

Time Actual

by Aoristos Dyosphainthos

- Description:** **The Actuality of “Time”**. Actual [past] **time** is **not** an ever-preserved “place” of any kind -- e.g., in some sequentially self-extending “space”. **Time-actual** is a **dialectically ever-self-changing**, «**aufheben**» **ever-self-conserving** “**ever-present**”, ‘pre-sent’ from (the) vanished past-present(s). The past *no longer* exists as a possible present. The future *does not yet* exist as a possible present. Hence “time travel” as usually conceived -- “travel through time”, “to” either (a) past-present(s) of the actual present, *as present(s)*, or “to” (a) future-present(s) of the actual present, *as present(s)*, **for the subjectivity so “traveling”**, is **not possible**.
- Elaboration:** This description of “**time actual**” should be considered in the light of Einstein’s *Special and General Theories of Relativity*, and in relation to the definition of “**Time**”, and to the definition of “**Temporal Acceleration**”, both included in the recently-published initial volume of F.E.D.’s treatise ***A Dialectical Theory of Everything***, viz. [the most recently updated versions] --

Definition: “Time”

“**Time**” is the ubiquitous, “ubietous” product of the **universality** -- of the ‘**omni-locality**’ -- of “**dialectical [self-contradiction]’/‘intra-duality**”, that is, of the contental, ontological, existential, ‘essence-ial’, necessary, inherent, ineluctable **internal/self-contradiction** of every “**dialectical eventity**”. “**Dialectical self-contradictions**” birth the «**auto-kinesis**’/“**self-change**” which is the source of all changes, & the **totality** of changes constitutes “**Time**”.

Confirmatory Thought-Experiment. Imagine the [contra-[f]actual] condition that all **change** somehow ceased in this **universe**. Consideration of this scenario convinces that **time** would cease to exist the moment **change** ceased.

The ‘**intra-duality**’/‘**self-duality**’/‘**indiv[sible]-duality**’, the **temporal ‘self-incompatibility**’, of such “**eventities**”, the incompatibility of/discrepancy between the **subject/source-agent-of-action aspect** and the **object/recipient-of-action aspect** of each such “**eventity**”, as the inherent/‘essence-ial’/necessary **activity** of that “**eventity**” ‘reflexes’/‘refluxes’ upon that “**eventity**” itself in the “self-reflexive”/‘self-refluxive’, “**karmic**”, ‘subject-verb-object-identical’ moment of that **eventity**’s **action** on the **universe** as **totality, itself included**, from **within** that **universe**, is the ultimate cause of all **change**. The ensemble of **changes** is the cause/substance of concrete, actual, **physical “time**”. It is not so much that “**Time changes all things**”, as that “**All things change [the] time**”.

The Ideology of Abstract “Time”. The abstract concept of “**Time**”, which still pervades common usage, as well as [supposedly] scientific discourse, & which implicitly posits an abstract clock, ticking *somewhere, somehow “outside the universe”*, and imposing its rhythms upon the «**kosmos**» somehow externally, extrinsically, from without, is a **reification**, a **hypostatization**, a **fetishization**, and a **subject/object inversion**, or ‘**pseudo-agent posit**’, per the concept of actual, concrete, contental, **universe-internal, universe-immanent, ‘dialectical time**’ defined herein.

The Defect in the Dialectical “Theory of Everything” Equation vis-à-vis this Definition of ‘Dialectical Time’. An enhanced **Dialectical “Theory of Everything” Equation** has **time** -- the **time variable**, e.g., τ -- as its **ultimate DEpendent variable**, **not** as its **ultimate INdependent variable**. There is thus ‘**Homeomorphic Defect**’ of **Type α** & of **Type β** . in the present version of that **Equation**. That **Equation** should be of the form ‘ $\tau \uparrow = \dots$ ’, instead of, essentially, ‘ $\mathbb{X}(\tau) = \dots$ ’; e.g., should be of the form: $\tau \uparrow \leftarrow \langle \forall \tau \in \mathbf{W}_{\mathbb{A}} \rangle \langle \Delta \mathbb{X} \tau \square \mathbb{X} \tau \rangle$.

Definition: 'Temporal Acceleration'

The idea of 'temporal acceleration' -- of a "time" which itself accelerates -- makes no sense, if we limit ourselves to the abstract, external concept of "time" which presently prevails: given time t as "position in time", $d^2t/dt^2 = ?$. However, if we embrace the concept of *immanent*, 'contental', concrete, *change-created* "time" -- of time as the *tempo* of *dialectical* «*auto-kinesis*»; as the *rhythm* of the *dialectic* itself -- then the idea of changes in the rate of "flow" of such *concrete time* itself -- 'acceleratory' or otherwise -- *relative* to the rate of flow of a given, concrete, physical 'clock-process' inside the universe, & regarded as being *non*-accelerating, and *constant*, becomes possible.

Suppose that we take, as an initial thought-experiment, the interval between each predecessor/successor pair of natural-historical "epochs"; between each step of 'self-meta-monadization'; between any value of τ , or of $\tau(t)$, and its successor-value, $\tau+1$, or of $\tau(t)+1$, as modeled by the 'Dialectical "Theory Of Everything" Equation':

$$\underbrace{\uparrow \downarrow}_{\tau \uparrow} \equiv \underbrace{\left\langle \begin{array}{c} \uparrow \\ \downarrow \\ n \\ \uparrow \end{array} \right\rangle}_{2^{\tau \uparrow}}$$

-- as the definition of our *unit* of *concrete* [*temporal/ontic*] *progression*. Suppose we then designate the interval of revolution of the Earth around its common center-of-mass with the Sun as the concrete-process basis of our abstract clock-process time-*unit*. We may find that reaching each next τ *unit* of 'contental', ontological progress -- of concrete, change-based "time" -- tends to require *less* clock-time; to require *fewer units* of abstract, clock-process, than did reaching its prior, $\tau-1$, *unit*. This accelerating pace of ontology expansion, measured via a $(\Delta^2 \tau(t) / \Delta t^2) \times [\tau^2 / t^2]$

metric, instan[t][ce]s what we mean herein by 'Temporal Acceleration' -- thus *not* necessarily a "uniform"/"constant" "acceleration". The Newtonian modeling style, *extended* to this concept, might model it via a [variable] "Force", but one oriented in a "vector" direction of time, rather than in that of any physical space direction. The Einsteinian modeling style might model it via a "time-like" bending of the space-time continuum, were it *extended* to encompass a *non*-gravitic, *non*-'change-of-physical-space-position' *kind* of "motion", one involving change in the 'intensity' of a body, change(s) in its organizational/ontological content, even if that body is, relatively, "standing still", in the same single position within physical space throughout these internal, 'quanto-qualitative' changes [«*alloiōsis*»], thus modeling a «*genos*» of [self-]change/«[*auto*]-*kinesis*» of bodies which may encompass "meta-evolutionary" ²⁰⁰ *dialectic-of-Nature* processes of [self-]«*aufheben*» [self-]meta-monad-ization'.