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**Paradigm. V.4: Paradigm of Philosophy**

**INTRODUCTION TO THE PARADIGM OF PHILOSOPHY**

Entering philosophy, we must determine that the very translation of the word "philosophy" is love-wisdom, from the Greek *filio* means *love*, *sophia* means *wisdom*, which determines the presence of interaction of two principles of love and wisdom in synthesis with each other. And this approach has been operating up to the present time, defining the torments of emerging philosophy, when a lot of philosophical currents, a lot of philosophical trends have been created that go in one way or another to the Truth, but do not define the paradigmatic basis of philosophy, its main goal, not only as the cognition of truth as such, but also what is considered to be a certain essence of philosophy ontologically, where ontology is the essence of the doctrine or the teaching about the being, that is, about the philosophical essence of philosophy itself as such.

In this context, we begin the fourth volume of the Paradigm, based on the first three volumes: the Paradigm of Science, the Paradigm of a Human and the Paradigm of the Metagalaxy, with the base of all those knowledge and competencies, paradigmatic approaches and depth of abstracting by the material, entering the Paradigm of Philosophy in the form of paradigm phenomenon as such. Understanding and recognizing that philosophy is a process of cognition of the Truth, which makes possible to determine both cognition itself, methods of cognition, phenomenon of cognition, and the Truth, in general, forming the corresponding recognition of both the Metagalaxy, the Human and the science as a whole. Without philosophy there is nothing to act with in the Paradigm and there is no need, since without the ability to think, recognize, cognize and manifest, there is no possibility either to see the matter of the Metagalaxy, or to see the Human acting by it, or to see the science as such.

In this sense, philosophy was, is and will be the "cornerstone" of the Paradigm, where, on the basis of a new paradigmality and conceptuality of sciences, a new paradigmality and conceptuality of a Human, a new paradigmality and conceptuality of the Metagalaxy, as a new environment for human existence and habitation, on their basis, philosophy builds up a new paradigmality and conceptuality of cognition itself, the process of cognition and the Truth, not just as a general picture of the world in the synthesis of three principles, philosophy itself as the fourth and the Paradigm of the Matter in the fifth, but in the phenomenon of all types of cognition, all approaches to the processes of cognition, recognition, thinking, reflection, rationality, consciousness and further of materiality, substantiveness, naturalness, and so on, and so on, in synthesis with each other, actually, for the phenomenon of any paradigm and all paradigms in general.

Looking ahead and still going to such a conceptual conclusion, it is possible to clarify in advance that the goal and the main perspective of philosophy as a special practice of mankind is the formation and building up paradigms, both of different sciences and different types of human activity. In fact, in this Essence the goal-setting of philosophy is the creation of paradigms and the formation of paradigms in general and in particular, as a new stage in the growth of human and humanity, with the formation not just of general picture of the world, but the formation of the Paradigm of phenomenon and activity of human and humanity as the next stage of their phenomenon, with the corresponding description of contours of this phenomenon by science, by human and by habitat, which for us is the Metagalaxy in synthesis with Planet Earth, which is the centering of its existence. It is also the formation of appropriate approaches, methods, rules, standards and other types of implementations, in the phenomenon not only of this one reality being or the synthesis of realities among them, but also the transition of human and humanity to a new level of paradigmatic boundaries by the corresponding phenomena of thought and thinking

by this, reasonableness and reflection by this, consciousness and intelligence by this, as well as any other perspectives known both in philosophy and in the types of human activity in general.

In this sense, we believe that the resolution of the main issue of philosophy between the ideal and material, between spirit and nature, between mind and object, and so on - the resolution of all contradictions of the twofold will be the next stage of wholeness of phenomenon, which is the Paradigm. That is, when resolving the main issue of philosophy of the previous stage, we enter the integrity of phenomenon of this resolved issue, and move into the Paradigm that describes new perspectives of human and human activity. In this phenomenon of the Paradigm of the fourth volume we have a description of the perspectives of philosophy as such. In this sense, we proceed from the philosophical principle of dialectics, where the parts, gathering into a system, form a new whole, which is several orders of magnitude superior to the system and all types of parts of the previous. And this is the Paradigm.

Accordingly, in our work we synthesize the parts as types of philosophy and directions of philosophy "outdated" for today natural philosophy, theories of cognition, sociophilosophy or philosophy of history, dialectics of philosophy, dialectical materialism, idealism, and any other philosophies, we can say smiling, which there is no end. But some of them cannot be attributed to philosophy and which are not philosophy at all, but only approaches to some understanding of this or that reality of human existence. By synthesizing all these parts with each other into a new whole we enter a new stage of the Paradigm of Philosophy as a whole, where all parts of previous types of philosophy are merged into systems, completed systemically, rebuilt hierarchically, transferred internally into a whole by the phenomenon of philosophical developments and introduced into the Paradigm of Philosophy of a new epoch-making stage of development of the Metagalaxy by human and humanity of earthmen by the Metagalaxy, as a new habitat and the phenomenon of Human with the Metagalaxy, which naturally includes Planet Earth and all questions of planetary existence.

Thus, we will refer rarely to certain philosophers, scientists or certain phenomena in the Paradigm of Philosophy, but we will recognize the very essence of philosophy, relying on the entire database of all philosophers, all scientists who acted by it. And we will describe the contours of a new growing philosophy, based and basing by the Paradigm of Philosophy with an approximately visible prospect of 65,536,000 years, which will undoubtedly cause a smile upon the first approach to reading of this introduction. But after recognizing all eight sections and conclusions on them, having tuned already into a serious philosophical mood with an understanding of the scale of the stated goals and the philosophical adjustments, and, in fact, the scale of time for mastering them, not only in theorization, but also in the practical application by each person in resolution of certain philosophical phenomena, the laid down time will be quite acceptable. This does not negate the fact that in the course of these time periods deeper paradigms of philosophy of the next stages will arise, expanding the given, determining the general or the particular of this or that development, but starting fundamentally from the first picture of the world of the metagalactic nature of the habitat of Human of Planet Earth and philosophical understanding of this habitat. Including, the philosophical understanding of matter itself, the very fire and spirit of Human, the very nature of the phenomenon of a Human and, in fact, the philosophy - not only as a method and a process of cognition of all this, but as a principle that introduces a new paradigmality into this picture of the world as a new stage of phenomenon of Human and humanity of Planet Earth.

This differs fundamentally this work of the "Paradigm of Philosophy" from all previous philosophies and philosophical constructions, where there was no clear target indication of boundaries, scales and, in fact, the purpose of phenomenon of philosophy, but only certain particulars, general characteristics, types of pictures of the world, were studied, based on human thinking, consciousness, mind, reason, or social, or material practice, certain individual directions of philosophy as such, without generalizing characteristics of all philosophy as a whole.

Starting from this, we enter the Paradigm of Philosophy as the synthesis of philosophy with all general characteristics of its phenomenon and development prospects as such.

If we talk about philosophy as such, then today the main contradiction that arises among philosophers, up to the denial of philosophy as such, is the contradiction between science and philosophy, and, in fact, philosophy, as a special human activity. We will not use further the word humanity as a whole, but we will talk about the specialty of a human, since the depth of philosophy is occupied by humans - individuals or individuals who manifest the human, and whose work is being mastered already by all of humanity as a whole.

Accordingly, certain persons rush between the philosophy of science and philosophy in the implementation of philosophy, or denying philosophy itself and leaving for the science of philosophy, or denying the science of philosophy and leaving for philosophy, not seeing in this the unity and struggle of opposites, or, speaking in the language of dialectics, between the scientificity and philosophicity as such. Therefore, on the one hand, the first step of introducing into the paradigm of philosophy is to define the difference between science and philosophy and philosophy as such, on the other hand. And we will dwell further on philosophy, since this work is the Paradigm of Philosophy, leaving the science of philosophy for the next stage of scientific philosophical practice based on this Paradigm of Philosophy. In this sense, some deny in philosophy scientificity as such, but in addition to recognizing different types of realities by physics, chemistry, biology, mathematics and other types of sciences, we must understand that there must be a science that explores thinking itself, consciousness itself, the mind itself or the very methods of recognition, cognition, awareness, reasoning, mentality, which operate in a particular science as such.

We attribute the process of researching of cognition, recognition, discrimination, consciousness and others to the phenomenon of science of philosophy. In this sense, it is not philosophy, but namely the study of the process of cognition, the study of the process of awareness, the study of the process of comprehension, reflection, reasoning, that is, the study of all the processes by which a person conducts scientific practice as such. If we recognize simply physical reality by the science of physics, but we do not investigate the processes that lead to this recognition in the person himself, in the relationship between the person and the objective reality that physics investigates, if we do not recognize that there is an objective reality in contrast from subjective reality, that there is an object as opposed to a Human Subject when recognizing this reality, that there is the process as opposed to the system and the whole, that there is categoricity as opposed to the judgment, that there is the theory as opposed to the hypothesis that there is the paradigm as opposed to the concept of the whole, that there is a general picture of the world in contrast to the scientific picture of the world as such, then we will not advance either our science, or our scientific practice, or the development of human and humanity beyond our "own nose" and subjective views on this topic.

Unfortunately, in many and many both philosophical and scientific phenomena of today, it is the subjective view on certain philosophical or scientific tendencies that prevails. This is not to say that this is bad with a deep preparation of the Human Subject. And at the same time, in the absence of an understanding of the processes of cognition or recognition of phenomenon or philosophy, or science, it looks rather absurd and sad. If this Subject of activity, as a process of cognition, or a human phenomenon, is not dealt with by a separate science, we will not be able to develop a human by the results of the scientific practice of phenomenon of a particular science, or scientificity as a whole. We will not be able to introduce new scientific postulates and achievements into humanity. And the saddest thing is that humanity will not be able simply to master the technical component that science provides to it. In order to master not only the results of science as a theoretical practice, but also the practical results of science as a civilizational practice, where technologies appear, where techniques appear, where a new objective reality appears that was not characteristic of natural humanity before, the method of cognition and

recognition of these techniques, these technologies comparable to the scientific ones is needed. Moreover, we believe that first of all what individual scientists previously achieved in the methods and processes of cognition is now becoming a common practice for humans and humanity in mastering, for example, the technical tools of being that help a human to live and act.

If we compare the recognition of imperatives and the same Kant's categorical imperative of the past, as a philosophical category, that operates only among philosophers and individual scientists, then imperatives of behavior, imperatives of activity, imperatives of mastering a particular technique, or a technical component, imperatives of phenomenon of legal canons, that is, rules, or expediency of existence in a community, in a state and so on, become now the natural environment of each human and humanity. Accordingly, the imperative practice, which previously did not characterize particularly human and humanity in history, this does not mean that it did not exist, is now becoming commonplace and a natural manifestation of each one.

Therefore, we see the science of philosophy precisely as a science that investigates all the processes of cognition and all processes of human activity in these types of cognition. And the science of philosophy differs clearly in this from philosophy as such, where science examines definitely the very possibility of cognition. At the same time this does not negate, what the theory of cognition can create in philosophy. But at the first step I would suggest now to distinguish between the object, subject and perspective of the study of philosophy, in general, and the science of philosophy as such.

From this point of view, on the one hand, it is generally used that philosophy is a kind of activity that cognizes the truth or reveals the truth, on the other hand. If we take it scientifically, the scientist and the science go to the truth, they try to investigate the truth. And speaking philosophically, philosophers should reveal the facets of the truth, investigating it, and form the truth with themselves. That is, philosophy is a process of organizing the manifestation of the truth by human and humanity, or the recognition of this truth by oneself. However, the truth leads to the wisdom of both human and humanity.

If we take the science of philosophy as such, we can say, without going into details, that the object of the science of philosophy is the truth as such, which objectifies in general the science of philosophy by this. At the same time, we must understand that a certain essence of all paradigmatic phenomena, a certain depth of all paradigmatic phenomena operating in humanity is introduced into the truth. And a certain truth is formed in the synthesis of all paradigmatic realizations as such, the level and depth of implementation of which determines the quality of human and humanity as a whole, both biologically, what is included in the process of the ability to recognize, reflect, understand, and, in fact, by the practice of humanity as such. The level of wisdom of human and humanity is the recognized, cognized and described truth of philosophy what is the definition of quality and capabilities of a human.

Since the truth becomes the object of the science of philosophy, the question arises: "What is the truth?" And the best definition of truth that we have come across in philosophers is the phenomenon of interaction between the cognizing thinking, the consciousness or its subjective given, and the objective reality in the form of the subject of the nature of a thing, and so on. If we talk about the historical foundations, this is the interaction between spirit and nature, where spirit is cognizing, and nature is objective, and they are distinguished by this.

From the point of view of modern understanding of the truth according to the Paradigm of the previous volumes, we believe that the truth at the root of its word in Russian, with essence of the word construction in Russian [ис-тин-а] in reverse reading is [а-нит-си], where [нит] means *thread* and [си] means *synthesis*, is the *si thread*, where the association arises uniquely with the thread, and *si* can be interpreted as an abbreviation of the word *synthesis*. Any ancient "sacred" words have had always two types of reading – from the right to the left and from the left to the right. That is, the truth in reverse translation is a thread of synthesis. And synthesis, besides the method of mathematical analysis and synthesis, is also the synthesis of all types of wisdom, the

parts of which form a system of wisdom, passing into one acting whole – the Truth. And a multitude of syntheses, carrying this or that truth, forms the synthesis thread of a human, his personal truth of the all-unity of his Wisdom.

Multiple types of synthesis, mutually organizing, are synthesized among them into a thread of synthesis, like a set of points that mathematically form a straight line. Here we should move away from the category of the straight line, because the thread can be of any twist, including spiral manifestation, that is, it is necessary to assume different types of scaling and realization by this. Accordingly, the units of the available manifested realized synthesis form a kind of thread between them, and the Truth as such arises already with the compactification of these types of synthesis with each other into a certain new basis of being, a certain transition into the next phenomenon of multiple synthesis to a certain depth of synthesis. Moreover, proceeding from the paradigmatic foundations of prasyntesis, which we described in the Paradigm of Science, the truth exists by itself and by the synthesis of the declared possibilities. But at the same time, in the process of recognizing these possibilities, identifying from the prasyntesis standards, laws, imperatives, axioms, beginnings, principles, methods and rules, including as canons, if we take an appropriate understanding of the rules, in the synthesis of separate units of synthesis between them and in linking of these units of synthesis with each other into some new higher beginning, which we would define as some newer constant of truth, the truth as such, the constant one at the first stage, is formed by the synthesis of the most diverse syntheses on the basis of the most diverse holisms of wholes that human manifests by himself.

This allows the truth, as an object of cognition by the science of philosophy, to diversify in its specifications and move away from a narrow understanding of the truth, as a kind of the general given unrecognizable as such, to which all scientists and all sciences go. In this sense, we lay down a new approach to the truth, which allows to cognize the truth itself, as an object of scientific research by the science of philosophy, and to result in the whole process of a centenary-thousand years old search for the truth, where the truth becomes an objective given of scientific research by the science of philosophy, and we believe that the truth as such should be fixed in the science of philosophy as an object of cognition.

Hence, the subject of the science of philosophy, if we take it broadly, should be the cognition of this truth with all methods of cognition, types of cognition: conscious cognition, mental cognition, scientific cognition, unscientific cognition, subjective cognition, objective cognition. In general, everything that we can attribute to the category of cognition in the variety of activities of Human Parts, developing different types of cognition of the whole: scientific cognition, cognition of art, cognition of culture, cognition of philosophy - integral holisms of types of cognition that realize the synthesis of types of cognition and different synthesis of these cognitions, and which reveal a certain truth of cognition of a human as such in the synthesis of syntheses of cognition with the thread of synthesis of syntheses of cognition.

Therefore, the subject of the science of philosophy we consider the cognition of the truth. The only thing is that in this subtlety, the scientists, abstracting from everything, do not determine who cognizes this truth and who reveals the truth by himself. This is taken for granted. But from the point of view of the new paradigm approach laid down in the volumes of the Paradigm, this is not self-evident. It can be assumed that mastering the Metagalaxy habitat, we will meet reasonable, intelligent, conscious, contemplating or of other species creatures that are not only similar to humans, although we are engaged in human practice. And such a recognition is not so fantastic, if we take into account some historical and mythological data about the intelligence of individual creatures, which is quite high. If you take Western European history, this is a centaur. If you take Asian philosophy, these are intelligent monkeys, the same Hanuman. If you take Polynesian or African Dogon history, it is the intelligent fish-man. It is clear that all they called them human, because they had no other types of names. But this speaks also of the diverse form of phenomenon of humanity, as rationality and consciousness, existing in nature. And we cannot deny the facts that it is impossible to invent something that does not exist or did

not exist. Accordingly, some elements of these implementations could well be. Including that how science now distinguishes between individual specialties of mental activity in certain species of animals, or thinking activity, or collective thinking. In the future, this can lead to a more interesting practice of types of recognition and cognition of reality.

Accordingly, we believe that in the science of philosophy it is imperative to introduce the Human Subject of research in addition to the object and the subject, as laid down in the Paradigm of Science. And this Subject should be a human in our earthly paradigmatic practice. That is, the question is not about the theoretical necessity of introducing human subjectivity, but the question is about the practical need to recognize the diversity of his phenomenon. If we see the entire Metagalaxy as a habitat, we must assume that the Metagalaxy is saturated with more intelligence, consciousness in various types of creatures than we see now on Planet Earth. Even from the point of view of planetary science, we can assume, and some scientists agree completely with this, that our Planet Earth is a living organism synthesizing in the aggregate the reasonableness of all people by itself. And if we take into account that the total synthesis of reasonableness is a certain system of mankind consisted of Human Parts of all people, then the Planet, passing into a certain whole from the reasonableness of individual human beings, becomes a reasonable whole. Proceeding from the methods of philosophy, it is quite difficult to deny this, because there are many carriers of reason on Planet Earth in the form of people, and when this multitude is united into a single whole, Planet Earth must receive reason as such with the need for holism or be reasonable as such. As a result, without noticing it, we can see a quite living organism of cosmos in the form of a planet, which is quite reasonable in the reflection of a human. And if we take into account that in the higher types of dimensions - from five-dimensional and higher - the human body is a ball, and the Planet for us is a ball, and in the higher dimensions this ball can be compactified into a certain human body, then we will see a somewhat objective approach of reasonable corporeality of the Planet, although for modern science it is still fantastic, but we are dealing with the paradigm of perspectives and not fantasies on the topic. Based on the methods of philosophy of modern scientific cognition, it is quite necessary to make such a conclusion that we can see the Planet as a kind of being or a human who compactifies the sphere of Planet Earth with himself and realizes the corresponding principles of life at the higher level of natural reality. We would call it "overmetagalactic", beyond the metagalaxies known to us, or the initially higher metagalactic, based on the term of the Initially Highest Father introduced into the categoricity of the first volume of the Paradigm.

Thus, we can investigate and compare already a human, as an intelligent creature, and the planet, as an intelligent creature, with each other. Naturally, the cognition of truth by the human, and the cognition of truth by the planet, as a kind of object in the cosmos for us and quite a Subject of some higher life of the cosmos, the Initially Highest Father, will be different. Hence, if we do not introduce the Subject into the phenomenon of science, and in particular the science of philosophy, which with we are dealing now, then in the perspective of philosophical and scientific practice we may face the blurring of the boundaries of cognition, with the completion of certain types of scientific and philosophical activity, the impossibility of continuing their phenomena, with the lack of a clear definition - who is engaged in science, with what specifics in this scientific practice, and who is engaged in philosophy and in the corresponding specifics of philosophical practice?

Therefore, we believe that in addition to the object in the form of truth, the subject in the form of cognition of truth, it is also necessary to introduce the Human Subject in the form of a human who manifests this truth and cognizes this truth in the science of philosophy. At the same time, the study of the science of philosophy will be the process of cognizing the truth. That is, all types of processuality of cognition of truth, which we will expand in the future to such a strange now word, but by the end of phenomenon of the Paradigm of Philosophy it will be understandable, to the process of the individity of truth, where we attribute the cognition to the tenth type of hierarchization of phenomenon, and the individity to the 16th higher type of

hierarchization of phenomenon. This will be a new kind of fundamental nature of the development of philosophy. So, the action of the science of philosophy is the process of indivisibility of the truth as such. At the same time, in the usual sense, it is a process of cognition of the truth as such.

We stop at this definition in the organization of the science of philosophy, believing that what has been said is enough to comprehend the science of philosophy as such, and to separate it from philosophy as such. The only thing we will clarify is that in the system of sciences, the 16-fold integrity of sciences, according to the Paradigm of Science, the phenomenon of the science of philosophy as such is not observed today only because philosophers talk about the science of philosophy, but, in fact, such a type of activity as the science of philosophy, as a science and scientific practice did not take shape fully. At the same time, there is a mass of phenomena of the science of philosophy, mass of researches, mass of correct approaches, mass of correct beginnings of the science of philosophy as such, but without clear definition of the object, subject and Human Subject of research in the phenomenon of the science of philosophy, the science itself cannot take place with all correct approaches to it, including with the distinction, and, one might say, even with the alienation of the science of philosophy from philosophy, in the inalienable practice of their mutual organization and interaction with each other.

From the point of view of the Paradigm of Philosophy, the science of philosophy is still being created. Therefore, we put the science of philosophy, as one of the types of sciences, in the cluster of sciences of the science of synthesis, where the synthesis of such a science as philosophy in the science of synthesis, its gradual determination by practice, generalization of all research and categorical definition of these scientific developments, continue with the gradual identification of the science of philosophy as such, in its own separate, clearly organized science, which allows to form the processes of cognition in any other science and to determine the processes of thinking in any other science, based on the philosophical approach as a whole of the philosophy that is now being laid with the Paradigm of Philosophy. And where philosophy is defined as the higher whole, or as the higher synthesis reality of the Paradigm of Philosophy, and science is a more practical and utilitarian expression of the whole in the corresponding scientific reality.

In this sense, proceeding from the contradictions of the past, we have defined the science of philosophy, let us smile, as a material practice of the current scientific reality, while not using the term materialism, since we consider the terms and categories "materialism" and "idealism" to be somewhat outdated. And this will be shown in the process of publishing of the Paradigm of Philosophy. Just let's refer to the fact that in the published Paradigm, the "idea" is just the seventh kind of the human's particularities out of 16. Accordingly, idealism or ideology is only the seventh type of human practice out of 16. Accordingly, the development of idealism and ideology has lost its practical value on the scale of the opposition of idealism and materialism by the fact that a human has grown beyond the limits of ideas and ideology twice, and already completely today. That is, it has become the 16-fold integrity, with ideological content and idealism based on ideology, in the septenary context of hierarchical phenomenon. Hence, idealism and ideality are overcome not philosophically and scientifically in the conflict of contradictions between idealism and materialism, but by the very growth of human, which shows the objectivity of the inclusion of the Subject, that is, a human, in the process of scientific cognition of the science of philosophy. Thus, idealism, while preserving the seventh horizon of phenomenon of ideas and ideology, becomes a particular case of phenomenon of scientificity in the development of a particular science. In this sense, we are faced now with a system of physical options, when the classical physics of Newton became a particular case of the more general physics of our time in various physicses in the phenomenon of new types. So, now idealism becomes a particular and particular theoretical realization of the seventh level. This is very high for modern scientific practice, considering that the thought is the fourth level, but still, it is a particular case of a broader philosophical picture of the world as such.

Therefore, we believe, passing to philosophy as such, that human and humanity in their development, overcame idealism and ideality, not canceling it, but preserving it as one of the important basic components, and we believe that the new contradiction that has arisen in humanity and human, is a contradiction between matter and prasyntesis as such. Hence, the main direction of the implementation of philosophy as such is prasyntesis. At the same time, against this background, prasyntesis is not separated from matter, as some ideal higher whole, but on the contrary fits into matter, according to the first volume of the Paradigm, where prasyntesis is recorded in the nuclei of matter as such. Therefore, in the variant of the opposites of prasyntesis and matter, a new philosophical practice and a new kind of philosophy appears, which we substantiate now with the Paradigm of Philosophy.

In this sense, the science of philosophy is the material base, and philosophy is the prasyntesis base of mankind, in the synthesis of which between them a kind of true synthesis of various possibilities and prospects of human and humanity as a whole is formed. The Initially Higher Synthesis which synthesizes the prasyntesis of philosophy and the synthesis of the nuclear organization of Human Parts, synthesizing by the human specifics the materiality of the science of philosophy with each other into one higher whole, the high integrity of phenomenon, to which we are going in the phenomenon of the Paradigm as such.

Or in another sense Tao arises with the coordination of the Yang - philosophy and the Yin - science of philosophy among them - the paradigm as such, where a new whole arises, which in ancient times was defined as Tao, for each next stage of growth of philosophy and science of philosophy, uniting all types of sciences by methods of cognition and implementation, hypotheses, categories, judgments among them. In this way, this new whole we define as a Paradigm that transfers human and humanity to the next degree of holism of phenomenon, but in new categories, in a new degree of synthesis of phenomenon of practice and everything around us.

As a result, the synthesis of philosophy and the science of philosophy, distinguished from each other, form the paradigm of a new phenomenon of human and humanity. In this sense, dealing with the Paradigm of Philosophy, we will act as a paradigm as a whole, connected already by the synthesis of sciences with the science of philosophy, and the synthesis of philosophy in the phenomenon of the Paradigm of Philosophy, as a new whole that has arisen in human and humanity in the present.

Having recognized the science of philosophy, we must go proper to philosophy and define its goal-setting in the introduction, because if we do not organize philosophical recognition as such, we risk coming again to a plurality of philosophical trends, directions, categories, judgments, theorizings, hypotheses, and so on, existing in modern philosophy with different names for these phenomena, to some extent correct, to some extent incorrect, and we will not approach the paradigm of philosophy in all this diverse set. To rephrase one thinker, we would say that values and also types of philosophy are transient, and a human is eternal in the assimilation of these values and growth further by philosophy through himself.

Therefore, we move away from the plurality of existing philosophy, we will not think by it and explore it historically with the philosophy of history or sociophilosophy, or another direction of philosophy, but we will synthesize all types of philosophy into a system, going out into the whole and developing synthesis-philosophy, entering into another philosophical practice.

Here we will make a small digression and clarify that synthesis is a method of mathematics, a well-known word in science, implying the synthesis of certain processes, where in modern science it is used by both chemical synthesis and physical synthesis. It is categorically wrong to say that the phenomenon of synthesis as such is unknown today. We applied synthesis from the point of view of philosophical understanding of reality, believing that all the previous types of synthesis are approaches to the new phenomenon of synthesis, as "supra-wholeness", "post-wholeness" or "post-holism" as such. After knowing wholeness and holism, we must see the next stage, which should come after knowing wholeness and holism as such. And this next stage is



the synthesis of this wholeness and holism, which are compactified by the phenomenon of different types of synthesis, and are realized by the multiplicity of synthesis by such a phenomenon as the truth. Now we propose to do the same with the philosophy, and recognize the philosophy, in contrast to the science of philosophy.

Moving on to the second section of the introduction with the designation of philosophy itself in the phenomenon of the Paradigm of Philosophy, we must determine how philosophy as such differs from the science of philosophy as a whole. The simplest approach is if the science of philosophy is a study that is determined by the process of cognition of truth, then philosophy is the phenomenon of wisdom not of separate studies of individual sciences, including the science of philosophy, as cognition of truth, but the wisdom based on the cognized truth operating in human and humanity.

Unfortunately, today there is no definition of philosophy, in contrast to the context of the science of philosophy or, in general, the scientific context. Therefore, the process of philosophy is blurred. But if we take into account that philosophy is translated as love for wisdom, in a different context of love-wisdom, then it can be argued that the fundamental phenomenon of philosophy is still philosophizing, *sophieness*, or *sophia* [софия] in general.

We believe that philosophy is wisdom inherent in human and humanity based on previously recognized truths of one order or another, which are the integral wisdom of the context of truth, explicitly or not explicitly, visible or not visible, manifested in the growth of phenomenon of human and humanity through them. As a result, if we can define the science of philosophy as a process of research, and all the scientific data arising from this, then philosophy as such should be defined as a certain qualification and level of wisdom achieved by a human with which he knows how to operate, in which he is prepared philosophically. Moreover, wisdom, based on the previously recognized truth, both of an individual science and of all sciences in synthesis, if we talk about philosophizing of philosophy as a whole as such.

It is clear that the truth cannot be recognized purely by the context of wisdom today. Therefore, we believe that the wisdom of philosophy is the first step towards a deeper specificity of phenomenon. If we recall the development of the 16-fold integrity of specifics of the fundamentalities inherent in the Paradigm, then in their hierarchical context at the peak of phenomenon, we will see fire, which is thought to be the opposite of matter, where fire and matter, as an integral OM, interacting creatively with each other, grow a new whole of the next step of material reality of humanity.

In this context, one can recall spirit and nature, known from the individual works of one of the ancient philosophers, and form here another interesting context: light and world, as well as energy and evolution, previously not put in philosophy. Having determined that love is written into energy, wisdom is written into light, will is written into spirit, and synthesis is written into fire, in the creation of a common whole by them. In this context, philosophy that deals only with philosophizing no longer will be able to rise above the world. Therefore, in the philosophy of the previous stages of development, there is always a question about the general view of the world, in the analogy that light is the border of the world. Thus, philosophy revealed the depth of wisdom, which was determined and limited by the boundaries of the world, where wisdom, saturating and writing into light, showed the boundaries of light as the boundaries of the world of an individual human, as well as of all humanity as a whole, both individual scientists and philosophers in general. And nothing more! Accordingly, the question about the Position of Observer with the corresponding breadth and scale of perception, thinking or consciousness arose in philosophy. But they expanded simply the world of perception, expanding light and wisdom written into it. But more often than not they did not transfer the boundaries of the worlds into the higher phenomenon.

Expanding the basis of philosophy to these four phenomena, we believe that philosophy, despite the context of the word translation "love for wisdom" or "love-wisdom", entered into

their annihilation among them into one whole, two opposites resolving into one whole, which entered into the synthesis of the new by it. Merging with each other, love and wisdom give birth to a new whole - the synthesis, with a real philosophy and a new view on the world already on the basis of synthesis. That is why we declare about the Philosophy of Synthesis of Russian Cosmism, developed by the passionarity of Russia and forming the new synthesis-philosophy by itself.

Accordingly, the process of manifestation of love, recorded in a human in energy, characterizes the evolutionary passionarity of human, where 16 evolutions of the Metagalaxy increase hierarchically the passionarity and energy intensity of human, and therefore the depth and quality of human's love. It turns out, that Love is also the breadth of view or coverage of matter as a whole in the synthesis of evolutions, where energy is more an evolutionary phenomenon. Wisdom, defining the boundaries of light and the world, compactifying them with each other by writing into light, gives birth to the next higher whole, which we can define as the next stage of development and realization. Spirit and nature synthesize the integrity of the reality of the existence of Planet Earth or the Metagalaxy, including, as a whole, as a type of organization of matter, and the synthesis recorded in the fire forms the next super-integral version of implementation.

Therefore, we believe that the philosophy of this period is moving from pure philosophizing to a pure phenomenon of synthesis, phenomenon of pure synthesis, based on all the contexts of previous formations. In this phenomenon, we can talk about the philosophical formation of multiple synthesis, in the synthesis of which the truth appears, as the specificity of philosophical phenomenon of reality. Hence, fire, as the next stage in the realization of human and humanity, unfolds in matter, forming the recognition of the next level and type of hierarchized material reality.

**The object of the Paradigm.** It is clear that philosophy cannot be the realization of only synthesis, because the truth is formed from multiple syntheses. Philosophy is philosophizing based on the achieved truth, and the truth is multiple synthesis in the form of a thread of synthesis of the previously achieved results of the synthesis of compactification of holistic approaches, wholes, holistic phenomena, meaning that holicism and wholeness are one and the same, but we will distinguish them on quality characteristics among themselves. But philosophy goes even further, into a deeper phenomenon, which is called prasyntesis. This is the environment beyond the IVDIVO, the Home of our metagalactic existence, which is located around the IVDIVO, recorded by the interpenetration of fire and matter inside it with the birth of wholeness and compactified into synthesis, fixing new specificities by itself.

Around the IVDIVO there is the environment of prasyntesis, as a kind of material basis, of which all standards, laws, imperatives, axioms, beginnings, principles, methods and rules consist. This has the meaning and context of the ivdivity, as a new process of cognition not only of truth, but a new process of ivdivity of truth, when prasyntesis flows into the most enormous metagalactic sphere of phenomenon of human and humanity around the entire Metagalaxy – the IVDIVO, including all its many spheres of all sizes around Planet Earth, Solar System and Milky Way Galaxy. And prasyntesis, penetrating into these spheres, forms a new nuclear substantiality of matter organization and saturation of this nuclearity with the corresponding content of prasyntesis, which is the process of ivdivity as such. The saturated content of the nuclei reveals prasyntesis, as the concentration of the record inside the core of the corresponding set of 16 fundamentalities from the rule to the ivdivnity, in the corresponding hierarchization of the previous volumes of the Paradigm.

In another way, if synthesis is the 16th level of organization for us, written into fire, as the 16th type of fundamentality, then prasyntesis is realized over fire, as the 17th type of fundamentality. Here the keys of prasyntesis and fundamental laws work, where the 17, as prasyntesis, controls the 14, as light itself. In other words, prasyntesis governs light.

Considering that wisdom is written into light, we can offer a kind of analogy that prasyntesis governs wisdom. A very elegant, more or less correct, question of philosophy raises here: what if prasyntesis governs wisdom to some extent? And if philosophy is philosophizing, then we must understand that the simple philosophizing as such is not interesting always, but managing wisdom, managing the recognition of wisdom and the ability not just to apply wisdom, but to implement wisdom in a managerial way is very promising! It is clear that this context is not recognizable particularly today, but it cannot be canceled as such, because owning wisdom is one thing, but managing this possession of wisdom is quite another.

Here we have a wide field of philosophical activity, where philosophy is not just philosophizing, but it is already the phenomenon of managing the wisdom, acting on the basis of the truth. And this is completely different, deeper, broader context of philosophical activity. Not just philosophizing, but prasyntesis possession and action with wisdom.

If we take into account that prasyntesis is a kind of environment located above fire, that is, in fact, the wider cluster of matter, which is still difficult to cognize for us, then this is the corresponding environment, penetrating with which we accumulate the saturated nuclearity of each of us. We can determine that the synthesis is written into fire - today we have no other definitions yet. Then, just as synthesis is written into fire, the initially superior synthesis is written into prasyntesis as such. And thus, the records of the initially superior synthesis in prasyntesis, as its material organization, govern wisdom, which is recording in light or recorded in light in the context of phenomenon of wisdom by philosophy and by each of us.

It is clear that when we talk about the initially superior synthesis, we start a blurry phenomenon of perception, because the limit of our perception is a certain boundary of IVDIVO, which is a certain limiting formation of the Home for humanity around the entire Metagalaxy. The best that we can perceive from this is prasyntesis, as the next kind of supra-fiery, or post- or over-fiery high-material environment, which is prasyntesis as such. Moreover, this environment is also written into nuclearity by fire.

In this sense, even the category "prasyntesis" is oversynthesis which, in fact, carries more informative than material-formal meaning for us. In fact, the entire synthesis recorded into fire reaches the level of prasyntesis, as the next type of matter, where synthesis is for us a lofty and over-material phenomenon, but prasyntesis in the next kind of matter is already a material phenomenon, where synthesis is not over-material, but purely material phenomenon, that is, the actual phenomenon of prasyntesis. But this is such a lofty material phenomenon for us that at this stage we can be saturated only with this material phenomenon, revealing it outside the boundaries of IVDIVO, that is, we cannot use it, but we can be saturated with it, penetrating with the depth of nuclearity by the records of prasyntesis in each of us. Accordingly, we are not talking yet about any recognition of the initially higher synthesis in this prasyntesis content.

But perhaps, the recognition of the initially higher synthesis, as records in prasyntesis standing above the synthesis, another term will appear in the future in the place of the initially higher synthesis, - this is the main goal of philosophy.

Therefore, we would deduce from this content a different view of philosophy, where the goal of philosophy is to form the Paradigm of the next stage of being, based on the initially higher synthesis by application or by phenomenon of prasyntesis. Accordingly, from this point of view, speaking in scientific language, the object of philosophy is prasyntesis as such. Moreover, for the modern stage of mankind, this is the over-fireness, that is, above fire and matter, if we consider that there is matter, and above it there is fire, where a new whole is formed in the synthesis of fire and matter, outside of which there is prasyntesis.

And the object of research and the efficiency of philosophy, which provides a basis for study of the science of philosophy, is prasyntesis, as a new goal-setting of philosophy.

**The Subject of the Paradigm.** Accordingly, if we are talking about the subjective phenomenon of the science of philosophy by a human phenomenon, then we consider the subjective phenomenon of philosophy a scientist, who recognizes prasyntesis by himself. It is

clear that a scientist is the same human. We can pose the question of not just a human, but a human of the Metagalaxy, as one of the types of human realization. But the repetition of the category "human" leads to tautological recognition that is not effective. We suggest that the category of human, as a Human Subject of realization, be attributed to scientific and philosophical activity, to the philosophy of science with all types of human and humanity as such. And scientist is attributed to the phenomenon of philosophy. If we recall our specificity of scientific dissertation seekers, then by a scientist we should understand candidate of sciences, doctor of sciences, initiated of sciences, servant of sciences, hypostasis of sciences, teacher of sciences, master of sciences and avatar of sciences, by a phenomenon of new specifics of scientific activity. And when we talk about prasyntesis, which is revealed by the nuclear nature of the Human Subject, we must have in mind the scientist who is engaged in the recognition and phenomenon of the hierarchical depth of prasyntesis of the given eightfold integral depth of scientific activity - from candidate of sciences to avatar of sciences. And the higher the degree of scientific realization is, the deeper must be the prasyntesis revealed by it.

It is clear that such categories of phenomenon of philosophy and science are not yet recognizable particularly by us, and can cause a certain shade of bewilderment. But the whole problem is in prasyntesis, which has an eightfold integral minimum depth of organization of phenomenon in each core of any structure of matter. In this context, even the structure of a human ends with eight main realizing Human Parts, from the 249th to the 256th, which sound like Human, Initiated, Servant, Hypostasis, Teacher, Master, Avatar and Father. And since the realizability of the Father according to the previous Paradigms is the context of the individity with a rich realization of prasyntesis competence, we consider the level of the Father's appearance in scientific implementations, publications, not entirely correct, since it can cause a religious shade of activity, what is why we did not introduce it into the specifics of phenomenon of dissertation applications, considering this level to be the guiding beginning of science as a whole.

But the identification of saturation of prasyntesis competence of other specialists, from the avatar to the human, is a new scientific and philosophical realization. In the general nature of these phenomena, in the recognition of different types of categorical approaches that exist today and are generalized by this 8-fold integrity, the general name of these specifics sounds quite worthy to itself as a scientist. That is, a human who knows how to live, and to replicate as an initiate, and to construct as a servant, and to create as a hypostasis, and to love as a teacher, and to philosophize as a master, and to realize the will as an avatar, realizing correspondingly prasyntesis and synthesis by himself. And this is not just our theorizing and hypothetical nature of phenomenon, but this is a clear definition of the highest gradations of human in prasyntesis, which penetrates through the shell and spheres of IVDIVO into fire of his environment, recording and compactifying with the nuclei of the corresponding matter, and defining just such a context for the development of the nuclearity of the inner corporeality of a human, in the formation of one or another depth of prasyntesis, realized by a human in a phenomenon by himself. And since this process is very, very wise, and for a modern person is complex, difficult to define, we propose the category of a scientist as a Human Subject of philosophical activity, which determines the next step in the development of civilization and civility.

Based on the historical experience and the phenomenon of the philosophy of history, we believe that the new century of the onset of civilization in the phenomenon of Metagalaxy and metagalacticity will be scientific, so to speak. At the same time, we understand that in philosophy and in science, as well as in public recognition, the word scientism does not evoke always positive responses and has its own niche of categorical application. But we see scientism as a civilized life based on knowledge in the depth of realization of cognition, developed from the rules to the individity, and carried out in ordinary human practice. And in this definition, scientism begins to play with other facets, higher specifics of implementation and other realizing phenomena than we are used to in the previous version of philosophical practice of phenomenon of wisdom.

These categories are culturally estimated and philosophically grounded. It is clear that they need separate comprehension and separate work, which will appear later, when we finish this five-volume Paradigm book with all the semantic contexts that exist in humanity.

But today, in the generalization of all these phenomena in the peak practice of activity, it is the scientist who is seen for it, where scholarship emphasizes the depth of a person's preparedness for the action of one or another practice of civilizational forms of life. If we consider this context of phenomenon, and also realize that civilization needs some clear definitions that allow to manage in a civilized manner, develop in a civilized manner and support the development of man and mankind in a civilized manner, then putting all these phenomena into a whole, into a system of these phenomena and a single whole, except for the category of scientists, as the Subject of philosophical activity and the objective phenomenon of prasyntesis by oneself, nothing can be found. By the way, this supports also the philosophy of science, which determines the methods of thinking, develops the correctness of constructing hypotheses and judgments, among other things, develops the theory of cognition as such with the phenomenon of corresponding realizations of this cognition by one or other scientist, by one or other practice, by one or other specifics and so on.

Having decided on the Human Subject of philosophical activity, we need to take the last step - to define scientifically the Subject of philosophy as such. But first, we'll get back to the processes. If the science of philosophy is in the process of knowing the truth, then we must determine that for philosophy there is a process of recognizing the prasyntesis. But realizing that philosophers are very strongly attached to the phenomenon of truth, as a goal-setting of philosophizing of philosophy, we can add that this can be a process of the true prasyntesis, a process of recognizing the true prasyntesis, or a process of recognizing the prasyntesis of truth as such. Bearing in mind that from prasyntesis, we must decipher all the necessary records of its organization and phenomena, and then form a new truth and a view of it by the corresponding phenomenon of scientist, philosopher or practitioner of this or that activity, including the scientific one.

Note, that speaking about the Human Subject of philosophy, we are not talking about the philosopher, where we can place also him as the Subject of the activity of philosophy. A philosopher who is engaged in philosophy cannot be at the same time the Subject of its activity. This is not a logically meaningful and dialectically essential phenomenon. Therefore, we do not pose the question of the philosopher as a Subject of philosophical activity, which would be tautologically and logically incorrect, and we refer philosophers to the next type of over-philosophical and the paradigmatic activity.

We can say that a philosopher is a Human Subject of paradigm, when the Paradigm appears based on the results of philosophy and the goals of philosophical activity, and where the philosopher becomes the Human Subject of formation of paradigm, of phenomenon of paradigm and of creation of paradigm. In this context, the philosopher begins to stand between science and philosophy by the synthesis of all sciences and philosophy, as a special cluster of philosophizing of mankind in recognizing prasyntesis, cognizing prasyntesis, cognizing the true prasyntesis or cognizing the prasyntesis truth, in recognizing of the prasyntesis truth by the paradigm, which is the result of philosophical activities, as we stated earlier. On the other hand, to use the paradigm, apply the paradigm, develop the paradigm, and even deal with the paradigm as the new over-philosophical and paradigmatic practice of mankind, there will be already a new Subject - the philosopher. And, in fact, the philosopher will be the Subject of realization, and the Subject of study of the paradigm, where the object of the Paradigm will be the initially higher synthesis, formed from the records and realizations of this or that prasyntesis reality.

At the same time, the processuality of the Paradigm, its recognition, will be hierarchization, as a new phenomenon in the modern practice of mankind. The depth of hierarchization, specificity of hierarchization, phenomenon of hierarchization, as such, or phenomenon of hierarchy of everything in everything, is a new horizon for paradigmatic research. This is a new

step in the paradigmatic understanding of the world, which is absent today in thinking and cognition of mankind, where the hierarchy and hierarchization of everything in everything brings new limits to human capabilities.

If we define the phenomenon of philosophy between the science of philosophy and the Paradigm in this way, where philosophy is the golden mean between them, then its subject will become clear to us. And if the subject of the science of philosophy is the cognition of truth, then the subject of philosophy will be cognition by the formation of the Paradigm.

Respectively, according to new paradigmatic studies, the subject of philosophy is the individity of the paradigm in the activation of thinking, consciousness, mind, and other Human Parts, for the hierarchiality of all phenomena, all subjective and objective relations of the whole among them, where not only systematization is taking place, but the multilevel hierarchical organization of everything in everything, bearing in mind that hierarchy is a synthesis of nonlinear multilevel antinomical systems that give rise to one new whole, the next stage of being. And the next stage of organization of the whole, after the hierarchization of everything in everything, its hierarchical nature, is just the individity by the synthesis of integral relations and organizations of the Home of these processes. Accordingly, the individity formed by the integrity of prasyntesis competence in the synthesis realized by it, directs and organizes the Paradigm of human activity in the mutual variation of its parts. From the point of view of science and philosophy this is the level of governing bodies, including governing bodies of country, civilization and other parameters. That is why among certain peoples the most significant leaders for this nation or for the people were called the Fathers. The individity is the level of competence of the Father, the head of IVDIVO. In the Slavic version - Batya. And worthy leaders are called simply Batya, Bat'ka, sometimes Father. And in this context, humanity has been evolving with individity long ago, not realizing the full depth of the events taking place. But the time to notice this has come.

If we determine that the subject of philosophy is the individity of truth or the individity of prasyntesis, or, in its depths, the individity of the truth of the prasyntesis, we will combine the incompatible, where the truth passes from wisdom as such and from organizations of the Master's activity, to the synthesis as such going to the level of the Father of prasyntesis acting within, becoming the Father's truth. And this is truly a revolution in the relations of the Truth, realized on Planet Earth and in the Metagalaxy, where the truth, having become the 62nd Human Part, remained in the realization of wisdom, and the Truth of the Father passed by prasyntesis into the Synthesis, the higher fundamental nature of the phenomenon! And in this context, the individity of the prasyntesis truth, where the combination of the *Prasyntesis Truth*, [истина] in Russian, gives the famous sound *Pi* - the main sound and format of life, and the Father is the specifier of realization of life as such from the sound *Pi*, then from this point of view, the subject of philosophy is the individity of the prasyntesis of the truth with all types of cognition, recognition, hierarchizations, powers of perfections, synthesisness, based on the benchmarks, creative syntheses, based on the corresponding beginnings, statuses that determine the corresponding construction possibilities, and, one might say, initiations that realize the corresponding possibilities of replication by a Human with these depths, with the corresponding nuclear saturation of prasyntesis and structuredness of prasyntesis truth through each one with his simple life. By this we will see that the subject of philosophy is a new depth and scale of phenomenon, incomparable with modern philosophical practice and even scientific philosophical practice, which is now carried out by mankind.

Moreover, the prasyntesis is recorded already in the nuclearity of a human, and we see it only because we decipher the saturation of our nuclearity with this prasyntesis by ourselves, having joined the process of researching its realizations from outside the IVDIVO. And let us clarify for objectivity that the variety of these data is recorded in the prasyntesis of a human's nuclei that determine his capabilities, and therefore each specialist sees what he sees as a specialist. In this sense, in science there is a statement that "there is no thought that does not have

the reality of realization", otherwise this thought would not have arisen. Thus, the formed and realized thought - built up and unambiguous - determines the corresponding realization in the future of the whole philosophy as such.

Having decided on the subject of philosophy, let us approach the subject of the Paradigm.

**The subject of the Paradigm.** If the Human Subject of the Paradigm is a philosopher, the object of the Paradigm is the initially higher synthesis of multiple types of prasyntesis among them in the phenomenon of the depth of saturated nuclearity of the paradigmatic outlook on the surrounding life, then the subject of the Paradigm and the paradigmality will be an even higher phenomenon than the prasyntesis of truth, and even higher than the phenomenon of truth as such. We can smile, but this object will become the physical body of a human - the bearer of truth as such. At the same time, we are accustomed to perceive the body as a kind of objective predestination, by the fact that we have it, but at the same time we see any kind of person, a scientist in all types and varieties, not as an abstraction of a certain shadow walking on the surface of Planet Earth, but as a kind of the physical body in the realization of the corresponding capabilities. Moreover, we emphasize that the physical body is an objective, natural, bodily phenomenon of a human. It is the physical body, because in history, in culture, in religions there are multiple bodily forms, such as intelligent animals, such as angels, somewhat fantastic for science, but quite acting for themselves with a subtle type of matter, that is, with light-substance, with an attempt to cognize spirit in their evolutionary development, with the corresponding chants and actions of spirit, or other real bodies - the same animals, plants, minerals that exist on the planet and are not given necessarily physically, that is, existing subtly, or specifically materially in other worlds for us.

Therefore, we emphasize that the physical body of a human as a subject of paradigmatic activity, where exactly this body synthesizes the entire multiplicity of nuclei among them, the entire multiplicity of saturated prasyntesis of these nuclei among them, revealing with its Parts, systems, apparatuses and particularities, the ability to use prasyntesis, saturated nuclearity, to form from this prasyntesis the truth, which is unambiguously bodily organized physically in each human.

But at the same time, we understand that there is a human himself, as a Subject of personality, individuality, as an individuum, therefore we refer a human as a Subject of scientific activity, to the science of philosophy. But in this human we reveal his special manifestation with the physical body of a human. And here we do not mean the natural specifics of the organization - the respiratory systems, the digestive systems - this is the science of biology. We are talking about the paradigmality of the physical body of a human, as a certain subject of research and perception of the Paradigm, where this Paradigm is realized based on the results of the Paradigm and in the process of paradigmatic activity. Accordingly, the subject of the study and the implementation of the Paradigm - for today it is the subject of implementation of the Paradigm, but we believe that in the future the larger set of Paradigms and a separate human practice of activity will appear - Paradigm and paradigmality will be formed, not only philosophers will appear, but also paradigmators as such, as a new type of specialty in the high activity of man and mankind - the subject and the specificity of activity will be the physical body of a human, its nuclear perfection, its perfection of the specifics of systems, apparatus, Parts, the development of its particularities as such and the recognition of not just the prospects of a human, this is still being done by certain types of sciences, namely the paradigmatic application of these perspectives with the physical body. Either the physical body is cultivated, including evolutionarily, into these paradigmatic perspectives, or these paradigmatic perspectives are purely theorized, and cannot be applied with the physical body, and therefore are useless, and are a type of wise cunning or philosophizing without a clear manifestation of wisdom, what is quite enough taking into account the free will in modern human and humanity.

And this facet of phenomenon by the physical body of the corresponding paradigmatic foundations, including the Paradigms of other sciences and other specifics, will be protection,

inter alia, from invented, fictum, unnatural paradigms, ideologies, philosophies and scientific concepts that do not correlate with scientific practice, philosophical practice and moreover the paradigm practice. Therefore, as the subject of the Paradigm's activity, only the physical body can determine finally and unambiguously all the facets of the Paradigm, its perspectives in the corresponding application of a human.

In this sense, we begin to advance the philosophy after the truth to the next level of an objective material phenomenon, where the truth unfolds in the physical body of a human, is recognized by the physical body of a human, and therefore the carrying of truth and the recognition of truth, and the development of truth depends to some extent on preparation of perfection and depth of specifications of the human physical body. If the physical body is not prepared, then it is not capable of recognizing the truth, acting with the truth, carrying the truth and promoting the truth with itself. Without canceling the truth as the most important movement in philosophy, we believe that according to the results of philosophical practice, it is necessary to manifest the Paradigm with the corresponding developed physicality of their bodily phenomenon. At the same time, when we speak and publish this now, most often the biological factors of the physical body and the term biologization inherent in modern scientific, philosophical and theoretical practice arise in our head. But we would like to remind the modern research of physiologists, which determine the primary phenomenon of the human physical body at the present stage with 26 elements of basic inorganic nuclei, which then are replicated into many nuclear physiological realizations of human physical body. But upon the fact of fertilization of the primary phenomenon, the entire process of physical body, the physiology of physical body begins with nuclearity. And this is the main context for the phenomenon of physical body. This means that here the physical body is combined with our context of prasyntesis saturation of nuclei with the corresponding realizations.

Moreover, we can assume and put forward a promising hypothesis that the very process of fertilization in the formation of the first 26 inorganic nuclei, as a chain, is the phenomenon and the splash of prasyntesis in the nuclei of the beginning of formation of human physical body in the womb. In this context, we believe that 26 nuclei are the facet and level of recognition of physiologists who have reached a certain paradigmatic border of phenomenon of the previous format of philosophy at 26 levels as the maximum recognition of the boundaries of the home of previous centuries of scientific reality.

This chain can grow up to 64 basic elements. And taking into account the fact that we note in modern children the simultaneous formation of 256 Human Parts in the physical body of a human, formed already in the womb, we believe that the chain of 26 should be increased tenfold up to 256 nuclei. Let us remember here again with a smile that according to the laws of Spirit known to mankind, the Father always gives 10 times more. And if the basic person has 26 nuclei in his basis, then when forming a new promising human of the epoch, the Father's Ivdivity can add 10 times more, 260 nuclei. And according to the previous volumes of the Paradigm, we got just 256 basic Benchmark Parts of Human, based on the chain of 256 basic nuclei.

This is how the data of philosophy, data of culturology, data of physiology and data of the paradigm that we are implementing currently, are joined paradigmally. It is in this context, comprehending the realization of the processes, that we came to the conclusion that the subject of paradigmatic activity is the physical body of a human in the entire context of his paradigmatic development.

In this sense, we have defined all the boundaries of paradigmatic philosophical prescription, bearing in mind that the result of any philosophy and philosophical practice should be a Paradigm, then, accordingly, for Philosophy itself, as a corresponding activity of mankind, there should be its own Paradigm. And in fact, we pass to the Paradigm of Philosophy.

But we continue with the introduction, substantiating, so to speak, eight basic clusters of the Paradigm of Philosophy. If we do not substantiate this in the introduction, each separate chapter



based on this cluster of the further in the Paradigm of Philosophy will not be clear. But here the general context of the Paradigm of Philosophy, which we will lay in the introduction, is important. Therefore, we will add further eight directions with a brief justification of them, the next eight parts of the Paradigm of Philosophy. And let's summarize after eight sections of the Paradigm of Philosophy by the corresponding types of philosophy, which we consider main and basic ones.

Bearing in mind that the previous sections of the Paradigm were formed by a fourfold approach, new eight sections, or rather new phenomena of the Paradigm, will be formed by eight sections. I think that in the Paradigm of Philosophy, and later, in the fifth volume - the Paradigm of Matter, we will move from the quadruple to the octal of the corresponding sections of the phenomenon. Because prasyntesis itself requires this from us. If we consider that we have also eight scientific degrees of realization, from the candidate of sciences to the avatar of sciences, then it is time for us to move from the quaternary of recognition to the octal of recognition of all types of paradigmatic activity.

If in the first three volumes we could not afford such a luxury, we lacked the depth of paradigmality, then taking into account our latest research, recognition and actions, we can approach already the scale of the eightfold integral paradigm view and begin to implement it ourselves. Here is the question of the scale of view and imperative approaches of each of us, when we must move simultaneously from the fourfold scale of action to the eightfold scale of view, action, implementation of different types of hierarchizations by us, giving rise to a common paradigmatic view not the fourfold, but the eightfold one.

In this context, there will be both the advantages of this fourth volume of the Paradigm, and the difficulties that we face in order to withstand this octal, the constant octal view. But, as they say, "the hardest thing is the beginning." It is still necessary - we have eight degrees of scientific development. Therefore, we cannot do without an 8-fold integral view on the stages of phenomenon in the paradigmatic approach.

So, the first section of eight or the first paragraph of eight phenomena of the Paradigm of Philosophy is an extension of the method of cognition of philosophy. Exploring philosophical practice, we saw a very curious moment when all philosophers refer only to sensory cognition of the world around them. And even when they speak themselves very clearly about the mentality of philosophical constructions, they talk about formal logic and meaningful logic as dialectics, in particular, they talk about the mentality of mathematics and certain types of sciences, about the mentality of their own philosophy, which determines abstractedly, mentally the processes of cognition, the processes of categoricity and the processes of judgment and reasoning on this topic, but at the same time, as soon as they come to some conclusions, they return to the sensory cognition of the world - we see a certain obsession with both scientists and the philosophy of the past on sensual and only sensual cognition of the world. At the same time, a lot of scientific philosophical practice is quite related to the mental cognition of the world.

But for some reason, such a wording as mental cognition of the world is categorically absent in many materials, although all mathematics lives on the precisely mental cognition of the world today.

Proceeding from this, we believe that it is time to expand the types of cognition of philosophy from one or two types of phenomena, feelings and mentality, to 16, based on the famous formulation of 16 particularities of a human, which are:

- movement
- sensation
- feelings
- thought,
- meaning
- essence
- idea

right  
 power  
 paramethod  
 base  
 synthesis-beginnings  
 glance  
 imperation  
 I-am  
 condition.

Thus, expanding by this the phenomenon of cognition of philosophy from one or two phenomena to sixteen. This is, in fact, a new philosophical reality that expands the theory of cognition 16 times! Moreover, it hierarchizes the theory of cognition in new aspects!

Let's see that if we are engaged in sensory cognition of the world, and the three controls the one with sensory cognition of the world, and not mental, then we will see that the main thing that interests a human of humanity are different types of movement: sports, as a variety of movement, choreography, as a variety of movements, specificity of various small motor actions, as a variety of movements, where the sensual is the realized motor. And this is the first level of cognition of reality - tactile or motor.

Then comes cognition in sensations. It is necessary to distinguish between movement as such and sensation as such. Because there is the effect of pleasure in movement as such without sensation. At the same time, scientist will tell me clearly that movement cannot be recognized without sensation. And what about the "second" breath, when you are exhausted and you no longer have the sensation and strength for them? And the "second" breath turns on, and it is as if you have done something. You didn't understand even what you did, but you did it, and you simply couldn't feel at that moment, there was nothing by what to feel it, there was not enough energy. And you understand what you have done, most often even after you have done it. That is, you begin to feel what has been done after you have done it. And this sensation gives already an understanding of what has been done. Here is such a simple question of the "second" breath. If someone experienced this on himself at least once, and I had the appropriate motor training in this life, and they were trying to achieve motor effects from us, because as soon as we began to sense, we switched from the dynamics of movement to the dynamics of sensation - this is completely different context of practice activity.

Therefore, we believe that the new philosophy should grow from the Paradigm of Philosophy into such interesting things as cognition with movement, cognition with sensation, cognition with feeling, cognition with thought, cognition with meaning, cognition with essence, cognition with idea, cognition with right, cognition with power, cognition with paramethod, cognition with base, cognition with synthesis-beginning, cognition with glance, cognition with imperation, cognition with I-am and cognition with condition.

And then philosophy will lay the foundation for a new 16-fold integrity of organization of phenomenon. If we go to the depth of this, then we must have developed

theory of cognition with movement  
 theory of cognition with sensation  
 theory of cognition with feeling  
 theory of cognition with thought  
 theory of cognition with meaning  
 theory of cognition with essence  
 theory of cognition with ideas  
 theory of cognition with right  
 theory of cognition with power  
 theory of cognition with paramethod  
 theory of cognition with base

theory of cognition with synthesis-beginning  
 theory of cognition with glance  
 theory of cognition with imperation  
 theory of cognition with I-am  
 the theory of cognition by condition.

As a result, we should have 16 theories of cognition. At the same time, everyone notes that in human practice it is impossible to cognize sensually without sensation of movements. And here we recall the law or standard of prasyntesis paradigmality, where the higher includes the lower as a part. And if we have a theory of cognition of thought, then it includes sensual, sensory and motor. The question is so that we can recognize this difference in this theory of cognition.

If we are talking about the theory of cognition with essence, then it includes meaning, and thought, and feelings, and sensation, movement. It is also possible to talk about the purity of the theory of cognition with essence, but this is from the perspective of the sixth horizon, in fact, horizon of the essence. Here we are entering precisely the era of hierarchization or hierarchism of phenomena, which we attributed to the basis of the new paradigmatic practice of mankind, where we must think immediately, hierarchically, in cognizing the world around us with the maximum level of the 16-fold integrity of the content of human particularities.

At the same time, we must understand that at best the majority of modern scientists and philosophers refers to mental or causal, that is, the semantic practice of activity. But most often, it refers to sensory, logically not worked out and not manifested activity, or even logically worked out, but sensually-logically worked out activity, or to sensory activity, when there is a flow of even correct terms and categories informatively, but it is impossible to recognize them logically and mentally, or you want to call it just nonsense. At the same time, sensory theoretical development is categorically correct and necessary, for example, I will say one word: *sommelier*. The sensory cognition. And everyone who knows the practice of this activity will not be able to contradict this point. But at the same time, the absence of such experiences in a *sommelier* or in a human, leads to a completely obscene perception of these elements of human culture. And so on.

Therefore, when we say that the theory of cognition with sensation is absent, I would say that it is absent in the scientific cognition of it. But in the practice of human cognition, it is quite present for itself. The only question is that it is not developed in all activities. Unfortunately, this speaks of our scientific backwardness in the theory of cognition with sensations, with some advancement, as we believe, in the mental theory of cognition.

The anecdote is that one cannot advance in the higher without developing the lower. And if we did not develop the theory of cognition with sensation and the theory of cognition with movement, but go immediately to the theory of cognition of mentality or sensibility, this indicates the limitations of these theories, their underperformance, their hierarchical underdevelopment, and therefore, in the gradual perspective of scientific surmountability, as remnants of the past, that do not lead to the future.

Therefore, the first section of the "Paradigm of Philosophy" will be devoted to the expansion on the basis of 16 particularities the phenomenon of 16 types of cognition and the theory of cognition, which should expand simultaneously from one or two mental and sensory phenomena to 16 in its theoretical depth as a phenomenon of the particularities. The expansion to the hexadecimal context - from sensory and mental to the 16-fold integrity of particularities - should begin with the philosophy of the plan of creation, because no matter what we do in the plan of creation, we operate with particularities everywhere, linking them we define this or that plan of creation, respectively. Therefore, when we scale with particularities, linking it into the plan of creation, we are realized by the corresponding practice. This is the first section.

Hence the second section, which is also connected with the theory of cognition, since philosophy cannot exist without the corresponding phenomena of cognition, where we must determine what our cognition is based on. And when we talk only about the particularities of a

human, this cognition can be subjective and not necessarily unambiguous. And the second section will be built on cognition as an effect of fundamentality.

Before proceeding with it, just remember, that according to the hierarchy and hierarchization the word "cognition" refers to the category of knowledge, when we learn through developing knowledge. But if we take this seriously, hierarchically, that is, paradigmally, we should see that knowledge itself is the tenth level of fundamentality. And nothing more. If we cognize and deal only with knowledge as the tenth kind of fundamentality, then in this effect of cognition, or only knowledge, we do not see the remaining six next and higher levels. And if we take it even more seriously, then we can identify there all 32 levels, where our 26 basic nuclei of physiology end in the tenth nucleus, and then we cannot perceive all the rest 16 nuclei physiologically - it should be clear how important it is to define clearly the fundamentalities. That is, if we define incorrectly fundamentalities, then we will have no perception of these phenomena as such. With all the ensuing consequences.

As a result, we must remember that we have a basic 16-fold integrity of fundamentalities. At the same time, I remind you that in philosophy this topic is dealt with gnoseology. Or such a philosophical direction as gnoseology or, as it is called often now, epistemology, it is a new word that means the same effect of knowledge, because so many semantic matrices are attached now to the word gnoseology, or, as psychologists say, frames, that philosophers, in order to fend off different gnoseological theories, factors, judgments, theorizings and any other elements, they decided to cancel the very word "gnoseology" and go to the new word "epistemology", thus, like an ostrich, hiding his head in the sand, not overcoming gnoseology with a new development, but being hidden by a new term. As if to start with a clean slate, but, in fact, without changing, to come to the same thing after decades of this practice. Here's an interesting situation.

Therefore, we believe that at the second level we need to develop the philosophy of gnoseology, but the philosophy of gnoseology not in the form of the peak of knowledge as such, but in the form of the phenomenon of fundamentalities in the cognition of the surrounding world. That is, to expand cognition up to the 16-fold integrity of fundamentalities. For example, a very simple thing is the cognition of rules. The "rules" are translated into Greek also as "canons", therefore there is such a concept as a canonical phenomenon in philosophy. Accordingly, let us smile when we talk about the canonical, remember the corresponding cultural practices, that is, canonization does not lead to anything beyond the rules. But when people do not understand the word "canon", they mean by this something sacred and high, not always connected simply with rules and regulations. And I would suggest now such a view of cognition with rules or canons, justifying the need to expand cognition to 16 or 32 fundamentalities.

*\*Note.* During the work on the book, the sections began to unfold in a different sequence. Nevertheless, we decided not to change their mutual coordination in the introduction.

If we do not educate this in scientists, philosophers and paradigmologists of the further phenomenon, then we will boil again, it is not clear, in what juice, without linking the corresponding categories of words in their translation with the corresponding activity and building the fundamentality of cognition as such incorrectly.

Therefore, gnoseology at a new stage should deal with the fundamentality of cognition, but in a different context - the cognition of fundamentalities themselves. It sounds best in the context of prasyntesis - fundamentality of cognition, where fundamentality of cognition of rules, fundamentality of cognition of methods, with the methodology in the future, fundamentality of cognition of principles, fundamentality of cognition of beginnings, fundamentality of cognition of axioms, fundamentality of cognition of imperatives, fundamentality of cognition of laws, on which, by the way, many types of sciences may end, which not always even go into action beyond the laws, but this is logically objective now, fundamentality of cognition of standards,

fundamentality of cognition of measures or measure, and the 10, where modern science now reaches - fundamentality of cognition of knowledge can be proposed.

But if we determined that the four controls the one with the standard of prasyntesis, again, then the ten controls the seven. Accordingly, when we go to the cognition, as the fundamentality of cognition of knowledge, then with the ten, which governs the seven, that is, the laws, we cognize mainly laws in the surrounding nature. And this definition contains the objectivity of prasyntesis: as soon as we have set ourselves the limit of only knowledge, which is prasyntesically the tenth hierarchization and hierarchical level, then we cannot go above the seven in the management of knowledge, that is, above the knowledge of laws. This does not mean that there are no standards of knowledge in science, but according to the practice of activity, we always speak of science as the science of laws, when we operate with knowledge as a law.

Let's go further. But what is then above the knowledge? We keep the term "cognition", but in fact, these terms can change. Then we go to the fundamentality of cognition of constants or fundamental constancy, where the fundamental mastery - we will remove the word cognition - of the constants goes. We will talk out of habit about the fundamental cognition of constants. Some will say: why a new word? We leave the word cognition and that's it. But do we remember that in the beginning there was a word? And if we use incorrectly the language of phenomenon of the corresponding constancy, then if the language is managed improperly, we will have incorrect phenomena of prasyntesis in the nuclei, the connections of prasyntesis will be formed incorrectly - and we will cease to perceive objectively and deeply the surrounding reality in this context. Accordingly, we need to learn to move from the cognition to the constancy.

Next comes the fundamental cognition of beauty - the 12th level or fundamental beauty, both in the phenomenon of cognition and in the phenomenon of simply fundamentality.

Next comes the fundamental cognition of eyeness or fundamental eyeness, where the eyeness is a synthesis of all benchmarks and phenomena of organization, both of the environment and what is being carried out.

Next comes the fundamental cognition of truthfulness, or fundamental truthfulness, where the truthfulness is all the effects of perfection and the phenomenon of the very perfection laid down and developed by us. We can say that this is fundamental perfection, but this does not reflect the entire context – the perfection is inherent here, but it is truthfulness that is important here. Just as the benchmarkness is embedded in the eyeness, but the eyeness itself is important there, the synthesis of benchmarks and perception with them, and not the benchmarks themselves. That is, the unification of benchmarks into the eyeness and the unification of perfections into the truthfulness.

Next comes the fundamental cognition of super-passionarity, when we have to determine a certain kind of motion inherent in certain types of fundamentalities in cognition, a certain passionarity of their implementation and specifics of their deployment.

And at the pinnacle of the 16-fold integrity there is the fundamental cognition of indivinity, which we talked about as a paradigm perspective. Or the fundamental indivinity as such, where we cognize stable phenomena of synthesis of conditions in the formation with them of this or that home, or one or another indivinity of corresponding phenomenon to each of us.

This is the second section of the "Paradigm of Philosophy", the philosophy of gnoseology or the philosophy of fundamentality.

Further, the third section of Philosophy is the saturation of the nuclear structure of a human. The saturation of the nuclear structure or the philosophy of nuclei, relies on the kinds of matter as such. We still can get out with this to the philosophy of nuclei, as a hierarchization, but the third level is the philosophy of kinds of matter as such, without which we cannot cognize the types of a human. We can put here also the Human Parts for objectivity, but in fact, Human Parts are the corresponding kinds of matter, so first we must expand philosophy from one kind of matter, which it cognizes, to 64. And the third section is about the formation of nuclearity, I

emphasize, that there is still no philosophy of nuclei here, this is just a formalization of the nuclearity of the corresponding kinds of matter, which form different material contexts of nuclei in our physical body, where we have recognized today 64 kinds of matter in the Metagalaxy. In fact, this means that we have to move on to recognition of 64 kinds of matter by ourselves.

Here we must remember such a term as "natural philosophy", where modern philosophers consider it obsolete and, in fact, completed by the action of the scientific picture of the world. And if we have a scientific picture of the world, then natural philosophy, which gave a general idea of the world, sometimes fantastically wrong, as it were, it no longer works. If it refers to a purely physical one kind of matter, of course, we can say that natural philosophy ended with a scientific picture of the world, unless we clarify that the scientific picture of the world of our time is built completely by the physical kind of matter, that is, the first type of its comprehension. And our science acts no further than the first physical kind of matter. Accordingly, when we expand the scale of philosophical perception or the scale of philosophical and scientific thinking by 64 kinds of matter and begin to understand that we need to build up the scientific picture of the world of all subsequent kinds of matter, that is, we need 64 scientific pictures of the world that have completely different philosophical bases, having completely different philosophical contexts, where the corresponding kind of the world leads to a different type of scientific character, without denying the scientific character itself. We must understand that if another kind of matter, well, has at least different dimension, different speed or other characteristics of space, and according to our paradigmatic data this is necessarily so, then the science that acts with this dimension, speed and other characteristics of space should be somewhat of a different type, that is, without abolishing the scientific nature, it should have other foundations in its types and specifics of development. And this speaks just of the appearance and necessity of the appearance of the corresponding types of philosophy, which at first comprehend these kinds of matter by them.

And so, in order to comprehend these kinds of matter with ourselves we must understand that there must be a philosophical context for each kind of matter. Therefore, we propose to return the term "natural philosophy", philosophical understanding of reality, defining the boundaries of natural philosophy, these are philosophical generalizations, philosophical pictures of the world or philosophical paradigmatic constructions of each of 64 kinds of matter.

Accordingly, each kind of matter develops the corresponding nuclearity and realizability, and the corresponding types of nuclearity in the corresponding kinds of matter are completely assimilated by Human Parts, the basic bases of which are also 64. Therefore, we need to expand 64 types of natural philosophy associated with 64 kinds of matter. This is the third descriptive scaling of the philosophical paradigm as such.

The fourth section is the philosophy of Human Parts, when the developed saturation of the nuclei of 64 kinds of matter builds up the corresponding particularities of a Human. That is, the meaning of kinds of matter is not that we have 64 kinds of matter, and we cognize them abstractly. And the point is that the Parts inside the physical body of a person are so different that, in fact, each Part is built up by the laws of different types of realities and, we would say, other kinds of matter with itself. Accordingly, the nuclearity generated by the corresponding types of matter is realized in the corresponding 64 basic Human Parts.

But another revolutionary philosophical situation awaits us here. The fact is that in modern philosophy, different authors use consciousness, and mind, and reason, and understanding, and rationality, and thinking, as one context for interpreting philosophy. We can say that everything acts in a mixture, and, depending on the author, who loves this or that, in other words, reveals more of this or that Part. It is from this perspective that the author writes. That is, if in ancient times they wrote about the interaction of mind and object, then later they began to write about the interaction of consciousness and thing, or thinking and nature, or rationality and something else there in the objective world and, in fact, not distinguishing them and mixing all these phenomena in one whole, considering that either mind, or reason, or consciousness is "rushing"

out of a person, but not talking about the human himself, but speaking specifically about mind, consciousness and reason.

As a result, we have a philosophical mishmash, when, from the point of view of a human, consciousness is one specificity of activity, mind is another specificity of activity, thinking is the third specificity of activity, and from the point of view of modern philosophical practice, it is a mixture of everything in everything, when you can use any of these terms without distinguishing between their specifications, and start the interaction of two beginnings as the main issue of philosophy, for example, of consciousness and objective being.

From the point of view of the organization of Human Parts, we will have to distinguish philosophy at 64 levels of Parts, where the recognition of the Mind is the 52nd level of the hierarchical organization of interaction with matter, and the recognition of the Thinking, which modern philosophers love now, is only the fourth level of mental material activity, as a kind of matter. And, accordingly, on the one hand, the higher and more organized the Human Part is, the higher the kind of matter is in the interaction, and on the other hand, these are completely different types of philosophical practice. And if we move away from the mishmash of modern philosophical practice, then with the philosophy of Parts the modern philosophy will come out on 64 new types of cognition. These are the Parts, where cognition of mind differs from cognition of thinking, where cognition of consciousness differs from cognition of reason, and so on. And we will expand the philosophical practice from one content - a mixed phenomenon of Parts as such, "anyhow" - to the 64-fold integral content of phenomenon of philosophy, the hierarchically multilevel given with different phenomenon of structure of Human Parts.

In this context, this is the next scaling, expansion and hierarchization of the Paradigm of Philosophy, leading to a change in philosophy itself as such, and in this context this is the phenomenon of philosophy as a whole.

Therefore, behind the philosophy of Parts, the fifth philosophy is born - the philosophy of hierarchy or hierarchity, where hierarchy and hierarchity are such an interesting deep phenomenon in terms of content that a separate philosophy is needed that develops hierarchity.

Here we will enter the complex phenomenon of philosophy, because, in fact, the philosophy of hierarchy is the philosophy of nuclearity, when we need to develop philosophically not just the phenomenon of nuclei from kinds of matter, but when we need to develop the specifics of interaction of nuclei with each other in the physical body of a human, a certain philosophical context of prasyntesis, which is this or that interaction of nuclei with each other, as well as the specification of the hierarchization of certain nuclei by prasyntesis saturation with the corresponding established hierarchical practices of human activity, for example, in the sense of synthesis-physicality, which refers to the philosophy of hierarchy, or the psychodynamic nature of phenomenon, or scientific nature of phenomenon.

When we talk about the philosophy of hierarchy, we do not abstract only into nuclearity, but we understand that the laid layers of prasyntesis have corresponding outputs in the surrounding human activity, and according to the hierarchy or hierarchization, if we say "psychodynamism", we must understand that this is minimal the 9th layer, and if we say "scientificity", then this is the minimum the 13th layer of prasyntesis activity of nuclei - and this is with the 16-fold integral hierarchity. With the 32-fold integral hierarchity - if we say "psychodynamism", then this is already the 25th layer of prasyntesis, and if we say "scientificity" - this is the 29th layer of prasyntesis recorded in the nuclei.

And the corresponding context of prasyntesis hierarchizations within the human nuclei, which determine the content of his internal activity for external realization, is the definition of the philosophy of hierarchy.

After this definition, we have the philosophy of the Metagalaxy, or rather the philosophy of 64 types of Metagalaxies, realized by 64 kinds of matter. Naturally, when we say the word "metagalaxy", we are talking about macrocosm, but we must understand that in the future development of mankind, 64 types of metagalaxies will be formed in each human as microcosm.

The proof is the same systematics of Human Parts, in which they are called as the types of Metagalaxies from the 65th to the 128th Part and are realized by the corresponding phenomena of 64 bodily Parts inside a human. For the orientation and activity in it. And, this means, in fact, there is a growth of microcosm inside a human. Therefore, we would call the philosophy of the Metagalaxy more definitely as the philosophy of micro- and macrocosm, where micro- and macrocosm are considered, determined and organized through human.

And so, the interaction of micro- and macrocosm with 64 types of Metagalaxies and the corresponding activity of Human Parts will form not only philosophical, but also the correct scientific content of the next stage in the development of science, when we go into the depths of microcosm, including nanotechnology or other microperceptions, and, at the same time, we cognize macrocosm. We need to reach philosophically the synthesis of micro- and macrocosm in the future, both in the philosophical and scientific practice of mankind. Therefore, the philosophy of the Metagalaxy is considered extremely important in the future development of mankind.

The seventh type of the Paradigm of Philosophy is the philosophy of the worlds, which exists today culturally in a certain objective and subjective practice of mankind, but is not developed philosophically at all. Let me remind you that according to the previous types of the Paradigm, we have four worlds, which are based on different basic properties of matter, that is, the physical world consists of energy-plus-substance, the subtle world consists of light-plus-substance, the metagalactic world consists of spirit-plus-substance and the synthesis world consists of fire-plus-substance.

From the point of view of philosophy, how does the world of light-substance, that is, the subtle world, work? How is it built up? How is it interpreted philosophically? If we speak in philosophical language, what is the philosophical picture of the subtle world? After all, we are talking about a philosophical picture of the world. There is another option - what is the scientific picture of the world, assuming the physical world, and what scientific subtle picture of the world does arise from this? And since scientists investigate the very phenomena and realizations of actions of the subtle world, philosophers must generalize or offer the appropriate practice of philosophical subtle picture of the world or philosophical picture of the subtle world. The philosophical picture of the metagalactic world, the philosophical picture of the synthesis world also. And this becomes a very important and serious development of modern philosophy, because as soon as we begin to cognize the properties of matter, we must understand that we must develop them philosophically. And this is the seventh level of the Paradigm of Philosophy.

And the eighth known today level, with which we walked in a basic way, is actually the philosophy of a human. It is clear that first of all I would like to recall the Human Parts, but a human is not only Parts, but the 20-fold integrity of phenomenon of a human as a whole, where Parts are only one of the levels of the 20-fold integrity with the developed systematics of the 20-fold integrity of human phenomenon. Such interesting philosophical concepts as the subjectivity of a human follow from this - with what? Human psychism - with what? The physical of this human - with what?

For example, if we take the previous properties in the form of human fire, then from the point of view of philosophy, this is now ideal, but in principle, it is human. Human spirit. Again, spirit refers to the ideal, but there is natural spirit of human. And as soon as we begin to move from ideal spirit to natural spirit, suddenly, somehow, both scientists and philosophers begin to look a little even sometimes with surprise and say that this is not particularly so. But if we remember the philosophy of the worlds, according to which there is the spirit-substance in the metagalactic world, and the substance is the material basis, then we must understand that, roughly speaking, for the spirit-substance there is the spirit-matter. And any matter gives rise to the corresponding nature of phenomena, and the nature of phenomena is spirit in nature. However, for us spirit and nature, according to one ancient philosopher, are two opposites, when spirit is opposed to nature. In principle, this content has already sounded in the introduction, but



in its resolution through a human, we must understand that spirit, light and energy are the specifics of human activity that need to be recognized philosophically.

These eight basic sections, which lead to some, even sometimes new, eight philosophies, we will set as our goal in substantiating the Paradigm of Philosophy as such, and in comprehending the general philosophical practice by this.

In conclusion of the introduction, when we discussed eight sections of the Paradigm of philosophy, we will define that philosophy itself is formed not only by these eight philosophies, but it is also developed by promising eight philosophies, reflecting the depth of the 16-fold integrity of particularities, including for building up the next deeper paradigm. Some of them are recognized by us, and some are not yet.

This is the philosophy of psychodynamics, as the ninth type of philosophy, which is now absent in development.

This is the analytical philosophy, as the tenth kind of philosophy, which is present now in development, but developed in 64 types of analyticity of matter.

This is the eleventh – the philosophy of holomics, a new kind of philosophy and science.

This is the twelfth – the philosophy of hypostasis, a new kind of philosophy and science.

This is the thirteenth – the philosophy of science, the basis of which is determined by the Paradigm of Science.

This is the fourteenth - the philosophy of education, in the reproduction of human in human.

This is the fifteenth - the philosophy of the Home, as the IVDIVO, according to the Paradigm of Science, and this abbreviation has been defined already. In fact, this is the philosophy of prasyntesis, in its appearance in the IVDIVO.

And the sixteenth is the philosophy of synthesis as such, when we define different types of syntheses in the phenomenon of saturation of truth with syntheses of philosophical practice, both of today and of prospects, and the phenomenon of the corresponding philosophical organizations with this.

And, in fact, from the synthesis of these 16 philosophies the formation of the paradigm and philosophical practice is carried out in the future. But if the first eight sections, which we recognize now, are the basis of philosophy and form the paradigm of philosophy as such, then the next eight philosophies are no longer the basis, but a superstructure, that is, this is the development and application of the Paradigm of Philosophy. Therefore, in the modern Paradigm of Philosophy, we lay down the first eight bases, without which philosophy in synthesis as such is impossible, and subsequently, with the development of the Paradigm of Philosophy, we consider it necessary to develop the phenomenon of eight more types of philosophy in the phenomenon of the Paradigm of Philosophy.

This does not negate the fact that in the second section of this paradigm we will consider such phenomena as ontology, methodology, teaching, in fact, synthesis, the phenomenon of human and another eight basic orientations of philosophy that have been developed today, which make one or another conclusion from the first basic eight sections of philosophy recognized today.

We must understand that eight sections of philosophy base philosophy, but then, proceeding from this, various ontological conclusions, methodological conclusions, metaphysical conclusions, and so on, conclusions are formed, which, in fact, constitute the practice of philosophy. Therefore, in the Paradigm of Philosophy, we can and will refer to them, but we will not consider specifically them in this version, since we have a very complex phenomenon of paradigmality of philosophy, but in the second part of the volume, as conclusions from the synthesis of eight sections of paradigmatic philosophy, we will present individual works and directions of practice of philosophical activity carried out by the specialists of the Institute of Synthesis-Philosophy by the corresponding primary sections of philosophical organization in the phenomenon of conclusions from the paradigm of the currently existing and implemented philosophy. In this context, we consider the phenomenon of development of philosophy as such

in two modes to be correct: the general theoretical paradigmatic and general practical concrete philosophical phenomenon with two different parts of the Paradigm of Philosophy.

At the same time, the first general theoretical part of philosophy is the main one in the foundation and development of the Paradigm of Philosophy as such, and the second practical part shows already some bases and possibilities for the practical application of certain philosophical organizations.

This concludes the introduction to the Paradigm of Philosophy with substantiating the basis of philosophical nature of the Paradigm as such. And in fact, then we pass to the consideration of the relevant sections of philosophical practice, or rather, the philosophical paradigm.

All eight sections constitute the essence of the new view of paradigmatic philosophy, which forms the Paradigm of Philosophy as such. In order not to confuse the given with the existing philosophical practice and theorization, we propose to expand the Paradigm of Philosophy as a phenomenon of paradigmatic philosophy, that is, the pinnacle of philosophical activity by a paradigm with the corresponding content of philosophical implementation.

Thus, we can say that we are laying down new stages, a new epoch of action in the form of paradigmatic philosophy, which reinterprets the philosophical practice of our time in a new way.