



**BELL'S THEOREM, DISSOCIATION OF CAUSALITY – NEXUS
AND ITS RELATIONSHIP TO SPACE WORLDS AND TIME WORLDS
AND THEIR RELATIONSHIP**

If Bell's inequalities show dissociation between the causal nexus and locality, we consider this dissociation extremely wide: If there is dissociation between causal nexus and locality – there is a dissociation between antecedent and consequent. Dissociation between antecedent and consequent is dissociation between “before” and “after” but dissociation between before and after is the tearing between Past and Future. This tearing of the connection between Past and Future is a fundamental tearing of the flowing of Time, hence, the very structure of Time is destructed.

The destruction and tearing of the Past-Future flowing of Time manifests as dissociation Past-Future. This dissociation gives birth to the appearance of the Present.

On the contrary, association Past-Future annihilates the Present.

As well as the nature of causal nexus is the nature of the flowing of Time, Bell's discovery of dissociation Causality – Locality is the transformation of dissociation Time – Locality. Interruption between causal nexus and locality swings over to interruption between Time and Locality, i.e., between Time and Space.

We give a general picture of dissociation: The dissociation causality – locality presents

as:

- Mneme ----- Horme dissociation
- Information ----- Energy dissociation
- Possibilities ----- Actualities dissociation
- Self-Identity ----- Non-self-Identity dissociation
- Unenergetic Form ----- Formless Energy dissociation
- Ontological Transparency ----- Ontological non-transparency dissociation
- Simultative ----- consecutiveness e.c.t. dissociation
- Contradiction ----- non-contradiction
- Non-causality ----- causality dissociation
- Interaction by harmony-symmetry ----- interaction by difference dissociation
- Interaction by similarity ----- interaction by particle dissociation
- Interaction by memory ----- Interaction by Chance-Fantasy dissociation
- Self-Identical ----- Non-self-Identical
- Determinism ----- indeterminism
- Self-Identity ----- self-difference
- Self-closeness ----- self-strangeness e.c.t.
- Self-friendly ----- self-hostility
- Self-love ----- self-enmity
- Form, Eidos – general symmetry ---Energy, Ontos, Individual Asymmetry dissociation
- Objective Memory ----- Objective Fantasy – Chance dissociation

As much as we equalize Form, Eidos and Space (deriving Space from Form – Eidos), and equalize Energy, Horme – Excitement (arousal) and Time (deriving Time from Horme) it follows that we can throw new light upon the great discovery of Einstein about the relationship between Gravity and Space. It turns out that the relationship of Gravity to Space is only a private case of the relationship of Energy to Geometry, hence, when Space is impacted by Gravity, actually Geometry is impacted by Energy, and Form – Eidos is also impacted by Energy. But Energy, as Horme, is not separated from Eidos and belongs to the very Eidos as its own Self-arousal, which the ancients called “Horme”.

Therefore, the relationship of Gravity to Space is a later manifestation of the fact that the inner self-excitement of Eidos, i.e., the Ideas, are impacted by their own Energy. Having remembered that self-symmetry of Eidos behaves as Objective Memory, we can conclude that World Memory is impacted by its own Horme.

Hence, beginningless World Objective Memory is undividable from its own arousal and always brings it with itself as its own Horme. This situation of Undivideable-from-its-own-Horme Memory remains until the World Symmetry wins over the World Asymmetry and manifests it as a status of World Objective Psyche before its self-disintegration. From the moment when World Asymmetric Impulse wins over World Symmetric Impulse – the status of the World Objective Psyche undergoes the changes and between the very Memory and its own Horme emerges Difference - Abyss and their unexpected mutual alienation (and later - Hostility) appears as Ontological Separation between Memory and its Horme. Precisely this separation between Memory and its own Horme begins to manifest itself as two different ontological kingdoms: The kingdom of World Objective cogito and Objective Memory – Symmetry which behaves as Space Worlds of Memory and Possibilism, and

the kingdom of the World Objective Horme – Energy which behaves as Time Worlds of Chance-Fantasy and Actualism.

Namely, the moment of the described above status of ontological separation between Memory and Horme is the very moment of self-disintegrated and self-bifurcated Objective Psyche of the Universe, when It self-diverges and self-bifurcates into two world branches: the branches of Cogito – Memory and Space and the branches of Horme – Energy – Chance – Fantasy and Time. The first of these branches, we call “Subjective Psyche”; the second, “Subjective Physics”.

This means that the ontological separation between Memory and Horme; between Eidos and Energy is secondary, and primordially they were one and the same beginningless event: “Mnemo-horme” and “Energetic Eidos” or ”Energetic Cogito.” They present the “Objective Psyche” of the Universe, before its self-bifurcation and self-disintegration into two kingdoms – Ideality and Energy, Spacious Ideality and Temporal Energy.

Cognition is independent from Existence. Existence appears in Cognition, but Cognition does not appear in Existence. Cognition is not an occurrence of Existence, but Existence is an occurrence of Cognition.

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