -- A.D.].” [emphases added by A.D.].

[57], ¶: “Bourgeois society is the *most developed* and *most complex** organization of [A.D.: human- societal self-re]production [A.D.: extant to-date]. The categories which express its relations[-of-human- societal self-re]production -- A.D.], the comprehension of its [A.D.: content-]structure, thereby also allow[s] insights¹ into the [A.D.: content-]structure and [A.D.: I.e., including] the relations[-of-human- societal self-re]production -- A.D.] of all the vanished social formations out of whose ruins and elements it built itself up², whose partially still unconquered** remnants³ are carried along within*** it⁴, whose mere nuances have developed explicit significance within it⁵, etc.” [emphases added by A.D.].

[58], [Sixth Example]: “Human anatomy contains a key to the anatomy of the ape. The intimations of higher development among the subordinate animal species, however, can be understood only after the higher development is already known.”

[59]: “The bourgeois economy thus supplies the key to the ancient, etc.”⁶

[60]: “But not at all in the manner of those economists who smudge over all historical differences and see bourgeois relations[-of-human- societal self-re]production -- A.D.] in all forms of society.”⁷ [emphases added by A.D.].

[61]: “One can understand tribute, tithe, etc., if one is acquainted with ground rent. But one must not identify them. Further, since bourgeois society is itself only a contradictory**** form of development, relations[-of-human- societal self-re]production -- A.D.] derived from earlier forms will often be found within it only in an entirely stunted form⁸, or even travestied. For example, communal property.” [emphases added by A.D.].

[62]: “Although it is true, therefore, that the categories of *bourgeois economics* possess a truth for all other forms of society, this is to be taken with a grain of salt. They [A.D.: I.e., the categories of *capitalist economics*, which mentally express the “social relations of production” that constitute the historically-specific capitalist system/epoch of human-social formation(s)] can contain⁹ them [A.D.: I.e., can «aufheben»-conserve/-elevate them, the relations-of-re]production derived from earlier social form[ation]s] in a developed, stunted, or caricatured [A.D.: [see essay 1, p. 1-6, (§6)] E.g., “demoted”, no longer “ultimate”] form, but always with an essential difference.” [emphases added by A.D.].

[63]: “The so-called historical presentation***** of development is founded, as a rule, on the fact that the latest form regards the previous ones as steps leading up to itself*****, and, since it is only rarely and only under quite specific conditions able to criticize itself -- leaving aside, of course, the historical periods which appear to themselves as times of decadence -- it always conceives them one-sidedly¹⁰.” [emphases added].

¹ [E.g., the forms of the commodities category, representing the commodity-[social]-relation[-of-production], in modern capitalism -- commodity-capital -- yield insights into the “antediluvian” commodity category, including the autonomous mode of existence of commodities in barter, the first form of exchange-value.].

² [E.g., “antediluvian”, autonomous commodities & monies are elements from which modern capital built its commodity-capital & money-capital realities.].

³ [“Partially still unconquered remnants” of the formerly dominant “social relations of production” of pre-capitalist social formations «aufheben»-persist in present society, both “inside of” modern relations-of-production categories, & their units, & “outside of” them as well, e.g., as survivals of feudal & tribal relations.].

⁴ [E.g., «aufheben»-transforms of “antediluvian”, autonomous “commodity-relations” & “money-relations” are “carried along within” modern “capital-relations”].

⁵ [E.g., mere “nuances” of ancient, “antediluvian” usurers’ capital systems burgeon into the ramified consequential minutiae of modern capital’s credit system.].

⁶ [I.e., modern, capitalist social relations of production, e.g., capital, money, enable reconstructive “retroductions” regarding their analogues in ancient economies.].

⁷ [As reflected, for example, in the «mentalité» -- posthumous with respect to Marx’s critiques thereof -- that sees humanity’s prehistoric social past as the Flintstones, only, and humanity’s social future as the Jetsons, only.].

⁸ [E.g., the “stunted” present «aufheben»-survivals of ancient ‘gifts’ economies, in gifts exchanges for celebration of birthdays, holidays, marriages; in tithes, etc.].

⁹ [Relations of production categories & units of modern, capitalist, society «aufheben»-contain «aufheben»-changed relational-vestiges of earlier social systems.].

¹⁰ [This is also a problem, for example, for our ‘Gödelian Dialectic of the Standard Arithmetics’, especially for that dialectic as an “historical dialectic”, or «diachronic dialectic», less so for that dialectic as a “systematic dialectic”, or «synchronic dialectic». See pages 1-16 through 1-17 in Part I. of the text thereon: http://www.dialectics.org/dialectics/Applications_files/v4.7.Part_I.Miguel_Detonaciones.F.E.D._Vignette_4.The_Gödelian_Dialectic_of_the_Standard_Arithmetics.last_updated_07JUL2014.pdf.].

* [‘CW’, p. 42, here gives “most multifaceted” in place of “most complex”. ‘McL’, p. 39, gives “most differentiated”].

** [‘McL’, p. 39, here gives “unsurmounted remains” instead of “partially still unconquered remnants”. ‘Zur’, p. 211, gives “unassimilated remains”].

*** [‘McL’, p. 39, here gives “drags along” instead of “carried along within”. ‘Zur’, p. 211, gives “still carried on within”].

**** [‘McL’, p. 39, here gives “since, furthermore, bourgeois society is only a form resulting from the development of antagonistic elements”].

***** [‘Zur’, p. 211, here gives “historical evolution” in place of “historical presentation”].

***** [‘Zur’, p. 211, here gives “as stages in the development of itself” in place of “as steps leading up to itself”].

[64], [Seventh Group of Examples]: “The Christian religion was able to be of assistance in reaching an objective understanding of earlier mythologies only when its own self-criticism had been accomplished to a certain degree, so to speak, «δυναμει» [A.D.: I.e., «*dynamei*»; *potentially*; *power* as *potentiality*].” [emphasis added by A.D.].

[65]: “Likewise, bourgeois economics arrived at an understanding of feudal, ancient, [A.D.: and] oriental economics only after the self-criticism of bourgeois society had begun¹. In so far as the bourgeois economy did not mythologically identify itself altogether with the past, its critique of the previous economies, notably of feudalism, with which it was still engaged in direct struggle, resembled the critique which Christianity levelled against paganism, or also that of Protestantism against Catholicism.” [emphases added by A.D.].

[66], ¶: “In the succession of the economic categories, as in [those of -- A.D.] any other historical, social science, it must not be forgotten that their subject [A.D.: I.e., the collective human-social ‘subject-ivity’, or agency, as well as the “topic”] -- here, modern bourgeois society -- is always what is given [A.D.: I.e., what is present], in the head* as well as in [external-to-mind -- A.D.] reality, and that these categories therefore express the forms of being, the characteristics of existence, and often only individual sides** of this specific society, this subject [A.D.: I.e., of this collective, human-social ‘subject-ivity’, or agency, as well as of this “topic”], and that therefore this society by no means begins only at the point where one can speak of it *as such*; this holds *for science as well*. This is to be kept in mind because it will shortly be decisive for the order and sequence of the [A.D.: presentation of the] categories.” [emphases added by A.D.; other emphasis per original].

[67]: “For example, nothing seems more natural [A.D.: I.e., intuitive] than to begin with ground rent, with landed property, since this is bound up with the earth***, the source of all [A.D.: E.g., social re] production and all being [A.D.: I.e., the [partial] source of all earthly living being], and with the first form of [A.D.: social re] production of all more or less settled societies -- agriculture. But nothing would be more erroneous².” [emphases added by A.D.].

[68]: “In all forms of society there is one specific kind**** of production which predominates over the rest, whose relations assign rank and influence to the others³. It is a general illumination which bathes all the other colours and modifies their particularity. It is a particular ether which determines the specific gravity of every being which has materialized within it.” [emphases added by A.D.].

[69], [Eighth Group of Examples]: “For example, with pastoral peoples***** (mere hunting and fishing peoples***** lie outside the point where real development begins)⁴. Certain forms of tillage occur among them, sporadic ones. Landed property is determined by this. It is held in common and returns to this form to a greater or lesser degree according to the greater or lesser degree of attachment displayed by these peoples to their tradition, e.g. the communal property of the Slavs.” [emphasis added by A.D.].

[70]: “Among peoples with a settled agriculture -- this settling already a great step -- where this predominates, as in antiquity and in the feudal order*****, even industry, together with its organization and the forms of property corresponding to it, has a more or less landed-proprietary character; is either completely dependent on it [A.D.: I.e., on [institutions of] landed property], as among the earlier Romans, or, as in the Middle Ages, imitates*****, within the city and its relations, the organization of the land*****. In the Middle Ages capital itself -- apart from money-capital -- in the form of the traditional artisans’ tools etc., has this landed-proprietary character.” [emphasis added].

[71]: “In bourgeois society it is the opposite. Agriculture more and more becomes merely a branch of industry, and is entirely dominated by capital. Ground rent likewise.”

[72]: “Ground rent cannot be understood without [A.D.: first understanding] capital. But capital[-in-general -- A.D.] can certainly be understood without [A.D.: first understanding] ground rent.”⁵ [This text element has been transposed by A.D.].

¹[This sentence states yet another one of the ‘psychohistorical-dialectical’ observations and principles that Marx applies in his works.].

²[As an ordering of categories for a [synchronic] presentation of the present socio-political-economic system -- as distinct from a [diachronic] chronology of the historical order of emergence of categories and relations of [human-societal self-re]production -- this “natural” ordering would fail to flow; fail to “follow”].

³[This sentence states yet another one of the ‘psychohistorical-dialectical’ observations and principles that Marx applies in his works. In this case, Marx notes that the character of a categorical “‘real subsumption’” is such that the subsumed categories are “coloured” by the subsuming category. Qualities, characteristics, features diffuse from a dominant, [real[ly]-]subsuming’ relation-of-production to the one or more relation(s)-of-production that the former is subsuming].

⁴[Here Marx excludes societies based upon the appropriation, in “raw” form, of the products of ‘exo-human’ Nature, from the Domain of human-societal [modes of] production /- [productive] labor].

⁵[However, the category of capital, grasped in its full determinateness, presupposes and entails ground rent, as a subordinate determination, while ground rent also presupposes capital. See, for example, text-block [84], below.].

*[‘CW’, p. 43, here gives “mind” instead of “head”].

**[‘Zur’, p. 212, here gives “separate aspects” instead of “individual sides”].

***[‘McL’, p. 40, here gives “land” instead of “earth”].

****[‘CW’, p. 43, here gives “particular [branch of]” instead of “specific kind of”].

*****[‘Zur’, p. 212, in these two loci gives “tribes” instead of “peoples”].

*****[‘Zur’, p. 212, here gives “period” instead of “order”].

*****[‘CW’, p. 44, here gives “copies” instead of “imitates”].

*****[‘CW’, p. 44, here gives “the countryside” instead of “the land”].

[73], ¶: “The purity (abstract specificity)* in which the trading peoples -- Phoenicians, Carthaginians -- appear in the old world is determined precisely by the predominance of the agricultural peoples. Capital, as trading capital, or as money capital, appears in this abstraction precisely where capital is not yet the predominant element of societies. Lombards, Jews take up the same [A.D.: I.e., a similar] position towards the agricultural societies of the Middle Ages.” [transposed by A.D.].

[74]: “In all forms where landed property rules, the natural¹ relation [A.D.: is] still predominant. In those where capital rules, the [A.D.: human]-social, [A.D.: human]-historically created element.” [emphasis added by A.D.]. [transposed by A.D.].

[75], ¶: “The concept of national wealth creeps into the work of the economists of the seventeenth century -- continuing partly with those of the eighteenth -- in the form of the notion that wealth is created only to enrich the state, and that its power [A.D.: I.e., the power of the state] is proportionate to this wealth. This is the unconsciously hypocritical form in which wealth and the production of wealth proclaimed themselves as the purpose of modern states, and regarded these states henceforth only as a means for the production of [A.D.: capitalist] wealth².” [emphases added by A.D.]. [transposed by A.D.].

[76], ¶: “As a further example of the divergent positions which the same category can occupy in different social stages: one of the latest forms of bourgeois society, joint-stock³ companies. These also appear, however, at its beginning [A.D.: I.e., at the historical beginning of capitalist society], in the great, privileged [A.D.: E.g., crown-chartered] monopoly trading companies.” [emphases added by A.D.]. [This text element has been transposed by A.D.].

[77]: “Capital is the all-dominating economic power of bourgeois society. It must form the starting point [A.D.: I.e., the ‘arché’-category] as well as the finishing point⁴, and must be dealt with before landed property. After both have been examined in particular** [A.D.: I.e., each in-itself, by itself], their interrelation⁵ [A.D.: Here occurs another item of evidence for our hypothesis that Marx had in mind/used an intuitive notion the algorithmics of what we call ‘categorical combinatorics’] must be examined.” [emphases added by A.D.].

[78], ¶: “It would therefore be infeasible and wrong to let the economic categories follow one another in the same sequence in which they were historically decisive⁶.” [emphases added by A.D.].

[79]: “Their sequence*** is determined, rather, by their relation to one another in modern⁷ bourgeois society, which is precisely the opposite of that which seems to be their natural [A.D.: I.e., intuitive] order [A.D.: I.e., their second-nature, “intuitive” order] or which corresponds to historical development.” [emphases added by A.D.].

[80]: “The point is not the historic position of the economic relations [A.D.: I.e., the historical order of arising of the particular “social relations of production” and of the categories representing them] in the [A.D.: chronological] succession of different forms of society. Even less is it their sequence ‘in the idea’ (Proudhon) (a muddy notion of historic movement). Rather, [A.D.: the point is] their [A.D.: systematic] order⁸ within modern bourgeois society.” [emphases added by A.D.].

¹[In this context, Marx is still categorizing in accord with the, e.g., Hegelian, «Natur» ←|→ «Geist» diremption, in which «Natur» is conceived as not progressing, therefore as non-historical, but «Geist», or human spirit, as progressing, hence as historical. But Marx [and Engels] had already transcended this dualism in earlier works, e.g., in The German Ideology, viz. -- “We know only a single science, the science of history. One can look at history from two sides and divide it into the history of nature and the history of men. The two sides are, however, inseparable; ...” [Moscow: Progress Publishers 1968, p. 28.], as well as in later published writings, e.g., in «Das Kapital», volume I, viz. -- “My standpoint, [A.D.: is that] from which the evolution of the economic formation of society is viewed as a process of natural history, ...” [Preface to the First German Edition, p. 10, in «Das Kapital», volume I, *ibid.*].

²[I.e., here, “wealth” not in the form of an accumulation of concrete use-values, but abstract “wealth”, seemingly “purely”-quantitative “wealth”: money[-capital].]

³[and a form that is transitional toward the successor system to the capitalist system, per Marx. See: Karl Marx, «Das Kapital», Volume III, “‘Shapes of the Reproduction Process of Capitals as a Whole’”, PART V: Division of Profit into Interest and Profit of Enterprise. Interest-Bearing Capital, CHAPTER XXVII. The Role of Credit in Capitalist Production, New York: New World, 1967, p. 437: “Formation of [A.D.: joint-]stock companies. Thereby: ... Transformation of the actually functioning capitalist into a mere manager, administrator of other people’s capital, and of the owner of capital into a mere owner, a mere money-capitalist. ... In stock companies the [A.D.: e.g., managerial] function is divorced from capital ownership, hence also labour is entirely divorced from ownership of means of production and surplus labour. This result of the ultimate development of capitalist production is a necessary transitional phase towards the conversion of capital into the property of producers, although no longer as the private property of the individual producers, but rather as the property of associated producers, as outright social property. On the other hand, the stock company is a transition toward the conversion of all functions in the reproduction process which still remain linked with capitalist property, into mere functions of associated producers, into social functions.”]

⁴[As quoted from Marx’s «Grundrisse» on the next page of this essay, the opening category, and «buch», of Marx’s planned critique of political economy as a whole, is Capital, while the final planned category, and «buch», is World Market [and/or Crises], not Capital again. Nevertheless, a study of all of the planned «buchs» -- Capital, Landed Property, Wage Labor, The State, Foreign Trade, World Market / Crises -- would return the reader, helically, to her/his starting point, to “the living whole” of their present, modern world, no longer with “a chaotic conception of the whole”, but, instead, this time, with a “rich [A.D.: & systematically well-ordered, ‘comprehensible’ & “comprehended”] totality of many determinations and relations”, i.e., with a “reproduction of the concrete by way of thought”].

⁵[With K denoting the «Kapitals» category, & «buch», & using the tradic, or power 3, version of the Seldon Function, we can model the progression of Marx’s first 3 categories, & «buchs», here as $K^{31} = K + L + \mathfrak{L}_{LK} ; \mathfrak{L}_{LK} = W$, solving $\mathfrak{L}_{LK} = L$, i.e., as $L = \text{Landed Property}$, & solving \mathfrak{L}_{LK} , denoting the “‘interrelation” of L & with K, as $W = \text{Wage-Labor}$, applying our first dialectical algebra, as introduced in essay one of this series. See footnote 6, next page.].

⁶[I.e., the sequence in which economic categories/“social relations of production” became “momentarily..ultimate”. See essay one of this series, p. I-6, (§6).].

⁷[This is Marx’s assertion of a central principle of “‘systematic dialectics’”, or ‘synchronic dialectics’. Simplest-to-most-complex order is “‘systematic’” order.].

⁸[I.e., in their order of “‘presupposition” -- “‘containment” -- “‘containment”, e.g., monies “‘contain” commodities, capitals “‘contain” monies].

*[‘CW’, p. 44, here gives “abstract determinateness”; ‘McL’, p. 42, gives “sharp line of demarcation”, and ‘Zur’, p. 213, gives “abstract precision”, instead of “abstract specificity”].

**[‘Zur’, p. 213, here gives “examined separately” instead of “examined in particular”].

***[‘CW’, p. 44, and ‘Zur’, p. 213, here both give “order of succession” instead of “sequence”].

- [81], ¶: “The order obviously¹ has to be” [--] [bulletization and spacing added by A.D.] [emphases added by A.D.].
- “(1) the general, abstract determinations which obtain in more or less all forms of society*, but in the above-explained sense [A.D.: I.e., the ‘historically generic’ categories of human-species socio-political-economics, e.g., use-value, exchange-value, commodities, monies, etc.]. [emphases added by A.D.]”
- “(2) The categories which make up the inner [A.D.: content-] structure of bourgeois society, and on which the fundamental classes rest. Capital, wage labour, landed property [A.D.: the presentational ordering that Marx indicated, above, and elsewhere, as optimal, is: Capital, Landed Property, Wage-Labor]. Their interrelation** [A.D.: Here occurs another item of evidence for our hypothesis that Marx had in mind/used an intuitive notion of what we call ‘categorical combinatorics’]. Town and country. The three great social classes. Exchange between [A.D.: or among] them. Circulation. Credit system (private).” [emphases added by A.D.].
- “(3) Concentration*** of bourgeois society in the form of the state. Viewed in relation to itself. The ‘unproductive’ classes. Taxes. State debt. Public credit. The population. The colonies. Emigration [A.D.: and immigration].” [emphasis added by A.D.].
- “(4) The International Relations of Production [A.D.: in other versions of this outline, Marx names this category [bi-lateral] “foreign trade”]. International division of labour. International exchange. Export and import. Rate of exchange.” [emphases added by A.D.].
- “(5) The [A.D.: multi-laterally trading] world market² and crises³.” [emphases added by A.D.].
- [82]: In the opening sentence of the Preface to his book A Contribution to the Critique of Political Economy, first published in **1859** -- eight years before the first publication, in **1867**, of the first volume of «Das Kapital» -- Marx presented this plan of work more succinctly: “I examine the system of bourgeois economy in the following order: capital, landed property, wage-labour, the State, foreign trade, world market.”⁴ [emphases added].

[83]: Marx formulates other versions of this “categorical progression” later in the «Grundrisse», including⁵ --

- “{ I. (1) General concept of capital. -
 (2) Particularity of capital. circulating capital, fixed capital. (Capital as the necessities of life, as raw material, as instruments of labour.)
 (3) Capital as money.
 II. (1) Quantity of capital. Accumulation.
 (2) Capital measured by itself. Profit. Interest. Value of Capital: i.e. capital as distinct from itself as interest and profit.
 (3) The circulation of capitals.
 (α) Exchange of capital and capital. Exchange of capital with revenue. Capital and prices.
 (β) Competition of capitals.
 (γ) Concentration of capitals.
 III. Capital as credit.
 IV. Capital as share capital.
 V. Capital as money market.

VI. Capital as source of wealth. The capitalist. After capital, landed property would be dealt with. After that, wage labour⁶. All three presupposed, the movement of prices, as circulation now defined in its inner totality. On the other side, the three classes, as production posited in its three basic forms and presuppositions of circulation. Then the state (State and bourgeois society. - Taxes, or the existence of unproductive classes. The state debt. - Population. - The state externally: colonies. External [bi-lateral] trade. Rate of exchange. Money as international coin. - Finally, the world market. Encroachment of bourgeois society over the state. Crises. Dissolution of the mode of production and form of society based on exchange value. Real [I.e., direct -- A.D.] positing of individual labour as social and vice versa.))” [emphases added by A.D.; other emphasis per source].

¹[Unfortunately, this order was not entirely “obvious”, even to Engels, let alone to most later theorists in the Marxian tradition. Marx’s never-fulfilled plan for a book on dialectics left a gaping lack and lacuna in his legacy. Today a key duty of later Marxians is to fill in this gap [See Rubel on Karl Marx, NY: Cambridge, **1981**, p. 218.].]

²[Later in the «Grundrisse», Marx notes that this latter totality, “The World Market”, is the real foundation of the modern capitalist system as a whole [pp. 227-8].]

³[Later in the «Grundrisse», Marx predicts the phenomenon of “Capitalist Economic/Social-Reproductive CRISIS”, as ‘psychohistorical’ trigger for the transition to capitalism’s successor system, not “automatically”; not by “mechanical” breakdown of capitalism, but via the full political-economic process [pp. 228; 749-750].]

⁴[Karl Marx, A Contribution to the Critique of Political Economy, *ibid.*, p. 19].

⁵[Karl Marx, Grundrisse: Foundations of the Critique of Political Economy (Rough Draft), *ibid.*, p. 264; see also p. 275ff. Textual groupings by A.D.].

⁶[Marx, in the «Grundrisse», holds that Wage-Labor is [continually re]produced, presently, in modern society, by [ongoing] ‘co-action’ of Capital & Landed Property. & was so historically as well, & that modern Landed Property was created, historically, by, & is, presently, continually re-created by, Capital [e.g., pp. 275-279.].]

*[‘Zur’, p. 214, here gives “social formations”, instead of “forms of society”].

**[‘Zur’, p. 214, here gives “relations to one another”, and ‘McL’, p. 42, gives “mutual relations”, instead of “interrelations”].

***[‘CW’, p. 45, and ‘Zur’, p. 214, here give “epitome”, and ‘McL’, p. 43, gives “organization”, instead of “concentration”].

Also later in the «*Grundrisse*», Marx addresses the methodological interrelation between “‘systematic [*syn*chronic] dialectics” and “‘historical [*dia*chronic] dialectics”, in three of the four further passages immediately below, as follows:

[84]: “While in the completed bourgeois system every economic *relation*[-of-production – A.D.] *presupposes* every other in its bourgeois economic form, and everything posited is thus also a *presupposition* [A.D.: Note the asserted “‘holographic/holonomic” [cf. David Bohm] nature of the self-reproducing *present* of the ‘Capitals-System’], this is the case with every [A.D.: [transitorially] self-reproducing,] *organic system*. This *organic system*, as a *totality*, has its *presuppositions*, and its *development* to its *totality* consists precisely in *subordinating* [A.D.: I.e., in “‘*real*[ly]-*subsuming*”²] all *elements* of society to itself³, or in *creating* out of it the *organs* which it still lacks⁴. This is *historically* how it *becomes* a *totality*. The *process* of *becoming* this *totality* forms a *moment* [A.D.: Note Hegel-language here] of its *process*, of its *development*.”⁵ [emphases added by A.D.].

[85], ¶: “The exact *development* of the *concept* [A.D.: I.e., *category*] of *capital* [is] necessary, since it [is] the *fundamental concept* [A.D.: I.e., *category*] of *modern economics*, just as *capital itself*, whose *abstract, reflected image* [is] its *concept* [dessen abstraktes Gegenbild sein *Begriff*], [is] the *foundation* of bourgeois society. The sharp formulation of the basic *presuppositions* of the [A.D.: *capital*]-*relation*[-of *human-societal self*-reproduction – A.D.] must bring out all the *contradictions* of bourgeois *production*, as well as the *boundary where it drives beyond* itself*.”⁶ [emphases added by A.D.].

[86]: “...our *method* indicates the points where *historical investigation* must enter in, or where bourgeois economy as a *merely historical* [A.D.: I.e., as a “historically specific” and as a historically *self*-delimited] form of the [A.D.: *human-societal self-re*] *production process*⁷ *points beyond itself* to *earlier historical modes of* [A.D.: *human-societal self-re*] *production*. In order to *develop*** [A.D.: I.e., in order to describe these “laws” with proper progression of presentation] the *laws* of bourgeois economy [A.D.: I.e., to *evoke* them *syn*chronically], it is *not* necessary [A.D.: since that *evocation* is a work of ‘*syn*chronic, *systematic dialectic*’, and *not* one of ‘*dia*chronic, *historical dialectic*’] to write the *real history of the relations of production*. But the correct observation and deduction of these *laws*, as *having become* [A.D.: I.e., these “laws” themselves having *evolved*] *in history*, always leads to primary equations -- like the empirical numbers e.g. in natural science -- *which point towards a past lying behind this system*. These indications [Andeutung], together with a *correct* [A.D.: I.e., a ‘*syn*chronic, *systematic dialectical*’] *grasp of the present*, then also offer *the key to the understanding of the* [A.D.: *pre*-capitalist, *non*-capitalist] *past* -- a work in its own right [A.D.: I.e., a work of ‘*dia*chronic, *historical dialectic*’, as distinct from one of ‘*syn*chronic, *systematic dialectic*’, such as is [most of] Marx’s here-planned and drafted “Critique of Political Economy”] which, it is hoped, we will be able to undertake as well⁸. This correct view likewise leads at the same time to *the points at which the suspension**** [A.D.: I.e., at which the ‘*self*–*aufheben*–*ation*’] of the *present form of production relations* [A.D.: I.e., of the domination of “the capital-relation”] *gives signs of its becoming* -- *foreshadowings of the future*⁹. Just as, on one side the pre-bourgeois phases appear as *merely historical*, i.e., *suspended***** [A.D.: I.e., as ‘*self*–*aufheben*–*ated*’] *presuppositions*, so do the *contemporary conditions of* [A.D.: *re*] *production* likewise appear as engaged in *suspending themselves****** [A.D.: I.e., as engaged in ‘*self*–*aufheben*–*ating*’] and hence in positing***** the *historic presuppositions for a new state****** of society.”¹⁰ [emphases added by A.D.; other emphasis as per cited source].

[87], ¶: “As the *system of bourgeois economy* has *developed* for us *only by degrees*, so too its *negation*, which is its *ultimate result*.”¹¹

¹[Like Hegel’s, Bohm’s writings unite ‘myst’ with deep scientific insight. See his *Wholeness and the Implicate Order*. London: Routledge, 1980, pp. 177-179.].

²[The classic Marxian formulation of the concepts of the “*real* subsumption of labour under capital” versus of the “*formal* subsumption of labor under capital”, is found in a manuscript, unpublished by Marx, but initially intended as Chapter VI. of “*Das Kapital*”, volume I.: Karl Marx, “Results of the Immediate Process of Production”, in *Value: Studies by Karl Marx*, London: New Park Publications, Ltd., 1976, pp. 77-193; see especially pp. 116-133.].

³[I.e., historical becoming of a capital-relation-dominated societal form requires that all earlier-born social relations of production, e.g., the *Commodity*-relation & the *Money*-relation, become subordinated/subsumed by [«*aufheben*»-*internalized*/-*incorporated*] by the «*Kapital*»-relation; that \mathfrak{C} become \mathfrak{K}_C , & that \mathfrak{M} become \mathfrak{M}_C , as well as that the category “*simple Circulation* of commodities”, \mathfrak{C}_{KM} , become that of the [more complex] “‘*Circulation* of the total social capital”’, \mathfrak{C}_{KMC}].

⁴[The best example of ‘creating, from *past/existing* ‘*socio-ontology*’, initially missing organs needed by *emerging* ‘*socio-ontology*’, is the modern Credit System.].

⁵[Karl Marx, *Grundrisse: Foundations of the Critique of Political Economy (Rough Draft)*, *ibid.*, p. 278.].

⁶[Karl Marx, *Grundrisse: Foundations of the Critique of Political Economy (Rough Draft)*, *ibid.*, p. 331.].

⁷[Marx’s phrases “production process” and “process of *social production*” appear to have several distinct but convergent meanings, by way of an ‘appropriated ambiguity’. They mean (1) the *process of production* and reproduction of the many *products within* a given, *syn*chronically-viewed «*species*» of human society, or historical «*species*» of humanity. They mean (2) the *process of production* and reproduction of a given, *syn*chronically-viewed «*species*» of human society, or historical «*species*» of humanity, as a whole -- with that society as a whole as the *single product* of that *production*. They mean (3) the entire *historical process* of the *historical labor* of the [self]-production of humanity, i.e., of human societies, which manifests itself as the *production* of one, *successor, kind*, or historical «*species*», of human society, by its *predecessor kind*, or «*species*», of human society; as the human, partly *un*conscious/-*un*intended creation of a, *generally* progressive, *succession* of qualitatively distinct, productive-force and social-relations distinct, „mode of production”-distinct, „socio-ontologically” distinct, *kinds* of human society, or “historically *specific*” «*species*» of humanity -- of the ‘human phenome/human genome’ “‘complex unity”’].

⁸[Alas, this did *not* come to pass, but perhaps the most extensive extant draft-excerpts from such a work are to be found in the *Grundrisse*, *ibid.*, pp. 459-514.].

⁹[Marx identifies these foreshadowings, elsewhere, in the *Grundrisse*, and in “*Das Kapital*”, volumes I. and III., as including ever-worsening, ever-larger-scale economic *crises*, ever-more-extreme *concentration* of capital-ownership, workers-owned *cooperative enterprises*, and *share*-capital itself, as joint-stock capital-equity-based *stockholder democracy*. For *our* specification of the successor system to capitalism, see: <http://www.dialectics.org/dialectics/Applications.html>.].

¹⁰[Karl Marx, *Grundrisse: Foundations of the Critique of Political Economy (Rough Draft)*, *ibid.*, pp. 460-461.].

¹¹[Emphases added by A.D. Karl Marx, *Grundrisse: Foundations of the Critique of Political Economy (Rough Draft)*, *ibid.*, p. 712.].

*[‘CW’, p. 256, here gives “outgrows itself” instead of “drives beyond itself”].

**[‘CW’, p. 389, here gives “present” instead of “develop”].

***[‘CW’, p. 389, here gives “which indicate the transcendence” instead of “at which the suspension” [variant English phrases for the German concept «*aufheben*»].].

****[‘CW’, p. 389, here gives “transcended”, and ‘McL’, p. 108, gives “terminated”, instead of “suspended” [variant expressions for the «*aufheben*» concept].].

*****[‘CW’, p. 389, here gives “suspending themselves”, & ‘McL’, p. 108, gives “self-terminating”, instead of “suspending themselves” [phrases for the «*aufheben*» concept].].

*****[‘CW’, p. 389, here gives “posit[ing] themselves as the”, instead of just “positing the”].

*****[‘McL’, p. 108, gives “for a new kind of society”, instead of “for a new state of society”].

Methodological Critiques in Marx's "The Poverty of Philosophy".

So relatively advanced is the critique of political economy as set forth in one of Marx's earliest books, which is entitled The Poverty of Philosophy, published in **1847**, on the eve of the essentially Europe-wide revolutions of **1848**, that some Marxians consider The Poverty of Philosophy, instead of the «Grundrisse», to be the **first** draft of «Das Kapital»¹. This work might also be nick-named 'Anti-Proudhon', after the manner of "Anti-Dühring" as the nick name for Engels's critique of Herr Eugen Dühring's ideology, because the focus of The Poverty of Philosophy is a critique of the work of "socialist" ideology published under the title The Philosophy of Poverty, by Pierre-Joseph Proudhon.

Marx's The Poverty of Philosophy is of primary interest, here, because it contains a very explicit critique of the mystified versions of "'the method of scientific dialectics'" exhibited by the writings of both Hegel and of Proudhon. The critique of mystified dialectic contained in The Poverty of Philosophy is far more explicit than the critiques Marx provided in the body of, in his prefaces to, or in his afterwords to, the various editions of «Das Kapital» published during Marx's life.

Key passages of this critique of mystified dialectics, as opposed to "scientific dialectics" [Marx], are excerpted below² --

[88]: "Impersonal reason, having outside itself neither a base on which it can pose itself, nor an object to which it can oppose itself, nor a subject with which it can compose itself, is forced to turn head over heels, in posing itself, opposing itself and composing itself -- position, opposition, composition. Or, to speak Greek -- we have thesis, antithesis and synthesis. For those who do not know the Hegelian language, we shall give the consecrating formula: -- affirmation, negation and negation of the negation." [emphases added by A.D.]

[89]: "So what is this absolute method? The abstraction of movement. What is the abstraction of movement? Movement in abstract condition. What is movement in abstract condition? The purely logical formula of movement or the movement of pure reason. Wherein does the movement of pure reason consist? In posing itself, opposing itself, composing itself; in formulating itself as thesis, antithesis, synthesis; or, yet again, in affirming itself, negating itself and negating its negation." [emphases added by A.D.].

[90]: "...once it has managed to pose itself as a thesis, this thesis, this thought, opposed to itself,³ splits up into two contradictory thoughts -- the positive and the negative, the yes and the no. The struggle between these two antagonistic elements comprised in the antithesis constitutes the dialectical movement. The yes becoming no, the no becoming yes, the yes becoming both yes and no, the no becoming both no and yes, the contradictories balance, neutralize, paralyze each other." [emphases added by A.D.].

[91]: "The fusion of these two contradictory thoughts constitutes a new thought, which is the synthesis of them. This [A.D.: synthesis]-thought splits up once again into two contradictory thoughts, which in turn fuse into a new synthesis. Of this travail is born a group of thoughts. This group of thoughts follows the same dialectic movement as the simple category, and has a contradictory group as antithesis. Of these two groups of thoughts is born a new group of thoughts, which is the synthesis of them."⁴ [emphases added by A.D.]. [This passage & the next strikingly evince Marx's awareness of an intuitive "'algorithm'" for 'categorical combinatorics' -- A.D.]

[92], ¶: "Just as from the dialectic movement of the simple categories is born the group, so from the dialectic movement of the groups is born the series, and from the dialectic movement of the series is born the entire system."⁵ [emphases added by A.D.].

¹[See Peter Hudis, Marx's Concept of the Alternative to Capitalism, Chicago, IL.: Haymarket Books, **2013**, p. **94**].

²[Karl Marx, The Poverty of Philosophy, New York: New World, **1967**, [88]: p. **105**, [89]: p. **107**, [90]: pp. **107-108**, and [91 & 92]: p. **108**].

³[For our expansion upon the concept -- of what we call 'intra-duality' or 'self-duality' -- that is implicit in this phrase "opposed to itself", see our first essay in this series, entitled 'Hegel's "'Algorithm"' for Dialectic', by Hermes de Nemores, p. **I-11n**].

⁴[In our dialectic algebra's power **2**, or dyadic, Seldon Function, $a \times a = a +/vs. b$, then $[a +/vs. b] \times [a +/vs. b] = [[a +/vs. b] +/vs. [c +/vs. d]]$, wherein $[c +/vs. d]$ contains c as synthesis of a vs. b, then $[a + b + c + d]$, "times"/«aufheben»-negating itself, gives $[[a + b + c + d] +/vs. [c + f + g + h]]$, & so on.].

⁵[In the generic heuristic algorithm of our first dialectical-categorical calculus, which we introduced in the first essay of this series, & using the power **3**, or triadic, Seldon Function, the simplest category, the '«arché»-category', \mathbb{U}_1 , "cubed", \mathbb{U}_1^3 , i.e., operating upon itself, «aufheben»-negating itself, twice, births a first

"group" of categories, $\mathbb{U}_1^3 = \mathbb{U}_1^3 = \mathbb{U}_1 - \mathbb{U}_2 - \mathbb{U}_3$. Then this "group" of categories, "cubed", $\mathbb{U}_1^3 = [\mathbb{U}_1 - \mathbb{U}_2 - \mathbb{U}_3]^3$, i.e., acting on itself,

'«aufheben»-ing' itself, twice, births the "series" of categories $\mathbb{U}_1^3 = \mathbb{U}_1 - \mathbb{U}_2 - \mathbb{U}_3 - \mathbb{U}_4 - \mathbb{U}_5 - \mathbb{U}_6 - \mathbb{U}_7 - \mathbb{U}_8 - \mathbb{U}_9$. Then this "series" of categories, when again "cubed", $[\mathbb{U}_1 - \mathbb{U}_2 - \mathbb{U}_3 - \mathbb{U}_4 - \mathbb{U}_5 - \mathbb{U}_6 - \mathbb{U}_7 - \mathbb{U}_8 - \mathbb{U}_9]^3$, i.e. interacting with itself, «aufheben»-negating itself, twice, births an entire "system" of categories --

$\mathbb{U}_1^3 = \mathbb{U}_1 - \mathbb{U}_2 - \mathbb{U}_3 - \mathbb{U}_4 - \mathbb{U}_5 - \mathbb{U}_6 - \mathbb{U}_7 - \mathbb{U}_8 - \mathbb{U}_9 - \mathbb{U}_{10} - \mathbb{U}_{11} - \mathbb{U}_{12} - \mathbb{U}_{13} - \mathbb{U}_{14} - \mathbb{U}_{15} - \mathbb{U}_{16} - \mathbb{U}_{17} - \dots - \mathbb{U}_{27}$].

In Marx's letter of **24 January 1865**, to J. B Schweitzer, published together with the herein-cited source edition for Marx's ***The Poverty of Philosophy***, included in its Appendices, Marx again characterizes Proudhon's methodology in ***The Philosophy of Poverty***, as follows: "For an estimate of his book [I.e., of Proudhon's ***The Philosophy of Poverty*** -- A.D.], which is in two fat volumes, I must refer you to the work I wrote as a reply [I.e., Marx's ***The Poverty of Philosophy*** -- A.D.]. There I showed, among other things, how little he has penetrated into ***the secret of scientific dialectics***, and how, on the contrary, he shares the illusions of speculative philosophy in his treatment of the *economic categories*; how instead of conceiving them as *the theoretical expression of historical* [A.D.: *social-*]relations of [A.D.: *human-societal self-re*]production, corresponding to a particular stage of development in material [A.D.: *human-social 'self-force(s) of human-societal self-re*]production, he transforms them by his twaddle into pre-existing *eternal ideas*, and in this roundabout way arrives once more at the standpoint of bourgeois economy.¹ ... Proudhon had a natural inclination for *dialectics*. But as he never grasped really *scientific dialectics*, he never got further than sophistry."² [emphases added by A.D.; other emphasis as in the original].

Regarding his own planned work on the dialectical, immanent critique of the capitalist-ideology-compromised science of classical political economy, Marx wrote to Ferdinand Lassalle, in a letter dated **22 February 1858**, the following: "Now let me tell you how my political economy is getting on. ... The work I am presently concerned with is a ***Critique of Economic Categories*** or, if you like, a ***critical exposé*** of the *system* of bourgeois economy. It is at once an *exposé* and, by the same token, a *critique* of the *system*. ... The *presentation* -- the manner of it, I mean -- is entirely *scientific*, hence unobjectionable to the police in the ordinary sense. The whole is divided into 6 books: 1. On ***Capital*** ([A.D.: also] contains a few introductory chapters). 2. On ***Landed Property***. 3. On ***Wage Labour***. 4. On ***the State***. 5. ***International Trade***. 6. ***World Market***. I cannot, of course, avoid all *critical consideration* of other economists, in particular a polemic against Ricardo in as much as even he, *qua* bourgeois, cannot but commit blunders *even from a strictly economic viewpoint*. But generally speaking the *critique* and *history* of *political economy* and *socialism* would form the subject of another work, and, finally, the short *historical outline* of the development of *economic categories* and [A.D.: *human-social -*]relations[of *human-societal self-reproduction* -- A.D.] yet a third."³ [emphases added by A.D.; other emphasis as in the original].

¹[Karl Marx, *The Poverty of Philosophy*, *ibid.*, p. **197**.]

²[Karl Marx, *The Poverty of Philosophy*, *ibid.*, p. **202**.]

³[Karl Marx, Frederick Engels, *Collected Works*: Volume 40, New York: International Publishers, **1983**, p. **270**.]

“‘Distillation’” of the Essence of Marx’s Procedural Descriptions for “‘The Method of Scientific Dialectics’”.

Our next task is to leave aside the *specific* examples that Marx invoked in the text above, and to “‘distill’” the remainder of that text -- Marx’s *general* methodological prescriptions -- into a *recipe*, an *algorithm* for “‘the method of scientific dialectics’” as Marx stated it -- in short, to derive a *system of rules* for the application of that *method*.

That is, our next step is to abstract from the cases which Marx cited in the passages, excerpted from various Marxian sources, including from the «*Grundrisse*», and ‘commentated’, above, to extract Marx’s *general* precepts regarding his *dialectical method* of *inquiry/discovery*, and regarding his *dialectical method* of *presentation/exposition*. We will do so in an even more *generalized* form from that in which he gave them, still embedded, as they were, in the *specifics* of the *Domain* of his *dialectical, immanent critique* of classical political economy.

We want to extract quite *universal* versions of these precepts. This is so that they will be applicable to the theoretical analysis, and to the *systematic-dialectical presentation* of the resulting theory, for *any* “totality”. We mean *any* “organic system” which a community of human beings, primarily as the “audience” of/for such a *presentation*, already *knows* [«*scientia*»] *together* [«*con*»], experientially &/or experimentally, i.e., is already *conscious* [«*con-scientia*»] *of*. Albeit, before such *presentation*, they may “‘know’” that “organic system”, or “totality”, only “*chaotically*”, i.e., as an *un*explained, *un*comprehended, *un*mastered deluge of phenomena.

We will number and, thereby, order these precepts, in an order which best flows, to *our* “ear”, for a prospective user of the *method* so prescribed. This also means that we will *not* necessarily order them in the exact sequence in which Marx’s draft presents his political-economically-applied versions of these precepts. The bracketed numbers appended to each precept are references to the passages, excerpted & ‘commentated’ above, from which each such precept has been extracted.

We cannot, of course, be certain that the above, *circa 1847-1865*, “Introduction”/«*Grundrisse*», etc., accounts of Marx’s “‘method of scientific dialectics’” represent his final word, his most developed & advanced views, on/of that *method*. Marx’s final published instantiation of that *method*, as applied to the *Domain* of political economy, in «*Das Kapital*», vol. I, may incorporate later advances that he achieved in the development of that *method*. We will therefore, in *PART II*, test the “‘algorithm’” derived from this “‘distillation’” against the [content-]structure, the [tables of] contents, of «*Das Kapital*», and of the «*Grundrisse*»’s outline of Marx’s planned “Critique of Political Economy” as a whole, to see how much of that (those) content(s) -- of that (those) planned *presentation(s)* -- it can capture.

- (§1) This method comprises two phases. [06; 07; 14; 15].
- (§2) The first phase constitutes a general *method of discovery* for the *theoretical* comprehension, potentially enabling the *practical mastery*, of a given, contemporary “[sub-]totality”, “organic system”, or *Domain*. [06; 09].
- (§3) The second phase constitutes a general *method of presentation* for the *theory* that is the fruition of the first phase. [10; 11; 15; 16]
- (§4) The *point of departure* for that first phase is the *presently experienced*, “*chaotically*” *known*, *living whole* of that “[sub-]totality”, “organic system”, or *Domain*. [06; 09].
- (§5) From that *experientially*, if “*chaotically*”, *known*, and/or *empirically researched*, and thereby mentally *imagined living whole* of the target “[sub-]totality”, “organic system”, or *Domain*, its *presuppositions* are successively evoked, in a cognitive movement of *descent* into ever greater *abstractness*. [06; 22].
- (§6) Those *presuppositions* are progressively ‘decluttered’ and denuded of determinations, or *specifications*, until a small number of determinations, or a single one, in the form of a *simplest*, ‘«*arché*»-category’, is *discovered*. This ‘«*arché*»-category’ is best formed if it is *not* that of an only-mind-encountered, intangible *abstraction*, but is, instead, that of an experientially-encountered species of *sensuous phenomena*. The user of this *method* may also, in this process, encounter the *boundary* of the target *Domain* with another, e.g., with an earlier-arisen, *Domain*. The *discovery* of this ‘«*arché*»-category’ completes the first phase. [06; 09; 14; 18; 84].

- (§7) The second phase begins with the presentation of the ‘«arché»-category’ itself. The second phase reverses the direction of the first phase, in a cognitive movement of re-ascent into ever-greater ‘thought-concreteness’, or ‘thought-complexity’, & determinateness/specificity. The second phase recapitulates the first phase in reverse, but in a rectified, ‘rectilinearized’ form, spared the vagaries, vicissitudes, set-backs, & dead-ends, that may have beset the first phase of descent into abstraction, & of eventual discovery of the ‘«arché»-category’. [07; 10; 34].
- (§8) Presentational ‘self-reflexion’ of, or reflection upon, the ‘«arché»-category’, in the context of the background, “chaotic”, knowledge of the Domain, among the “audience” of that presentation, as well as in the presenter, evokes a sequence of ‘counter[-example] categories’. They exhibit a monotonically-rising ‘thought-concreteness’. Each successor category is implicitly presupposed in its predecessor categor(y)(ies). Each successor category is evoked because reflection ‘re-minds’ of it; because it is needed to capture more of the content of the presenter’s, and of the presentee’s, experience(s) of the Domain. Each such so-evoked ‘counter-category’ is followed, in its turn, by successor categories which are hybrids, or combinations, of priorly-evoked categories and/with such ‘counter-categories’. Each such combination category is thus of even greater ‘thought-concreteness’ than its predecessor(s)/ingredients. Every such combination category is therefore also a [partial] “unity of the diverse”. [06; 07; 10; 11; 15; 18; 22; 23; 29; 30; 34; 42; 77; 81; 84].
- (§9) This ordering is one of rising categorial “‘determinateness’”, ‘thought-complexity’, and ‘thought-concreteness’, from simplest category to most complex category for the Domain. It is not at all necessarily the historical, chronological ordering, based upon the order in which the categories representing the various ontological kinds constituting the Domain first appeared¹. It is the proper order of presentation of categories for this method of presentation. Let us call this ordering, from simplest to most complex, “‘systematic order’”. Let us call this method of presentation, as it involves both ‘countering’ categories, & their combinatoric hybrids, “‘systematic dialectic’”. In some cases, e.g., when the order of historical first ‘arise’ of the kinds of ontology constituting a Domain represents a monotonic movement from simpler to more complex elements, systematic order and historical order may [partially] converge. But “‘systematic dialectic’” addresses those categories which comprehend a present “‘[sub-]totality’”. Its ‘counter-category’, that of “‘historical dialectic’”, addresses their historical genesis. The “‘sum total’”, or ‘cumulum’, of the categories of a systematic-dialectical categorial progression, the ‘qualitative superposition’ of all of its categories, is also a kind of “‘unity of the diverse’”. [07; 10; 11; 12; 15; 16; 34; 42; 66; 67; 78; 79; 80; 81].
- (§10) The historical ontological progression, from a Domain to its successor Domains, or even within a given Domain, is generally what we term an ‘evolute’² progression, or, better, a ‘covolute’³ progression. That is, all [‘evolute’], or, at least, some [‘covolute’] of each predecessor ontology is «aufheben»-conserved in its successor ontology. Moreover, predecessor ontology is «aufheben»-conserved in successor ontology in a double sense: “‘inside of’” that successor ontology, but also “‘outside of’” it. Thus, earlier-arisen ontology is not absolutely erased or abolished, *à la* some kind of “‘abstract negation’”. Instead, earlier ontology re-appears “‘inside’” the latest, most-advanced, e.g., the present ontology, as “‘really” subsumed within it, i.e., as also «aufheben»-elevated by it, in part. The other part of this ‘re-appearance of the surpassed’ is that most/some older ontology may also be presently found “‘outside of’” the latest, most-advanced, present ontology, as “‘partially still-unconquered remnants carried along with it’”, e.g., in the “periphery” & “semi-periphery” of the core physical-spatial zone of first irruption of that latest ontology, but also, possibly, within that core. Both the thus “‘internal’” & the thus “‘external’” manifestations of the earlier-arisen ontologies, which have “‘vanished’”, i.e., which have been “‘demoted’”⁴ as the ultimate, ‘meta-meristemal’, ‘vanguardian’ ontology, may appear, in the latest, present [sub-]totality, as ‘more complexified’ further developments of that earlier-arisen ontology, or as vestiges of it -- e.g., as “‘stunted’”, “‘caricatured’”, “‘travestied’”, etc. These are ways that newer ontology “‘interrelates’” or combines with older, as reflected in new, combination categories, combining older categories with newer. [07; 12; 15; 19; 26; 29; 30; 31; 32; 33; 34; 35; 37; 38; 39; 40; 41; 42; 54; 57; 58; 59; 61; 62; 66; 76; 77; 81; 84; 86].

¹[Similar to Hegel, in the early 1800s, the Jesuit Paleontologist Pierre Teilhard de Chardin, in the first ~half of the 1900s, is a mystifier, and a ‘mystified’, whose writings are also rich with scientific insight, and whose “‘system’” is eminently amendable to dialectical, immanent critique as “‘science’”. On this concept of “‘order of appearance’”, or “‘order of birth’”, of kinds of ontology, see: Chardin, *The Vision of the Past*, NY: Harper & Row, 1966, pp. 86-87 & 103-105; Chardin, *Man’s Place in Nature*, NY: Harper & Row, 1966, pp. 24-25; Chardin, *The Appearance of Man*, NY: Harper & Row, 1965, p. 136; Chardin, *The Future of Man*, NY: Harper & Row, 1964, pp. 111-112.]

²[See the prior, first essay in this series, entitled ‘Hegel’s “‘Algorithm’” for Dialectic’, by Hermes de Nemores, pages I-20 to I-21, via the following URL -- <http://www.dialectics.org/dialectics/Applications.html>.]

³[See: http://www.dialectics.org/dialectics/Glossary/The_Dialectic_of_the_Voluteness_of_Dialectical_Progressions_in_General,07FEB2014_2.jpg.]

⁴[See the prior, first essay in this series, entitled ‘Hegel’s “‘Algorithm’” for Dialectic’, *ibid.*, page I-6, (§6), via the following URL -- <http://www.dialectics.org/dialectics/Applications.html>.]

(§11) ‘Self-combination’ -- ‘self-internalization’, ‘self-subsumption’, or ‘self-surroundment’, or ‘self-envelopment’, or ‘self-environment’ & ‘self-containment’ -- of a category, and/or of its content(s), evokes neither a paradox nor a nullity. Instead, it shifts audience attention “upward” [in] to a present higher level/scale of ontology, possibly still within, or possibly bridging/pointing beyond, the Domain being presented systematically / “synchronically”.¹ The “‘holographic/holonomic’”², or 2-scale ‘qualo-fractal’, ‘inter-presuppositionality’ [84] -- including the ‘inter-determinateness’, and the ‘inter-generativity’ -- of a [‘cumulum’] network of ‘inter-implicatory’ and also ‘inter-regenerating’ ontological categories [or conceptual nodes], constitutes a model in the human head. It models a given Domain, i.e., a [‘psycho-’] physical array of ‘inter-mutually-reproducing’, or cross-catalytic, concrete, [‘psycho-’] physical «arithmoi», of concrete, [‘psycho-’] physical «monads». As a whole, this Domain is self-reproducing, auto-catalytic. It constitutes the dynamical system of the present. This network can be disentangled, and, thereby presented coherently, with “‘pedagogical advantage’”, in “‘systematic categorial order’”. Its ‘systematic ordinality’ is implicit and immanent, both in the Domain as a whole, & in its ‘«arché»-category’, the simplest category of that Domain. Ariadne’s thread “solves” the labyrinth. The “loose end” thread of a knitted fabric, when pulled, unravels the whole ~2D tapestry into a single ~1D strand. Similarly the iterated, “‘self-reflexive self-involution’” of the ‘«arché»-category’, and of its successor categories, re-deploys that network into a ‘uni-linear’³, or “‘recti-linear’”, progression of ontological categories of monotonically increasing complexity. The presenter is thus enabled to “discuss one relation without discussing all the rest”⁴. [85; 86; 87; 88; 89; 90; 91].

(§12) When the most ‘thought-concrete’, most ‘thought-complex’, most ‘determinate’, or ‘specifications-rich’, of the categories, belonging within the Domain being presented, or bridging/pointing from that Domain, to a [‘potentially’] subsequent, future Domain, has been evoked, by iterated reflection(s) upon the ‘«arché»-category’, & upon its sequel categories, the presentation may then conclude. The attentions of the audience, as of the presenter, may be returned/restored to the present, living whole [including that] of that Domain. But, this time, this audience, to the extent that this audience has successfully received and appropriated that presentation, no longer inheres in that Domain, with only “‘a chaotic conception of its wholeness’”. Instead, that audience emerges from that presentation empowered to act, from within that Domain, so as to practically master its adversities, & accentuate its opportunities. It can do so by the means that it now newly possesses. Those means are a scientific theory of that whole in the form of a systematically ordered “‘rich totality of many determinations and relations’”; “‘a reproduction of the concrete by way of thought’”; a “‘concrete totality as a totality of thoughts, concrete in thought, as product of the [‘presented’] thinking about and comprehending of that Domain’”; “‘a totality of thoughts, one by which we may appropriate the world in the only way we can’”. We noted here, above, in (§6), that one may, in the first phase of this method, in the process of discovery of the ‘«arché»-category’, encounter the prior boundary of the target Domain with another, e.g., with an earlier-arisen, Domain. Similarly, one may, in pursuing the second phase of this method, applying this method to a target Domain, encounter the boundary of that target Domain with another, e.g., with a not-yet-[fully-] arisen Domain, & thus with a method-predicted future Domain. Such an encounter marks the “natural” end of the presentation of the present, target Domain. Such an encounter may also yield theoretical insight, & theory-guided practical insight, as to how to catalyze & accelerate emergence of that new Domain, if it represents a favorable development of/from the present Domain. Such an encounter may yield insight as to how to delay, &/or even as to how to avert, that emergenc[e][y], if the predicted new Domain represents an adverse or ruinous outcome of the present Domain. [06; 07; 09; 10; 11; 12; 13; 14; 15; 16; 21; 22; 23; 34; 57; 11; 81; 82; 83; 84; 85; 86].

¹[Marx may not have been explicitly aware of this aspect of the dialectical, or self-«aufheben», relation/process. However, this self-«aufheben» relation/process is implicit in many of Marx’s signature instances of dialectic. For example, this self-«aufheben» relation is evident in the systematic dialectic of the “elementary form of value” in its transition to the “expanded form of value”, $e^2 = e + x$, wherein each unit of the expanded form is a ‘meta-elementary form’, each one made up out of a heterogeneous multiplicity of the units of the elementary form [Karl Marx, «*Das Kapital*», *ibid.*, pp. 48-65.]. Again, this self-«aufheben» relation is evident in the dialectic of the “‘commodity-value-form’”, in its transition to the “‘money-value-form’”, $e^2 = e + m$, wherein each unit of the “‘money-value-form’” is, ‘metematically’, e.g., as a mental “‘price-list’” in the minds of the human personifications/agents of money, a ‘meta-commodity-value-form’, each one made up out of a heterogeneous multiplicity of the units of the “‘commodity-value-form’” [Karl Marx, «*Das Kapital*», *ibid.*, pp. 65-70.]. Additional such examples will be addressed in the sequel.].

²[David Bohm, *Wholeness and the Implicate Order*, *ibid.*, pp. 177-179.].

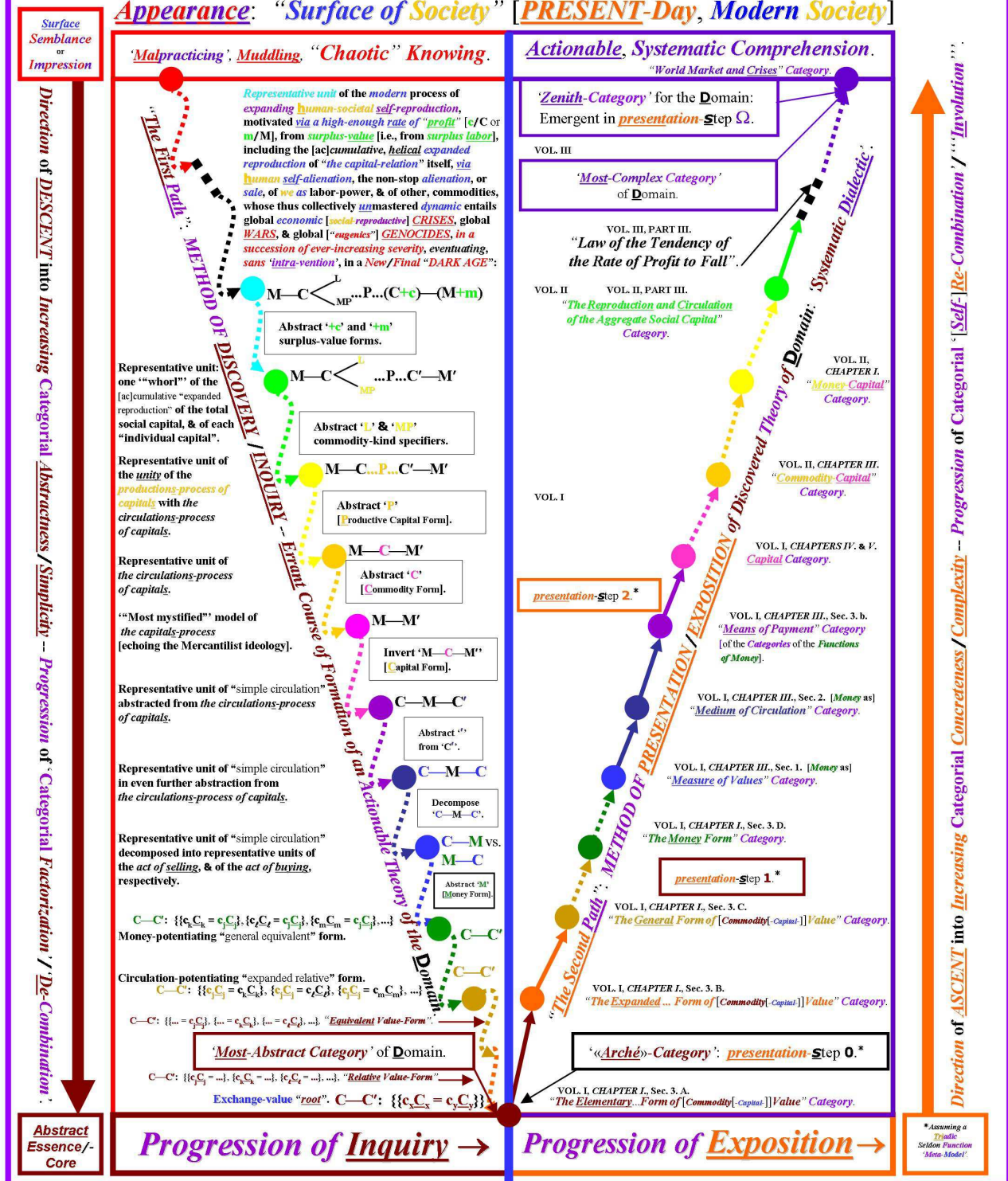
³[Tony Smith, *The Logic of Marx’s Capital: Replies to Hegelian Criticisms*, *ibid.*, pp. 7.].

⁴[Karl Marx, Frederick Engels, *Collected Works: Volume 40*, New York: International Publishers, 1983, Marx to Engels, 02 April 1858, p. 298. Alternative translation: “This procedure alone enables us to avoid speaking of everything when dealing with each relationship” -- *Rubel on Karl Marx*, NY: Cambridge University Press, 1981, p. 218].

The following diagram illustrates the prime application of “Marx’s Dialectical Method” as described above. This application will be narrated in detail in Part II.

Illustration: Marx’s Dialectical Method.

[As applied to the Domain of “The Capital-Relation’s” ‘Circulation Value-Forms’].



The core task of the *next* and *final* part -- namely, of **Part II**. -- of this *second* essay, as a part of this *dialectical-methodological* series of essays, is as follows.

First sub-task: Embody, condense, and unify these *twelve* '*genericized*' precepts of, and observations on, Marx's *dialectical method* in_[to] an *algorithmic system of rules* -- indeed, in_[to] an *axiomatic algebra*; a *calculus for categories*.

Second sub-task: Test this *generic algorithm* to see to what degree it can capture the *specific* [outlines, or tables, of] content(s) of Marx's central *systematic-dialectical presentations*, both those published by Marx, and those planned by him, but that remained unfinished and/or unpublished at the time of his death.