

# **The Metamoment as a Space Before Form: An Ancient Philosophical Dialogue Between the Metalogy of the Moment, Plato, Aristotle, and Stoic Philosophy**

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## **Abstract**

This article examines the concept of the metamoment as the first component in the architecture of passage within the author's system of the Metalogy of the Moment. The metamoment is defined as an objective transitional state between a completed event and a not-yet-formed new moment. This state no longer fully belongs to the previous event, yet it has not yet become a recognized, named, and consciously grasped moment.

In order to philosophically articulate the concept of the metamoment, the article enters into dialogue with three lines of ancient thought: Plato's concept of *chōra* as a space before form, Aristotle's distinction between potentiality and actualization, and the Stoic doctrine of impression and assent. These three philosophical lines make it possible to consider the metamoment as a receptive space, as the possibility of a new moment prior to its actualization, and as the domain before assent, judgment, and action.

At the same time, the article does not identify the Metalogy of the Moment with ancient philosophical systems. Rather, it demonstrates that the Metalogy of the Moment introduces an independent authorial concept: the metamoment as a transitional zone of human passage in which the consequence of an event has not yet received a name, a role, a vector, or an action.

**Keywords:** Metalogy of the Moment, metamoment, moment, event, Plato, *chōra*, Aristotle, potentiality, actualization, Stoicism, impression, assent, philosophy of the moment, architecture of the moment.

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## **1. Introduction**

The Metalogy of the Moment considers human passage through life not as a set of accidental reactions, but as an architecture in which the inner and outer layers of what occurs are interconnected. The eight foundational components of this architecture may be formulated as follows:

metamoment → moment → state → role → vector → decision → action → event.

This sequence is not a mechanical scheme. It describes the living passage of the human being through what occurs: from the most subtle transitional state to a formed event, which in turn becomes the basis for the next metamoment.

The first component of this architecture, the metamoment, is of particular importance. If a moment can already be recognized, named, and experienced as a definite situation, the metamoment precedes such formation. It arises after an event, but before the human being has understood what exactly has begun.

The metamoment is neither emptiness nor absence. It is an objective state of transition. It already contains the trace of the previous event and the possibility of a new moment, but it does not yet possess a clear name. The human being has already been changed, but does not yet know how to name this change. One has already left the previous order, but has not yet entered the new one.

This article continues the author's previously published works on Metalogy as a philosophical architecture of perception and on the architecture of the moment as eight components of passage from metamoment to event.

For an academic articulation of the concept of the metamoment, it is important to turn to philosophical lines of thought that have already examined the state before form, before actualization, and before judgment. In ancient philosophy, three directions are especially significant: Plato, Aristotle, and the Stoics.

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## 2. The Metamoment in the Metalogy of the Moment

In the Metalogy of the Moment, the metamoment may be defined as an objective transitional state between a completed event and a not-yet-named new moment.

The previous event has already occurred. It may have been external or internal: a meeting, a letter, a refusal, a loss, a piece of news, a thought, a gesture, a word, or silence. Yet after an event, a person does not always immediately enter a conscious moment. Between the event and the new moment there arises a subtle domain in which what is occurring does not yet have form.

In this state, a person may experience suspension, inner displacement, uncertainty, heaviness, expectation, emptiness, anxiety, or a strange clarity. Yet this is not yet a moment in the full sense. A moment begins when a person is able to recognize: "something is happening," "this concerns me," "this requires a choice," "I must see my role," "a direction is emerging."

The metamoment precedes this recognition. It exists before the name.

For this reason, the metamoment must not be confused with the moment. The moment already possesses inner contour. The metamoment is the domain before contour. It has not yet become a situation, but it already carries its possibility.

In this article, the metamoment is considered through three ancient philosophical supports:

### 1. Plato — space before form.

2. Aristotle — possibility before actualization.
3. The Stoics — impression before assent.

These three supports do not replace the authorial concept of the metamoment; rather, they help reveal its philosophical depth.

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### 3. Plato: Chōra as a Space Before Form

In the dialogue *Timaeus*, Plato introduces the difficult and multivalent concept of *chōra*. *Chōra* may be understood as space, receptacle, or receiving medium in which that which comes to be is able to receive form. It is not an already formed thing, but neither is it mere nothingness. It is a special layer in which form has not yet fully appeared, but may already be received.

For the Metalogy of the Moment, this concept is important not in a cosmological but in a structural sense. The metamoment may be understood as the inner “*chōra*” of passage: a space in which the consequence of an event has not yet become a new moment, but may already receive form.

After an event, the human being finds oneself in a transitional domain. The previous no longer holds one in the same way, but the new has not yet been determined. In this domain, there is no final name. One has not yet said: “this is fear,” “this is an opportunity,” “this is betrayal,” “this is a beginning,” “this is an end,” “this is a turning point.” Yet within the person there has already arisen a place in which one of these meanings may acquire form.

Plato’s *chōra* helps us see the metamoment as a receptive space. However, the Metalogy of the Moment transfers this image from cosmology to human passage. What is at stake here is not the birth of the cosmos, but the birth of a new moment in consciousness, state, and further action.

*Chōra* in Plato is a space of becoming.

The metamoment in the Metalogy of the Moment is the space of becoming of a new moment.

The similarity between them lies in the fact that neither *chōra* nor the metamoment is an already formed entity. Both precede form. Yet the difference is essential: Plato describes an ontological and cosmological condition of becoming, whereas the Metalogy of the Moment describes the transitional domain of human passage between an event and a new moment.

Thus, through Plato, the metamoment may be understood as a space before form, but in the author’s system it acquires practical and existential significance.

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### 4. Aristotle: Potentiality Before Actualization

In Aristotle's philosophy, the distinction between potentiality and actualization occupies a central place. That which has not yet been realized may exist as possibility. Possibility is not equal to emptiness. It has not yet become actuality, yet it already contains the direction of future realization.

This line of thought is especially important for understanding the metamoment. In the *Metalogy of the Moment*, the metamoment may be defined as the potentiality of a new moment prior to its actualization.

The event has already occurred. Its effect is already present. Yet the new moment has not yet been actualized. It has not yet received the form of state, role, vector, decision, and action. It exists as possibility, as an inner readiness for formation, as a tension between what has ended and what may begin.

For example, a person receives a letter. The fact of receiving the letter is already an event. But immediately after reading it, a metamoment may arise: a state in which the person has not yet understood what exactly has begun. This may become a moment of offense, a moment of liberation, a moment of decision, a moment of fear, or a moment of a new path. As long as none of these forms has become final, the person remains in the metamoment.

From an Aristotelian perspective, one may say that the new moment still remains in potentiality. It has not yet been actualized. But it is no longer nothing. Possibility has already been opened.

The *Metalogy of the Moment* uses this ancient line of thought, but develops it in an applied direction. Aristotle speaks of potentiality and actuality as fundamental categories of being and change. The *Metalogy of the Moment* speaks of the metamoment as a human transitional state in which the possibility of a new moment can be recognized, named, and directed.

Here an important distinction in the author's system emerges: the metamoment not only precedes the moment, but also influences what the moment will become. If a person does not notice the metamoment, one may automatically pass into a habitual state, role, and reaction. If, however, a person recognizes the metamoment, one gains the possibility of seeing that the new moment has not yet been finally formed. At this point, a space of freedom appears.

The metamoment is not merely a philosophical category of transition. It is a practical point at which a person may prevent a past event from automatically generating a destructive next moment.

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## 5. The Stoics: Impression Before Assent

Stoic philosophy offers another important support for understanding the metamoment. The Stoics distinguished between impression and assent. An impression comes to a person: something appears, affects, touches. But the person is not obliged to assent immediately to

the way in which this impression presents itself. Between impression and assent there exists an important inner point.

This Stoic line is especially close to the Metalogy of the Moment, because it shows that there is an interval between affective impact and judgment. A person may receive an impression without yet affirming it as truth. One may be affected, but is not yet obliged to act immediately from the first reaction.

The metamoment in the Metalogy of the Moment is situated precisely in this domain: after impact, but before final assent, before judgment, before the choice of role and action.

For example, a person hears a harsh phrase. The impression has already arisen. It may be painful, frightening, or anger-provoking. But before the person says to oneself “I have been humiliated,” “I must answer,” “I am a victim,” or “I will attack,” there exists a subtle transitional layer. In this layer, the phrase has already entered the person’s field, but has not yet become a formed moment of reaction.

The Stoics speak of the possibility of withholding assent, of not accepting the impression automatically. The Metalogy of the Moment develops this thought within its own architecture: if a person notices the metamoment, one can see that between impact and role there exists a transitional zone. In this zone, it is still possible not to become a victim, not to become an aggressor, and not to enter a destructive vector.

However, the difference between the Metalogy of the Moment and Stoicism is also important. The Stoics primarily build an ethical and rational practice of relation to impressions. The Metalogy of the Moment considers a broader chain of passage: metamoment, moment, state, role, vector, decision, action, and event.

In this sense, Stoic philosophy helps us see the metamoment as a domain before assent, while the Metalogy of the Moment shows the further architecture: what occurs after assent or non-assent, how a state is formed, how a role is chosen, how a vector arises, how a decision passes into action, and how action becomes event.

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## 6. Three Ancient Lines and the Authorial Concept of the Metamoment

Plato, Aristotle, and the Stoics offer three different philosophical optics:

- in Plato — space before form;
- in Aristotle — possibility before actualization;
- in Stoicism — impression before assent.

All three lines help approach an understanding of the metamoment, but none of them fully coincides with the authorial concept within the Metalogy of the Moment.

The metamoment is not only space, not only possibility, and not only impression. It unites these three dimensions, yet it has its own function in the architecture of passage.

The metamoment may be defined as follows:

The metamoment is an objective transitional state between a completed event and a not-yet-named new moment, in which the consequence of the event is already present, but the form of the new moment, state, role, vector, decision, and action have not yet been actualized.

This definition allows us to see the metamoment as an independent component rather than an accidental pause. The metamoment is not an empty interval. It is a domain of emergence. In it, the human being no longer belongs to the previous event, but has not yet entered the new moment.

This is why the metamoment is especially important for practical philosophy. Many human reactions seem instantaneous only because the person does not notice the transitional zone between event and reaction. But if this zone is recognized, it becomes possible not to allow the first impression immediately to become a state, the role to become fixed, the vector to move toward destruction, and the action to turn into an event that one may later regret.

The Metalogy of the Moment asserts that between an event and the next moment there exists a subtle but significant domain. This domain can be studied, named, and used as a space of conscious passage.

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## 7. The Metamoment and the Freedom of the Unnamed

The particular significance of the metamoment lies in the fact that it has not yet been named. As long as the new moment has not received a name, it is not fully fixed. Naming possesses the power of formation. When a person names what is occurring, one already begins to enter a particular line of meaning.

If a person says, "this is humiliation," one enters one moment.

If one says, "this is a test of my stability," one enters another.

If one says, "this is the end," one creates one vector.

If one says, "this is a turning point," one creates another.

The metamoment precedes this naming. It contains the possibility of different names. For this reason, it is a space of freedom. Yet this freedom is not abstract. It requires attention. If a person does not notice the metamoment, the name arrives automatically: from fear, pain, habit, another's voice, previous experience, or social role.

In this sense, the metamoment is one of the most important points in the Metalogy of the Moment. It shows that a person cannot always choose the event that enters one's life. But one can learn to recognize the domain in which the event has not yet become one's next moment. It is precisely here that the possibility begins: not to change the external situation itself, but to change one's own passage through that situation.

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## 8. Conclusion

Ancient philosophy provides deep grounds for understanding the metamoment, although the concept of the metamoment itself is an authorial concept of the Metalogy of the Moment.

Plato helps us see the metamoment as a space before form. His concept of *chōra* makes it possible to think of the transitional domain not as emptiness, but as a receptive medium of becoming.

Aristotle helps us see the metamoment as the potentiality of a new moment prior to its actualization. The new moment has not yet been formed, but it is already possible.

The Stoics help us see the metamoment as the domain between impression and assent. The impact has already occurred, but the human being is not yet obliged automatically to accept the first impression as final truth and immediately construct from it a role, a vector, and an action.

The Metalogy of the Moment brings these three lines together, but leads them toward an independent authorial concept. The metamoment is not merely a pause between events. It is an objective state before name, before form, before role, and before action. It is the first point in the architecture of the passage of the moment.

If an event has already occurred, but the new moment has not yet been named, the human being is in the metamoment. And it is precisely in this subtle domain that the possibility of conscious passage begins.

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