

F.E.D. Vignette #22 --

Dialectic is the Cause of Time.

by Karl Seldon.

■ There is no God-like “Clock”, ticking abstractly, from somewhere “outside the universe”, imposing its rhythm upon our cosmos from without it.

By its definition, this universe has no “out-side”.

There is only “change”, a vast and growing ensemble of changes, going on inside this universe, as the real content of this universe.

We use one recurrent pattern of such changes to “clock” another.

We select a “clock process”, within the universe -- e.g., the rotation, the revolution, of our home planet -- and project it upon other such processes, our so selected “clock process” supplying a standard of time for other processes, the unit of recurrence of one part of the universe thus providing, for us, a standard unit of time for other parts of the universe as well.

Changes -- not just “quantitative changes”; not just growth in the population quantity, or number [«arithmos»] of the qualitatively similar individuals/units/«monads», counted as if they were all mutually identical, and constituting a given kind, i.e., a given ontology, but including also “qualitative changes”, ‘ontological change’, net growth in the [‘meta-arithmic’] number of kinds extant, in the number of qualitatively distinct populations [«arithmoi»] extant, by way of the introduction/“addition” of a greater number of populations of individuals of newer kinds than the numbers of populations of individuals of “older” kinds that go extinct, during a given epoch -- in all their myriad varieties and «species», are the elements of time, so ‘Change-in-«Gene»-ral’ is the substance of time.

Without such [kinds of] change, there can be no time.

We are often told that “Time changes all things”.

But this human-mental abstraction, “Time”, is no subject, no god, no active agent, operating even from inside the world -- let alone, somehow, from a [nonexistent] “outside [of] the world” -- and, somehow, acting upon “all things”, changing them.

To see clearly, to think clearly, to know clearly, we must first overcome this fetishism, this reification, this deification, this mystification, this subject-object inversion between our abstracted “Time”, and “all things”. We must immanently critique our inherited habits of thought.

In actuality: “All things change time”. Time is the ultimate dependent variable, not the ultimate independent variable. Time -- concrete duration -- is the product of the reproductive self-activity of, and of the reproductive interactivity among, “all things”.

Stated in greater detail: “All things, by changing one another, and by each changing itself, change time, advance time, unit by unit, epoch by epoch”.

‘Change-in-«Gene»-ral’ is the SUBSTANCE of time.

But dialectic is the CAUSE of time.

Dialectic is, at root, the **quantitative** change/self-growth of ontological populations/«**arithmoi**», turning itself into **qualitative** change/self-growth, i.e., into the proliferation of **new kinds** of 'ontos' /«**arithmoi**», e.g., into the “‘evolute’” ‘self-aufhebening’ of a given “‘ontic’” population/«**arithmos**» by its **expanded self-reproduction**, by its **self-growth**, in **numbers** of units, and in their local density/physical-spatial concentration/‘self-environment’/‘self-envelopment’/‘self-surroundment’, usually at/within many synchronic loci within our cosmos.

Such local ‘**self-densification**’ of an «**arithmos**» gives rise to **its** intensified “‘**self-[inter]action**’”.

That is, such local ‘**self-densification**’ of an «**arithmos**» gives rise to intensified “‘**interactions**’” **among** its «**monads**».

These “‘**interactions**’” still continue to **quantitatively** expandedly self-reproduce/conserves that «**arithmos**»/its «**monads**», but, beyond a certain, critical threshold of such local ‘**self-densification**’, these “‘**interactions**’” also give rise to a **qualitatively**, **ontologically** expanded self-reproduction, in the form of the irruption/elevation of a new, higher ‘qualo-fractal’ level/scale of existence; the constitution/population of a **new, expanded ontology**, made of a **qualitatively** different, ‘supplementary opposite’ **new** ‘onto’, a new «**arithmos**» of «**monads**», made up out of a **new kind** of «**monad**»: a ‘**meta-«monad**’ with respect to the preceding **kind** of such ‘self-hybrid’ «**monads**», from out of whose densest core the **new kind** irrupted into existence, in an ‘**ontological singularity/revolution**’ within Nature.

Then, the **quantitative** self-growth, the **quantitatively** expanding self-reproduction/“‘evolution’”, of this previously-unprecedented **new kind**, of this **new** «**arithmos**» of «**monads**», begins, and ensues, until, for it too, a critical threshold to **qualitative**, **ontological** change -- to ‘**ontological revolution**’ -- is breached. ■