

## The Principle of 'Aufheben' as 'Dialecticality'.

[typically in the form of [self-]«aufheben» '[self-]meta-«monad»-ization'].

The [diachronic] «aufheben» operation, or process, & The [synchronic] «aufheben» relation, form the **core** of our definition for the term 'dialectic'.

In that definition, the term “«aufheben»” names a **concurrent cancellation, elevation, & conservation** of a **given** “eventivity”, object, or operand, in the formation, by such an “eventivity”, of its 'contra-eventivity' -- of a 'counter-eventivity', or 'meta-eventivity' [representable by an 'anti-thesis category'], that is specific to the “eventivity” being 'aufhebenated'.

The formation, by such an “eventivity”, of its 'contra-eventivity', may be the result of action upon it by another, external “eventivity”.

Or, such may be the result of a 'self-reflexive', of a 'self-refluxive', that is, of a 'subject-verb-object-identical' 'self-action', one that may be representable, mathematically, by an 'operator-operand-identical', that is, by a 'self-operator' / 'self-operand' / 'self-function', i.e., by an operator(operator), operator<sup>2</sup>, operand(operand) or operand<sup>2</sup> 'self-action'.

The foregoing self-juxtapositioning of action-terms already intimates an essential 'endo-duality' within a **single** “eventivity” -- e.g., in the form of an unactualized but potentially actualizable inner potential -- that ripens & expresses itself, in time, in the 'determinately self-negatory' -- i.e., in the 'self-transformative' -- 'exo-duality' of 'eventivity(eventivity)', or 'eventivity<sup>2</sup>', which becomes 'eventivity ⇄ eventivity = eventivity ⇄ meta-eventivity'.

The result of such a, nonlinear, 'self-action', 'self-activity', or 'self-change' [Marx] typically includes the “evolutely”-conserved, continued -- though perhaps, diminished -- quantitative self-reproduction of the population of that initial 'self-dual', 'intra-dual' kind of “eventivity”, that has thereby been 'aufhebenated'.

But it also typically includes, as its net yield, another population, of another kind, whose individual “eventivity” units are, each, 'meta-units', or 'meta-holons' [cf. Arthur Koestler], or 'meta-«monads»', of the units, or “holons”, of the former 'eventivity-kind'.

Each unit of this new population of “eventivities”, or of these new 'cosmo-ontodynamasis agents', is made up out of a heterogeneous multiplicity of [some of] the [former] units, or “holons”, or «monads», of that predecessor 'self-hybrid' 'eventivity-kind' population, from which this new population emerged by the dialectical, i.e., by the '[self-]«aufheben»', “self-activity” of that predecessor 'eventivity-kind' population.

Our 'dyadic Seldon Function'-based 'meta-equation meta-model' of the dialectic of our «kosmos» as a whole, as we interpret/solve it, mimes a 'self-iterating self-involution-process' [cf. Chardin], whose core concrete content is that of an iterated sequence of '[self-]meta-unit-izations', i.e., of '[self-]meta-holon-izations', or of '[self-]meta-«monad»-izations', as modeled via 'the τ-iterated involution of our «arché»' category-symbol:

$$\sqrt[n]{n^{\tau}}$$

Indeed, our entire “theory of everything”, as encoded in the category-symbols of that 'meta-equation', & per our solution of it, may be grasped as, in many ways, simply a mathematical formulation of the theory of cosmological “self-involution”, as set forth in Chardin's book The Human Phenomenon, in its phenomenological content [but not in its theological-ideological content].