



# Foundation Encyclopedia Dialectica

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Subject: Postludes Series – Postlude **V**: 'The Self-Reflexivity Paradigm of Dialectic'.

Dear [www.dialectics.org](http://www.dialectics.org) Webmaster,

Greetings to you from **Foundation Encyclopedia Dialectica**!

**Background.** This letter contains **Postlude V** of the series of postludes to the recently-published Volume **0** of the major new manifesto by **Foundation Encyclopedia Dialectica**, entitled: 'A Dialectical "Theory of Everything" – Meta-Genealogies of the Universe and of Its Sub-Universes: A Graphical Manifesto'.

The title of this Postludes series is: '**Portents and 'Pre-Vestiges' of an Immanent Critique of the Ideology in Modern, 'Mathematico-Science' as a Totality**'.

This series, as did its predecessor, Preludes series, excerpts contents from **Chapter –1** of that manifesto, the Chapter entitled: '**Elements of the [Psycho-]Historical 'Mystery of The Dialectic' and a Tapestry of Clues Toward Solution of that Mystery**'.

This **5th Postlude** is entitled: 'The Self-Reflexivity Paradigm of Dialectic'. It uses visible-spectrum color order – **red, orange, yellow, green, blue, indigo, violet**[, ultra-violet] – to highlight **qualitative ordinalities**.

**Postlude V: 'The Self-Reflexivity Paradigm of Dialectic'.**

**Universal dialectic** is the self-changing, self-reflexive "'self-dialogue'" of all beings.

In earlier, pre-human[oid] stages of cosmological 'meta-evolution', this "'self-dialogue'" is more "external-physical".

It is not in the form of spoken/written *language*, or of unspoken *thought*, but of "external-physical" 'self-effects' and of their further "external-physical" 'self-consequences'.

In 'external-physical dialectic', quantitative auto-catalysis, mounts to 'quanto-qualitative' 'neo-onto-catalysis'.

I.e., in '«physis»-dialectic', or 'physio-dialectic', the quantitative 'self-catalytic' growth of the «**monads**» of a predecessor «arithmos» -- the self-reflexive operation of «arithmos» expanded self-reproduction as expansion of the population of its «**monads**» -- turns itself into 'qualitative growth': the growth of new qualities.

This also means: turns itself into 'ontological growth'; into 'neo-onto-genesis', via the dialectical process of self-«aufheben» 'self-meta-«monad»-ization'; into the self-conversion of some of the predecessor «**monads**» into the 'neo-«monads' -- the 'meta-«monads' -- of a new, successor [meta]-«arithmos».

This typically happens, at first, gradually -- invisibly -- but later, suddenly, visibly, and dramatically.

It happens when the "potential" negentropy, or organizational propensity, of an «arithmos» exceeds its negentropy actualization, making it prone to become predecessor, prone to irrupt a successor to itself.

'Self-Reflexivity' names the quality that «auto-kinesis» [a «genos» with «species» '«auto-alloiosis»', or self-induced change/'self-other-ization' of internal quality, plus with «species» self-induced "locomotion", or change of place in physical space], & 'self-refluxivity' [karmicity], & nonlinearity all share with «dialektik».

Applying 'The Self-Reflexivity Paradigm of Dialectic' means modeling processes in general on the analogy of the process of human dialogue, but not so much per the patterns of the interaction of a 'dia', 'duo', or pair of humans, conceived as mutually external to one another: more so per the patterns of 'self-duo', 'self-dia', or 'self-pairing' self-dialogue -- the self-reflective, "self-reflexive", unspoken thought-process of each person.

'The Self-Reflexivity Paradigm of Dialectic' is a vision of the ongoing «karma yoga» of the total universe and of each "eventivity" that is [part] of it -- of each "eventivity", and of their totality -- all changing continually due to the continual 'to-self-return' of the continuing actions that they, each and all, source, acting back upon themselves as action-recipients of the actions for which they were also, earlier, the action-agents / action-emitters, as well as due to the continual 'inter-mutual' "inter-actions" of each with all others.

Per this perspective, the historical-dialectic of nature, i.e., the dialectic of natural history, including that of human-social history, far from being "subject-less", is 'subject-pervaded'; is veritably teeming with 'subject-ivity' or 'subject-ness' all along. The «arithmos» of "subjects" consists of not just "human subjects", but of all of the [ev]entities able to fulfill the role of "subject", or of 'agent-of-action', described by a well-formed, spoken or written sentence of a 'sentence-ial' human[oid] language.

'Subject-ivity' in general, or 'subject-ness' / 'subject-hood', is not just 'specific', human 'subject-ivity'.

Specifically-human 'subject-ivity' is but one «species» -- the latest-to-arise one of which we know -- in a large «genos» of 'subject-ivity-in-general', a «genos» which spans all [ev]entities able to fulfill the role of "subject" that a sentence describes -- that of the agent or source of the action of the verb.

A "well-formed" sentence, in which the name of the subject / agent-of-action, & the name of the object / recipient-of-action, both refer to the same [ev]entity, is already in "well-formed" 'dialectical form/content', if that sentence also explicitly describes the qualitative, ontological difference that this self-action makes, as well as describing what is conserved of the 'pre-each-action' subject / object [ev]entity's identity.

It is so since such a sentence 'explicitizes' the subject-aspect-vs.-object-aspect 'self-dual-ity' of that [ev]entity.

If that sentence also goes further, to exhibit a verb which is an 'action-name' of the defining, 'essence-ial', necessary, character-istic activity of that [ev]entity, then that sentence is in yet fuller 'dialectical form/content'.

Example: 'The set of all sets 'set-izes' itself.', or 'The set of all sets recurrently 'element-izes' itself / all of its sub-sets, back into itself.' as discussed in detail in **Postlude IV**.

Ideographic versions, "algebraic" versions, of such sentences feature recurrently self-operating operations, which, via their very self-operation, are also qualitatively, ontologically self-changing operations.

The "squaring", «dynamis», self-product[-tion] terms, expressed in, e.g., the NQ dialectical ideography, provide 'ideogramic images' -- in effect, 'ideogramic pictograms' -- and also 'ideogramic abbreviations' [potentially "worth 1,000 words" on both counts] of subject-verb-object-identical sentences; of natural-language sentences describing processes of 'auto-kinesis', "self-reflexive", 'self-refluxive' [karmic], "nonlinear", self-«aufheben» 'self-meta-«monad-ization' -- in short, provide a "mathematical shorthand" for 'dialectical sentences'.

Dialogically yours,

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