

«*ORGANON*».

# ‘ ‘ ‘ [a] dialectic ’ ’ ’ .

The units, or «monads» of the category, or «arithmos», of “‘dialectics’”, are, within the limits of the expressive capabilities of the N<sub>Q</sub> ‘First Dialectical Arithmetic/Algebra’, “‘categorial progressions’” -- ‘progressions of categories’, or of «arithmoi», that exhibit an «aufheben» ‘content-structuring’.

“‘A dialectic’” is any process RESEMBLING a scientific, streamlined idealization of a productive human thought-process, individual or collective. “‘A dialectic’” is a ‘self-dialogue’/internal ‘intra-dual’ monologue, a ‘duo dialogue’, or an even more-multi-than-duo “‘multilogue’”; a productive multi-part[y]/multi-voice discussion, debate, inquiry, or negotiation, about definitions/truths/reality, for a Domain of human experience, or is any process that is, or that resembles, such a “‘dialogic’” process, of [self]-iterated, cumulatively progressive, [immanent] critique. A typical dialectic “‘dialogical’” ‘process unit’ features an opening assertion about the reality, or whole Domain, of human experience, that is the focus, or topic, of the whole dialogue/collective inquiry, which we call the ‘arché’-thesis’, & which is asserted by one first voice, either in the case of a single-person ‘self-dialogue’, or of a ‘multi-person’ chorus/forum. This first assertion, because of both its promise of aptly grasping human experience, and its inadequacy, vis-a-vis its Domain, elicits a second thought in that single person, or from a second voice in that chorus/forum, which we call the ‘first contra-thesis’. It voices an assertion which [«aufheben»]-retains/incorporates some part of the initial promise of the first assertion, but which also counters/supplements/critiques, and thus partially improves upon, that first assertion. The first assertion remains present in memor(y)(ies).

This second assertion is typically itself also inadequate, or “‘one-sided’” [cf. Marx], vis-a-vis the first assertion, emphasizing the opposite one-sidedness to the one-sidedness that the first assertion emphasizes, and also vis-a-vis the reality or Domain of human experience that is the topic, or focus, of the whole discussion, because this second assertion emphasizes serving as a corrective to/critique of only/mainly the weakest, most inadequate aspect(s) of that first assertion, and this emphasis thus de-emphasizes/alienates/loses part of the truth-aptness, the stronger aspect(s), of that first assertion.

The second assertion therefore elicits, in its turn, a third thought in that single party, or from a third voice in that chorus/forum [which could even be the first voice, or the second voice, sounding again, but this time, “‘changing its tune’” in response to its proximate experience of the conjunction/-contradiction of the first assertion and the second assertion], in an assertion which does greater justice to the truth-aptness(es) of both the 1st assertion & the 2nd assertion, by integrating the two into a new, ‘re-singular’, ‘re-univocal’, more truth-adequate, more experience-apt assertion, which we call the ‘first uni-thesis’. Both the first assertion and the second assertion remain present in memor(y)(ies), & perhaps also in other, e.g., external, records.

If inadequacies -- incompletenesses or discrepancies -- remain, in the Domain knowledge of the single party, or of the parties assembled, in that third assertion, vis-a-vis the available human experience of the reality or Domain in question, then this discussion/dialectic/song may go on, in further new voices and assertions, beyond this third voicing/assertion, until NO further voicings/assertions are elicited, in that single party, or multi-party assembly/chorus/forum, i.e., until a final assertion/formulation satisfies/silences the knowledge/experience of the part(y)(ies), ending their song. “‘Categorial progressions’”, ‘progressions of categories’, as models of Domains of human experience, of either their present, ‘sent-from-the-past’, or approximately synchronic, ‘meta-anatomy’ and ‘meta-physiology’, or of their historical, diachronic formation-process(es) [«bildung»], are modeled upon the foregoing idealization of human dialog [«dia-logos»: “‘interchange of words’”]. They thus involve a ‘first, or «arché», category, which progresses, by an internal, immanent drive, of ‘intra-duality’, to a partially improved/corrected “state”/‘dynate’, consisting of ‘first, «arché»-category ⊕ first contra-category’, and which then, next, ‘self-progresses’ further, to the cumulative “state”/‘dynate’, consisting of ‘first, «arché»-category ⊕ first contra-category ⊕ first uni-category’, and may even progress cumulatively beyond even that tripartite ‘dynate’. Such “‘evolute’” categorial progressions constitute the units, or «monads», whose own category, or «arithmos», and whose collective name, is “‘dialecticS’”.

# Dialectics-in-General.

The «genos» of Dialectics -- 'Dialectics-in-gene-ral' -- is that of 'qualo-fractal ontological content-structures', that are also 'qualo-peanic' progressions of scales, levels, stages, or epochs, etc., formed as 'archéonic consecua' of such scales, launching from known starting-scales [«arché»], such that each successor 'self-hybrid' scale is an «aufheben», or 'self-«aufheben»', concurrent termination/conservation/elevation of [part of] its predecessor 'self-hybrid' scale, & in which each such scale is similar to every other such scale, forming 'content-structures' characterized by qualitative mutual similarity among all scales/levels/stages. Scales populate as progressions of initially new/unprecedented ontological categories, or kinds, of «arithmoi», or of "indefinite numbers", of units/individuals. Such units/«monads» are grasped mentally as external 'physio-facts'/'physio-ontology', &/or as 'ideo-facts'/'ideo-ontology'. The 'qualo-fractal content-structure' that they construct/embody may be grasped as a . . . /«genos»/«species»/. . . taxonomy, a systematics ordering/immanent classification of an «arché»-scale & of its 'contra-/meta-progeny' scales. The «aufheben» action-initiating agency/'subject-ivity', that engenders such 'content-structures', is the collective agency of the «monads» of each «arithmos», physically, or, for "pure" 'ideo-systems', in their mental "embodiment" by human minds, with either grasped as a 'subject-verb-object-identical', 'self-reflexive/self-refluxive eventivity', whose 'self-as-subject -versus-self-as-object self-duality' leads to its quantitatively expanded [self-]reproduction, until a critical «monad»-ic "density" threshold breaches in a 'metafinite singularity', irrupting as qualitatively, ontologically-expanded [self-]reproduction. The «aufheben» "original accumulation" of the successor 'self-hybrid' scale-«arithmos»/collective-of-«monads», thereby forms a "formal subsumption" of its immediate predecessor 'self-hybrid' scale, as well as of all/any previous scales, hybrid & 'self-hybrid' alike. The «monads» of this subsuming successor 'self-hybrid' scale are typically 'meta-«monads» of the «monads» of the predecessor 'self-hybrid' scale. Each successor 'self-hybrid' scale also later tends to "hybridize" with its "others", with its immediate-predecessor 'self-hybrid' scale, & with all/any other, e.g., earlier extant or earlier-presented scales, 'self-hybrid' & merely hybrid alike, thereby achieving its own 'reproductive accumulation', via ongoing conversions of some of the «monads» of all previous scales into its own «monads»/scale, producing a 'real subsumption' of all previous ontology by latest, 'meta-meristemal', "vanguard" 'self-hybrid' ontology. Such 'peanic', 'qualo-fractal scale-regressed/-progressed, self-similar, archéonic-consecua content-structures' may be traversed, by human attention, in ascent order, or in descent /reverse order. ≈Synchronic scales, of already-produced/self-reproducing systems, are standardly present[ed] in systematic order; categorial, 'meta-anatomical'/'meta-physiological', self-reproductive order. Longer-term, diachronic scales present themselves in chronological order-of-genesis/inclusiveness: in actual/historical order of appearance [cf. Chardin].

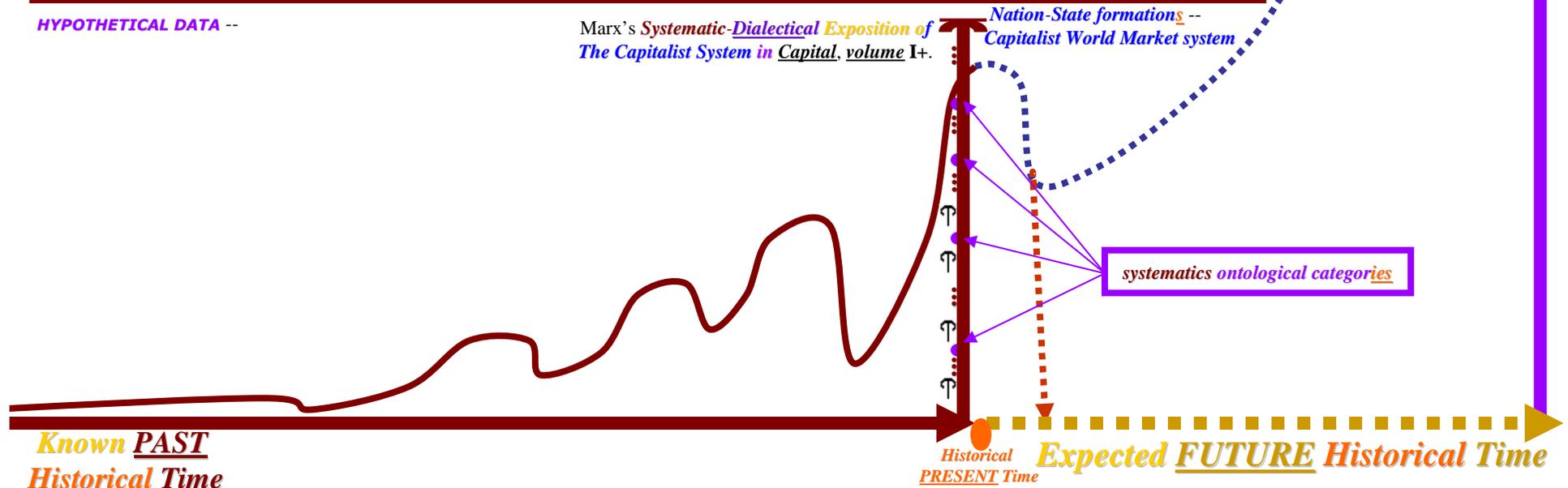
**The Units of the Category of SYSTEMATIC Dialectics.** Each unit of the category of the first species, or «arché»-species, of dialectics, the «species» of dialectics now often named “systematic dialectics”, is a “snapshot” cross-sectional “slice” sample, extracted from records of just one given ‘historical, epochal «species»’ of a given Domain; in this example, an “historically-specific”, ‘temporally-thin’ section from the historical Domain of human-societal ‘meta-evolution’ -- which is analyzed categorially to expose the categorial ‘meta-anatomy’ and ‘meta-physiology’ of the human-social system so sampled, via a dialectical, taxonomic, systematic categorial progression method of exposition. Each unit of/-constituting each individual ‘systematic-dialectic’, on the contrary, is an individual systematic ontological category of this categorial progression -- e.g., “commodities”, ‘monies’, “capitals”, ... -- together forming the ‘heterogeneous multiplicity’, or «arithmos», of the taxonomic, systematic categories of that categorial progression itself. Once grasped as a higher unity, in their systematic progressional order, those categories make up the ‘qualo-fractal tower’, of the “snapshot” cross-sectional “slice” sample of, in this example, the given historic human-social formation. The example of dialectic used to depict the nature of a systematic dialectic, below, is that of Marx’s systematic-dialectical exposition of the Capitalist system, in the [muted] context of the historical dialectic of the dialectic itself.

METRIC of the ‘human-societal self-reproductive self-force’ /- ‘Meta-Darwinian Fitness’ of the complex unity human species’ phenome/genome.

HYPOTHETICAL DATA --

Marx’s Systematic-Dialectical Exposition of The Capitalist System in Capital, volume I+.

Nation-State formations -- Capitalist World Market system



# Commentary: Dialectics, Systematic.

The «arché» category, possible from the  $\# \tau_2 = 0$  epoch of 'The Historical Dialectic of the Dialectic Itself', on, is --

$$\overset{3}{h} \mathbb{X}_0 \approx \langle \overset{2^0}{S} \rangle = \langle \overset{1}{S} \rangle = \langle S \rangle.$$

By today, each “‘Systematic-dialectic[al]’” ‘meta-model’, theory, or account unit is also an «arithmos» which has a progression of ‘systematics / taxonomic ontological categories’ as its «monads». Each systematics category in such a categorial progression describes/comprehends, at least implicitly, the known whole of the ‘humans-experienced’ system, “‘sub-totality’”, or Domain being ‘meta-modeled’/theorized/accounted-for, by way of the recurring phenomena and processes that are responsible for the ‘self-continuing existence’ -- for the “‘self-reproduction’” -- of that “‘sub-totality’”/system, ignoring “‘contingencies’” & rare/singular occurrences if they are not necessary to that “‘self-reproduction’” of this idealized/theorized, generic “‘[sub-]totality’”/system.

These categorial units, or categories-as-«monads», are organized -- in a “‘Systematic-dialectical’” method of presentation of such a meta-model/theory/account -- into a progressive-cumulative, ‘qualo-peanic’ sequence, starting from the simplest, ‘abstractest’, but still implicitly Domain-comprehensive such category, & ending with the most “‘complex’”, most ‘thought-concrete’ such category -- the one that integrates, explicitly, the largest number of ‘essence-ial’ determinations/phenomena/processes/specifications of the system/[sub-]totality/Domain whose so-caused ‘self-continuing’, ‘self-extending’ “‘self-reproduction’” is thereby explained -- with a rising gradient of “‘complexity’”/‘thought-concreteness’ in-between the two. Applied to ‘[human-]nature-al systems’, these category-units, in effect, all belong to, and constitute an account of, a single cross-section, or “slice”, through the ‘time-space/energy-matter contiguum’ of the duration-of-existence of that system, or “‘sub-totality’”/Domain, e.g., typically lifted/cut out from the zenith period at the culmination of the ‘ascendence phase’ of the self-expanding “‘self-reproduction’” of that [sub-]totality or system. For these reasons, F.E.D. also describes “‘Systematic dialectics’” as ‘≈Synchronic dialectics’, or as ‘∂Synchronic dialectics’.

The dialectical historical-species ‘ideo-ontological’ [super<sup>2</sup>-]category named “‘Systematic dialectics’” is the [meta-]«arithmos» each of whose units, or «monads», is such a systematically-ordered progression of ≈synchronic, cross-sectional such ontological categories, i.e., is such a ‘meta-model’/theory/account, each of whose units is a ‘≈Synchronic dialectic’/“‘Systematic dialectic’”/presentational ‘ideo-taxonomy’.

**Quotation:** “... Since a category of unity-in-difference on one level can itself prove to be a category of simple unity from a higher level perspective, thereby initiating another dialectical progression from unity through difference to unity-in-difference, we can construct a systematic theory of categories by employing the dialectical method. In this sort of theory we move in a step-by-step fashion from simple and abstract categories to those that are complex and concrete, with dialectical logic providing the warrant for each transition. ... At the conclusion of the linear progression of categories we once again arrive at the initial starting point. But it has now been apprehended in thought. If dialectical logic is rigorously adhered to, the move from one category to the next is not *ad hoc*. The linear progression from a category of immediate unity to one of difference, and from there to a category of unity-in-difference, is not a mere formal schema, imposed by Hegel externally. It is instead “the absolute method . . . [which] does not behave like external reflection but takes the determinate element from its own subject matter, since it is itself that subject matter’s immanent principle and soul.” In this way the object realm of experience has been reconstructed in thought.”\*

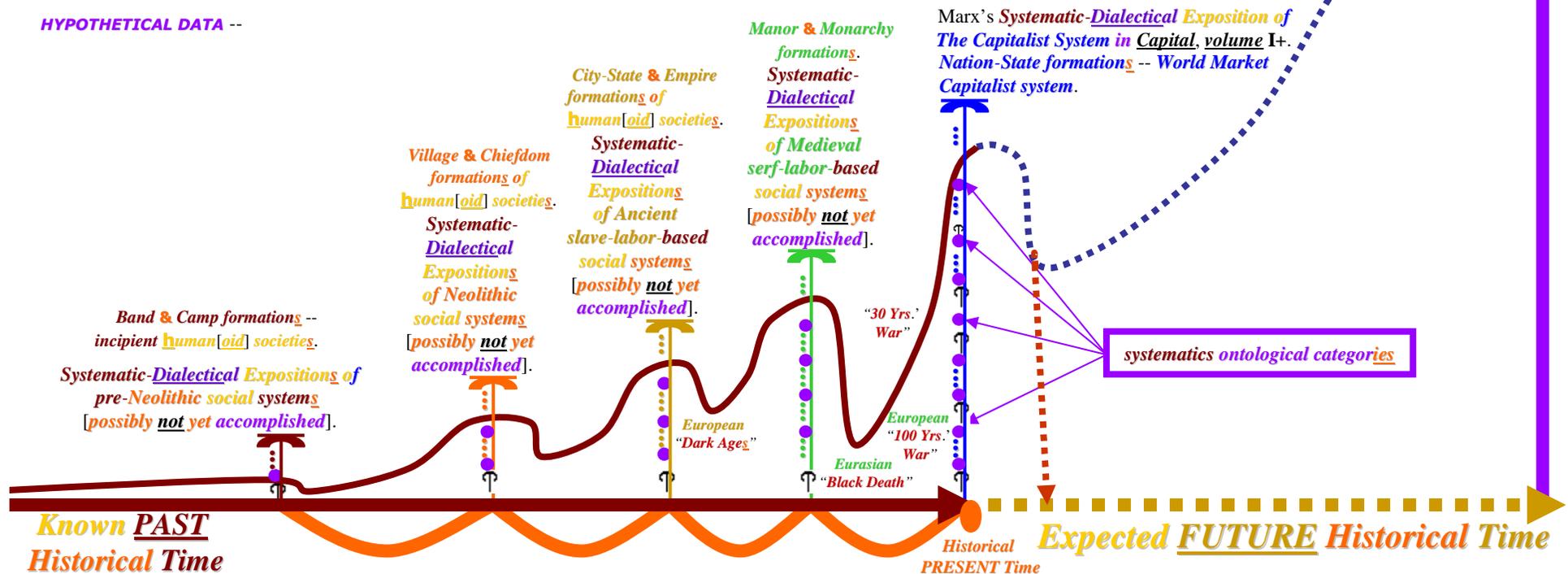
**Reference:** \*Tony Smith, The Logic of Marx’s Capital: Replies to Hegelian Criticisms, State University of New York Press [Albany: 1990], pp. 7-8, emphases added.

**The Units of the Category of HISTORICAL Dialectics.**

Each unit of the category of the second species, or the first contra-species, of dialectics, the «species» of dialectics named “historical dialectics”, is an historical progression of systematic dialectics. Each such systematic dialectic is a dialectical categorial progression of ontological categories that comprehend and explain, e.g., the zenith of the ‘ascendence phase’ of an historically-specific [human-]natural system/Domain. It does so via a ‘cross-section/snap-shot’ view/sample, taken at ≈ the transition-point between the ‘ascendence phase’ and the ‘descendence phase’ of that system, for a system that prevailed as the ‘meta-meristemal’ mode of expanded self-reproduction of its «monads» as a ‘temporal species’ or ‘historical species’ of that Domain. That system prevailed within a definite historical period or epoch, between the ‘metafinite singularity’ of its birth from out of the self-induced demise of its immediate predecessor system, and the next ‘metafinite singularity’ of its own self-induced demise, from out of which its own successor system was born. At least unless or until supervening cosmological processes intervene, each successor system reaches higher in ontological complexity and determinations-richness than its predecessor system. Historical dialectics do not with full ‘explicitude’ and in detail explain the historically-specific mechanisms of self-induced demise and of ‘metafinitely singular’ self-supercession of each predecessor system into its successor system. The latter kind of explanations of interconnection inhere in ‘meta-systematic dialectics’. Historical dialectics concentrate on the temporal ‘ordinality’ of this systems-succession/-progression process.

METRIC of the ‘human-societal self-reproductive self-force’/- ‘Meta-Darwinian Fitness’ of the phenome/genome complex unity of the human species.

HYPOTHETICAL DATA --



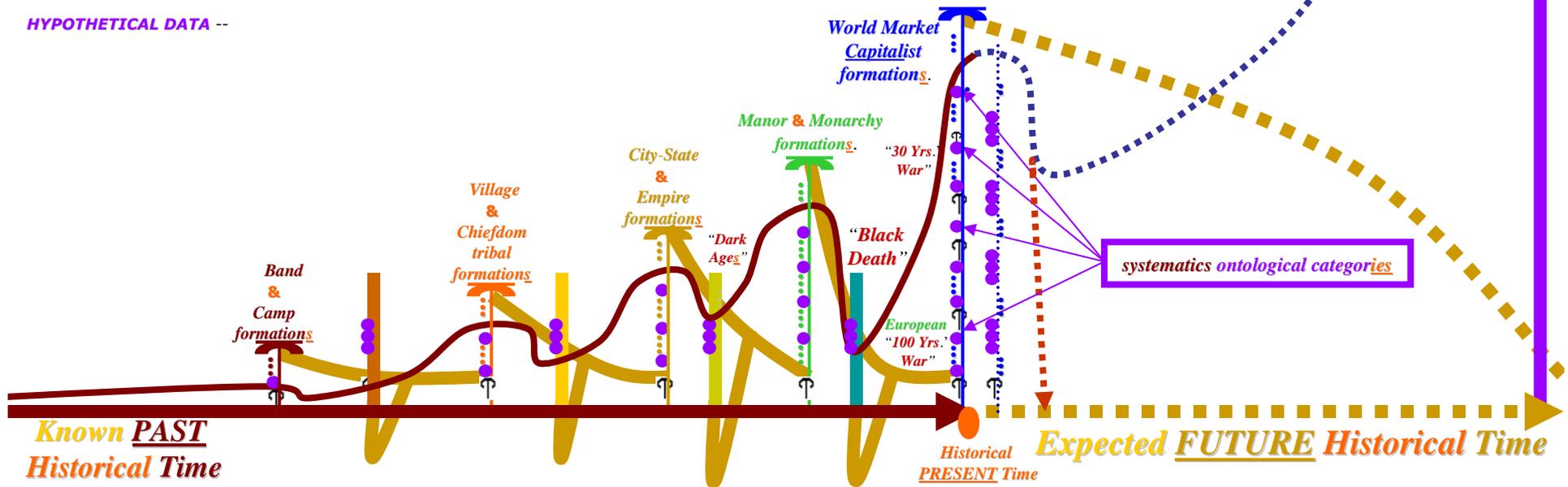


**The Units of the Category of 'META-SYSTEMATIC Dialectics'.**

Each unit of the category of the third species, or first uni-species, of dialectics, that «species» of dialectics that we have named “meta-systematic dialectics”, or ‘diachronico-synchronic dialectics’, or ‘Historical-Systematic Dialectics’, is one that combines “Historical-Dialectic” units with Systematic-Dialectics units. Such a unit involves at least one minimal unit of “Historical Dialectic”. This means at least one predecessor-systems/successor systems pair of systematic-dialectical categorial progression theories. The first is sampled, e.g., from the zeniths of the predecessor systems, and explains the internal self-reproduction of the predecessor systems. The 2nd is sampled from the zeniths of successor systems, and explains the internal self-reproduction of those successor-systems. Such a unit also involves at least one unit of systematic dialectic, sampled, e.g., from the records of the nadirs of the predecessor systems, which are also the transition intervals from the ‘descendence-phases’ of the predecessor systems to the starts of the ‘ascendence-phases’ of their successor systems. These samplings of historical records from in-between predecessor systems’ and immediate successor systems’ zeniths may provide key clues to explaining the transitions from predecessor to successor systems. It may reveal how to connect the most complex, concrete, culminant categories of the predecessor systems’ systematic categorial progressions to the simplest, most abstract, «arché» categories of the successor systems’ systematic categorial progressions. Marx describes [Grundrisse] how armed martial captures, in [Neolithic] inter-tribal wars, of croplands of one tribe by another, may also be the co-capture of the tribal people who work those lands, as included parts of the lands “properties” so seized from the losing tribes, thus irrupting incipient systems of slavery or serfdom. That sketch exemplifies, in outline, what we mean by ‘meta-systematic-dialectical’ theories of “historically-specific” systems-transitions.

**METRIC** of the ‘human-societal self-reproductive self-force’ /- ‘Meta-Darwinian Fitness’ of the phenome/genome complex unity of the human species.

HYPOTHETICAL DATA --



# Commentary: Dialectics, Meta-Systematic.

First “‘Complex Unity’” category, first irrupted in the  $\# \tau_2 = 2$  model-epoch, of ‘The Historical Dialectic of the Dialectic Itself’:



Each ‘Meta-Systematic Dialectic’ is a ‘meta-model’, theory, or account of an «arithmos» which has, as its analytical units/«monads», ‘predecessor-successor pairs’ of systems/[sub-]totalities -- i.e., of natural-historical formations, or of “pure” “‘idea-systems’” [e.g., mathematical axiomatic systems]. Each unit of a ‘Meta-Systematic Dialectic’ is the “‘complex unity’” of at least one minimal unit/«monad» of “‘Historical Dialectic’”, with at least one additional “‘Systematic Dialectic’” unit. This means at least the two “‘zenith’” historical ≈synchronic cross-sections of a predecessor & successor systems pair -- more specifically, the two ‘meta-anatomical’, ‘meta-physiological’ categorial progressions, explaining the self-reproduction processes within each system -- plus at least one further cross-section sampled from the predecessor-system’s ‘self-DIS-reproductive’ transition from that predecessor system of self-reproduction to that successor system. Ideally, one systematic-dialectic unit comes from the predecessor system’s nadir.

These ‘predecessor-successor system pairs’ are organized into & presented in their actual chronological, temporal, “genetic”, ‘meta-genealogical’ [historical] order-of-appearance/order-of-irruption [which, if empirically warranted, will also be presented as a progressing-cumulative, ‘qualo-peanic’ succession, starting from the least “complex” such system in that historical series, & ending with the most “complex” system in that historical series, & with a generally rising gradient of “complexity” in-between the two]. The key content of each pair is to link the internal self-reproductive ‘meta-anatomy’ & ‘meta-physiology’ of the systematic dialectic of the predecessor system sub-unit of each such pair-unit, to the systematic dialectic of its successor system sub-unit. Furthermore, this linkage is to be done in a way which explains how & why, & at what interval in historical-scale time [i.e., at what interval in predecessor system [self-]development], the expanded [self-]reproduction of that predecessor system turns over into its own [self-]NON-reproduction, & into its “Dark Ages” self-ruination, or into the production/“original accumulation” of the successor system’s incipient process of [self-] reproduction. I.e., the key, for a ‘Meta-Systematic Dialectical’ theory, is to show how/why ‘self-continuation’ of the predecessor system, at a certain stage in that system’s self-development, transforms into its ‘self-DIS-continuation’, & by an immanently-caused [self-] revolution, or ‘metafinite singularity’, births the incipient [self-]continuation process of its successor system. The further cross-section(s) sampled from in-between the two systems may provide crucial clues to this linkage.

‘Meta-Systematic Dialectics’ as a whole is That [meta-]«arithmos» each of Whose «monads», is an individual ‘meta-systematic dialectic’, i.e., each of which is a ‘meta-systematic dialectic[al]’ ‘meta-model’/theory/account.

**Quotation:** “...much more important for us is that our method indicates the points where historical investigation must enter in, or where bourgeois economy as a merely historical form of the production process points beyond itself to earlier historical modes of production. In order to develop the laws of bourgeois economy, therefore, it is not necessary to write the real history of the relations of production. But the correct observation and deduction of these laws, as having themselves become 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 grasp of the present, then also offer the key to the understanding of the past -- a work in its own right which, it is hoped, we shall be able to undertake as well. This correct view likewise leads at the same time to points at which the suspension [i.e., the ‘aufheben»-ation’ -- E.D.] of the present form of production relations gives signs of its becoming -- foreshadowings of the future. Just as, on one side the pre-bourgeois phases appear as merely historical, i.e. suspended [i.e., ‘aufheben»-ated’ -- E.D.] pre-suppositions, so do the contemporary conditions of production likewise appear as engaged in suspending themselves [i.e., in ‘aufheben»-ating themselves’ -- E.D.] and hence in positing the historic presuppositions for a new state of society.”\*

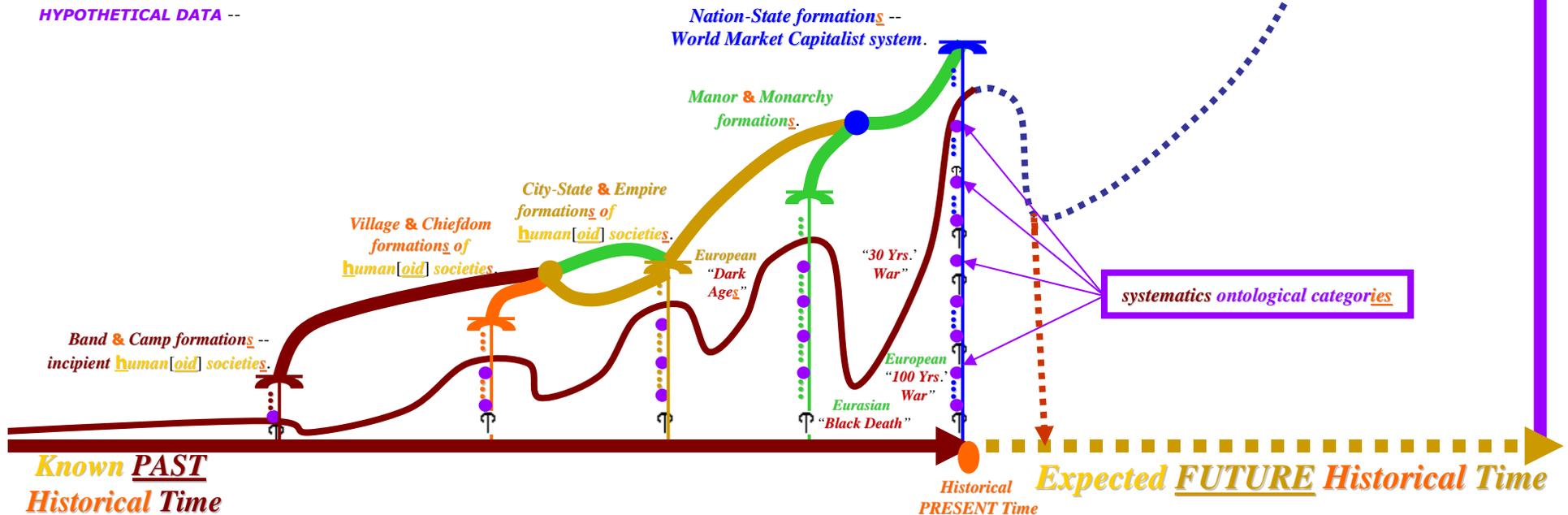
**Reference:** \*K. Marx, Grundrisse: Foundations of the Critique of Political Economy, transl. by M. Nicolaus, Penguin [Middlesex: 1973], pp. 460-461, emphases added.

**The Units of the Category of 'PSYCHOHISTORICAL Dialectics'.**

Each unit of the category of the fourth species, or second contra-«species», of dialectics, the «species» of dialectics that we name 'psychohistorical dialectics', begins by combining two or more contradictory, opposing, or disparate units of historical dialectic to form a single meta-unit inhering in the category of 'psychohistorical dialectics'. 'Psychohistorical dialectics' involves multiple units of such disparate historical-dialectical categorial progression units, both/all modeling the same Domain, which are analyzed for 'intermutual' immanent critique and reconciliation in a new, higher historical-dialectical theory of that Domain, which then also becomes part of that meta-unit inhering in this individual 'psychohistorical dialectic'. The critical "collision" of the two or more disparate historical-dialectical theories of the given Domain thus yields a 'dialectical synthesis' theory; a new historical-dialectical theory of that Domain, one which improves upon both/all of those disparate historical-dialectical theories. Those disparate theories may be all drawn from the critic's present, from that present and the past, from the same past epoch, or from 2 or more different past epochs, each reflecting the human phenome, the «mentalité», & the social relations & social forces of human-society's self-reproduction -- the 'psychohistorical material conditions' -- in their epoch(s). The new 'universal theory of dialectical «arithmoi»' presented by F.E.D. is a case in point. It is the result of a 'psychohistorical dialectic' that "collides" the ancient[-Mediterranean] past «arithmos» theory with modern/broadly present, first-order-logic Peano Postulates, "Natural" numbers arithmetic theory, in mutual immanent critique. This critique 'fruits' as the F.E.D. arithmetics for dialectics, basing the sequence of F.E.D. dialectical methods -- THE 'NQ Method', et seqq.

METRIC of the 'human-societal self-reproductive self-force' / - 'Meta-Darwinian Fitness' of the phenome/genome complex unity of the human species.

HYPOTHETICAL DATA --



# Commentary: Dialectics, Psychohistorical.

The '2nd contra-«arché»' category, first extant in the  $\# \tau_2 = 2$  epoch of 'The Historical Dialectic of the Dialectic Itself' --

$${}^3_h \mathbb{X}_2 = \langle \hat{S} \rangle^{2^2} = \langle \hat{S} \rangle^4 \quad \vdash \equiv \hat{S} \diamond \hat{H} \diamond \hat{M} \diamond \hat{\Psi}_{HH} \quad \vdash \equiv \hat{S} \diamond \hat{H} \diamond \hat{M} \diamond \hat{\Psi}.$$

Each 'Psychohistorical Dialectic' is a dialectical 'meta-model', theory, &/or account of an «arithmos» which has, as its analytical units/«monads», differing 'Historical-Dialectical' 'meta-models', theories, or accounts, each for the same historical succession/sequence of pre-/extra-human natural, &/or of human-natural, [sub-] totalities, systems, or formations. The key for any 'psychohistorical dialectical' 'meta-model', theory, or account is to account for the differences among these different 'historical-dialectical meta-models', theories, or accounts of the same [psycho]history, in terms of observable differences in the total collective cognitive & affective 'psychologies', including their ideological, as well as their "scientific" aspects, i.e., per the differences in the total 'phenome/genome complex unities', of the [different groups of] human[oid] modelers, theorizers, &/or account-givers who created these [at least partially] disparate 'meta-models', theories, &/or accounts of the same events.

'PsychoHistorical Dialectics' as a [sub-]totality is that [meta-]«arithmos» which has each & every contended 'psychohistorical dialectical' 'meta-model', theory, &/or account potentially within its units, or «monads». This [meta-]«arithmos» thus grows/changes with historical time, as each new 'psychohistorical dialectical meta-model', theory, or account unit, or «monad», is created, & contended, & thus, "by definition", "added" to this [meta-]«arithmos», & as old, 'psychohistorical dialectical' 'meta-models', theories, &/or accounts units/-«monads» are revised/extinguished/refuted/"extincted"/no-longer-contested. Likewise, within the [psycho-]historical, "ideo-meta-dynamical" movement from the «arché», of "Systematic dialectics", to that plus its "Historical dialectics" contra-«arché», then on to both plus their 'Meta-systematic dialectics' hybrid, &, as well, concurrently, per this 'meta-model', plus 'Psychohistorical dialectics', each of these -- finally, eventually fourfold -- component categories, is also "dynamical" in terms of its internal content, &/or in terms of its "extensionality", in a way similar to that in which its fourth category, of 'Psychohistorical dialectics', is also internally/"extensionally" "dynamical", as just described above.

'PsychoHistorical Dialectics' is, implicitly, an «arithmos» of meta-«monads» each of which is a 'META-Historical Dialectic', each one made up out of a heterogeneous multiplicity of 'Historical Dialectics' «monads».

# Karl Seldon *on Psychohistorical Dialectics*.

**Quotation:** “**Our** ‘Psychohistorical Dialectics’ is about [dialectical] theories of error regarding other [dialectical] theories. The goal of **our** ‘psychohistorical-dialectical method’ is to correct the errors of the “‘historical-dialectical’” theories upon which it operates, manifesting as the construction of a new, more adequate “‘historical-dialectical theory’”, one that includes an explanation of the errors of its predecessor theory in terms of ‘psychohistorical-material conditions’ prevailing during the epoch(s) in which those theories/ideologies arose, e.g., in terms of the “social forces of production”, the “social relations of production”, and the state of the ‘human phenome/human genome complex unity’ then prevailing.”

“Although **our** ‘psychohistorical dialectical’ theories of error do not shrink from exploring critiques per standards which are *external* to those of the theory-objects being reviewed and celebrated/criticized, they are, in the main, about *immanent* critique.”

“ ‘Psychohistorical Dialectics’ involves the ‘intermutual’ confrontation between two or more distinct, opposing “‘Historical Dialectics’” theories, theorizing “‘the same’” Domain, in **our** sense thereof, or between two or more theories that can be interpreted as implicitly “‘historical-dialectical’”, even if they are not explicitly so, and/or even if they were not ‘intendedly’ so per their theorizers.”

“These two or more ‘historical-dialectical’ theories may have originated in two *different, past* historical epochs.”

“They may have originated each in the *same past* historical epoch.”

“They may have originated, one (or more) in a *past* historical epoch, the other(s) in the *present* historical epoch.”

“Or, they may have both originated in the *present* historical epoch. Indeed, one of those theories may be the theory [initially] held by the ‘celebrator’/critic of those *present* theories of the same, given Domain.”

“In any of these cases, **our** ‘psychohistorical dialectical method’ involves an in-depth, detailed, immersive collision between[, or among], these two [or more] “‘historical-dialectical’” categorial-progression-form theories, all for the same Domain.”

“If this Method is successful, the result is a “‘third(+)’”, new, higher, richer, better, more predictively accurate “‘historical-dialectical’” theory of the given Domain, one which achieves a “‘dialectical synthesis’” of the two or more contradictory dialectical theories or systems whose ‘intermutually’ critical interactions gave rise to this new[er] theory of that Domain.”

“In the latter case cited above, in which both/all same-Domain theories to be celebrated/critiqued arise in the *present* epoch of their reviewer/celebrant/critic, and in which one of those theories is the one then held by that reviewer/celebrant/critic, the successful operation of this method yields an improvement in the theory held by that reviewer/celebrant/critic.”\*

\***Reference:** *Seldonisms, Part 3, E.D. Archives*.