



Foundation Encyclopedia Dialectica

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Webmaster, www.dialectics.org

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Subject: *Preludes Series - Prelude I.: "Self-Changingness"*

Dear www.dialectics.org Webmaster,

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

Background. This letter contains **Prelude I.** of a series of Preludes to a forthcoming major manifesto by **Foundation Encyclopedia Dialectica**. The series title is – *Portents & 'Pre-Vestiges' of an Immanent Critique of Modern, 'Mathematico-Science'*. This series is based upon a sequence of commentaries that have already appeared elsewhere on the World Wide Web. The title of this first **Prelude** of the series is – 'Self-Changingness'.

Prelude I.: "Self-Changingness". Plato, in the still-treasured dialogues that he wrote, over **2300** years ago, was perhaps the first of the ancient Mediterranean philosophers to champion, as the supreme subject-matter, the subject-matter that he termed «*Dialektiké*».

Many Plato scholars have noted a major shift in Plato's views, around the time that he composed the dialogue known as *The Parmenides*, involving a coming-to-the-fore of a concept which Plato called «*auto-kinesis*», which means "self-[induced] *change*". For example --

"The dialogues of the Socratic period provide that view of the world usually associated with Plato. The period of transition and criticism, and the final synthesis, are little noted ... The Parmenides can be taken as signaling the change. In this dialogue Socrates is unable to defend his Doctrine of Ideas. ... Where the Republic and Phaedo stressed the unchanging nature of the soul, the emphasis in the Phaedrus is exactly reversed. In this dialogue, the soul is the principle of self-motion, and we are told that the soul is always in motion, and what is always in motion is immortal. The difference now between spirit and matter is not changelessness in contrast with change, but self-motion, the essence of the soul, in contrast with derived motion. The emphasis on self-motion is continued even in the Laws, Plato's final dialogue."

[William L. Riese; *Dictionary of Religion and Philosophy: Eastern and Western Thought*; Humanities Press, Inc. [NJ: 1980]; pages 442-443].

Is there a connexion between this concept of "self-changingness" and Marxian Dialectic? We would, of course, to answer this question, first have to know the answers to the following, prior questions: What did Plato mean by the word «*Dialektiké*», and what did Marx mean by the word «*Dialektik*»?

Dialogically yours,

Aoristos Dyosphainthos
Member, General Council

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