

## CHAPTER 2

### SYNTHESIS-PHILOSOPHY

#### *2.1. Synthesis-Philosophy*

Considering approaches to the general philosophy of reality, we must conclude that it is impossible “to harness a horse and a quivering doe into the same sleigh”, because too different philosophical trends and specifics of philosophical reality have grown in the world. In order to prevent self-digging and search of one or another side, the main one in philosophy, which many and many sin on, we will cut the Gordian knot of philosophical problems simply by putting a motor on the sleigh and making it a machine, releasing all the natural-philosophical states of horses and does of the angle of discrete perception on their own graze in the field of transfigured nature of things. They will either develop by themselves there or sink into oblivion, like stable formations of the past that have not passed the test of systemic integrity of the present. In this context, it is necessary to present the basic tools of which, in fact, the motor of movement of the synthesis-philosophy and further generalization of the entire philosophical discourse by it will consist. These basic tools have become ten foundations of the synthesis-philosophy, without which, both the creation of it and creation of philosophy as such, is not possible. At the same time, they are used implicitly in every philosophical direction in one way or another, sometimes not noticed at all by the followers of these directions. The question is in the level of abstraction and the scale of thinking of philosophers who put the need for a discourse of Hierarchization in their application, but did not remove the problem as such. Based on this, before analyzing the basic tools, it is necessary to form an old/new approach to the philosophical reality: we generalize synthesis-philosophically non-external directions and tendencies of philosophy organization, which are many, many and even more, as actually first of all think those philosophers who heard about the synthesis-philosophy. Of course, this will be later, if they want. But, first of all, the synthesis-philosophy aims to generalize the inner Essence and Meaning of philosophy as such, expanding its positioning from two to sixteen Particularities used in its definitions, where the Meaning is the fifth, and the Essence is only the sixth in the hexadecimal hierarchization of the context of philosophical view of the universe. Thus, we will separate “the husks from the chaff” and get down to real philosophy as it is!

Accordingly, the basic tools of the synthesis-philosophy are:

1. 16-fold integrity of fundamentalities.
2. 16-fold integrity of Particularities
3. Eight Positions of Observer
4. Paradigm
5. Scientific Synthesis
6. Hierarchization
7. Sixty-four kinds of matter
8. Four states of matter
9. 4-fold integrity of Human
10. Prasyntesis.

From the first time, especially on the basis of philosophical practice, the previous paradigm picture of the world, these tools look ambiguous, and many of them are vague. But this is only at first glance, moreover, based on a variety of philosophical directions, and not on search for tools for cognition of truth and integral philosophical view within them. Therefore, we will consider successively all the basic tools, slightly adding their critical examination.

We consider sixteen fundamentalities of the first tool to be the basis of any philosophy and the main ones for the basic study of any philosophical direction, since it allows you to study, in fact, what it does and what this philosophical discourse is based on. At the same time, to be principled and consistent, after the hexadecimal evaluation of this tool of philosophical cognition, many philosophical directions ceased to be them at all, and some “types” of philosophy crumbled to dust, not even claiming to comprehend the reality, which, of course, facilitated further the task of considering the plurality of

philosophical discourse, context, directions and realizations, in fact, leaving many of them outside the framework and boundaries of philosophy as such. Sixteen fundamentalities are:

1. Rules
2. Methods
3. Principles
4. Beginnings
5. Axioms
6. Imperatives
7. Laws
8. Standards
9. Measures
10. Knowledges
11. Constants
12. Beauty
13. Eyeness
14. Truthfulness
15. Superpassionarity
16. Ivddivnity.

The consideration of any philosophical practice by sixteen fundamentalities of this list simultaneously and sequentially, either deduces from this or that philosophical practice the necessary *single, private or special*, in its activity, forming the synthesis built up into the general synthesis-philosophy, or leaves this philosophical direction for further self-organizational development, because in the philosophical integrity of phenomenon it has not yet matured. The development of each fundamentality is still in progress, and it is impossible to reflect all its vicissitudes in such a small format. But, in fact, the general analytical content of phenomenon is quite convincing.

Sixteen Particularities became the second instrument of the synthesis-philosophical organization. In fact, we no longer consider not only philosophical practice by them, but, due to the achieved results of Synthesis-Philosophy, we are making an attempt to expand boundaries and application of philosophy as such. For the narrow particularities of the current discourse no longer meet the new philosophical trends and requirements in expanding the context and depth of cognition. It is on the basis of Particularities, in their expansion and deepening, that we managed to find sixteen fundamentalities of the previous instrument for the development of the synthesis-philosophy and its development in new contents and possibilities. In addition, philosophy itself acquires new depth and color, revealing particularities in their hexadecimal composition:

1. Movement
2. Sensation
3. Feeling
4. Thought
5. Meaning
6. Essence
7. Idea
8. Right
9. Might
10. Paramethod
11. Fundamental
12. Synthesis-beginning
13. Glance
14. Imperation
15. I-am
16. Condition

We simply point out to justify this approach that modern philosophy uses only the discourse of thought, meaning, essence and idea. "To construct the philosophical thought", "to find the meaning", "to

use the essence" or "to see the idea" - these are just some of the philosophizing that we allow ourselves. By the way, to see an idea is a synthesis of two particularities: the glance and the idea. This gives rise to a very large, but narrow in terms of paramethodological application content of various philosophical excursions. It narrows both the possibilities of philosophy and human who determined being by it. We do not consider the birth of Thought, which in the material basis is the product of consistent synthesis of movement, sensation and feeling, and without the philosophical consideration of these, the very phenomenon of thought is impossible. But we, like true philosophical ostriches, hide our heads in the sand, replacing the general material basis of birth and formation of thought with its content, completely unwilling to see that the quantity and even the quality of the fuel being poured (by the principle of its expansion) depend on the size of the tank. The same it is with the thought: its content and information content, as well as the possibilities of its application, depend completely on breadth, strength and depth of its phenomenon, actually, without canceling the content recorded by it, based on the general material parameters of its formation. Shouldn't philosophy consider the given content? And it is the same on all 16 positions of Human Particularities, in expanding of the very philosophical base of application and consideration, which ultimately will lead to different, broader, deeper and sublime philosophy, in its consideration of the Truth and Cognition of the Whole.

The third instrument is eight Positions of Observer. It is clearly seen in philosophy that a lot depends on the Position of Observer. At the same time, this problem is recognized in science, but in philosophy they do not even notice it. At the same time, the scale of thinking, and the operational processing of ideas, essence, meanings and thoughts of a particular philosophical problem depends very much on the Position of Observer. I think it makes no sense to explain in depth what distinguishes the philistine, citywide, regional or state scale of thinking, the quality and power of thought. We meet these approaches in philosophical texts, but we don't think at all how much this affects the results of philosophizing and the conclusions drawn by them. Going further, we continued state thinking to continental, for example, as a Eurasian or American project. Even further – the planetary thinking, the results of activities of the Soviet Union. The creative power of the thought of Soviet citizens, with their powerful science and dialectical philosophy, was laid just in the planetary nature of thinking. Continuing this philosophically developed tradition, we decided to go further, from what has been achieved, and we developed solar (modern cosmonautics), galactic (modern astronomy) and metagalactic (modern cosmology) scale of thinking. Developing them further, we reasonably came to eight Positions of philosophical Observer:

1. Household Position of Observer of scale and depth of philosophy;
2. Urban Position of Observer of scale and depth of philosophy;
3. Regional Position of Observer of scale and depth of philosophy;
4. Continental Position of Observer of scale and depth of philosophy;
5. Planetary Position of Observer of scale and depth of philosophy;
6. Solar Position of Observer of scale and depth of philosophy;
7. Galactic Position of Observer of scale and depth of philosophy;
8. Metagalactic Position of Observer of scale and depth of philosophy.

Naturally, in the development of the synthesis-philosophy, we have taken the Metagalactic Position of Observer, but not abandoning others, characteristic of different philosophical trends and philosophies. This made it possible to rethink many provisions of philosophies of the previous period, synthesizing the most powerful and promising of them. Fundamentally, this is a new approach in philosophy, hierarchizing what has been achieved by it and its representatives in generalizing the future development of its whole.

The fourth tool is the Paradigm of Philosophy, which is absent at the moment, this is a question that is not raised at all in the philosophical environment. But, as stated at the Beijing Philosophical Congress in August 2018, the time has come to unite various philosophical currents and directions into a general philosophical trend of development and substantiation of philosophy. But the general philosophical trend will become gradually nothing again, in fact, until we substantiate clearly and rigidly all philosophical positions of philosophical existence, all definitions and generalizations. And in general, this is the scientifically developed Paradigm, but not of science, but of philosophy. We consider it

extremely necessary, useful and important to develop the Paradigm of Philosophy with the definition of all its components and perspectives. For these purposes, we have developed nine basic foundations of philosophy, defining them as the perspective of development and generalization of the synthesis-philosophy:

1. Synthesis
2. Teaching
3. Methodology
4. Ontology
5. Dialectics
6. Human
7. Theory of Cognition
8. Metaphysics
9. Matter

At the first stage, these nine foundations are minimally necessary and sufficient to substantiate both the Paradigm of Philosophy and the development of the synthesis-philosophy in its generalized phenomenon. At the same time, many modern areas of philosophy are included fully in these foundations as a part or will be included in a more extended list of them with appropriate justification or development in the future.

The fifth instrument of philosophy is the Scientific Synthesis, which determined the mutual enrichment and contact of science and philosophy with each other, where science needs generalization and paradigmality of new perspectives and projects, philosophy needs new scientific approaches and phenomena for its own development. The Scientific Synthesis connects and generalizes all scientific disciplines among themselves, their theories and practical results, achieving the general scientific unified philosophical view of science and its development. But the Scientific Synthesis is not a compilation of scientific approaches and developments, but the synthesis of the best scientific achievements in their philosophical generalization and development. Actually, the philosophy of the Scientific Synthesis should become the starting point for the development of the Paradigm of Science and the application of philosophical developments in a particular scientific discipline.

The sixth tool of philosophy is the Hierarchization, which was shown previously and applied in the article by Particularities and Position of Observer. The Hierarchization changes the scientific and philosophical approach to the reality, defining not horizontal, but hierarchical positioning of all issues and phenomena. At the same time, we are so stuck in the horizontally single perception of the matter that it is difficult for us even to think about other higher kinds of matter or its states than the physical that we perceive already by ourselves. This narrows and coarsens science and philosophy to such an extent that it is currently leading them to general stagnation and degradation. The Hierarchy is the synthesis of non-linear, multi-level, antinomically multi-directional and directly opposite systems into one whole. In fact, the hierarchization is a whole, holistic view of the internal organization, without discreteness and dissection. But the larger the scope of the wholeness of the view is, the deeper and more refined the hierarchization of the formation of a new whole should be. In addition, any phenomenon, category or thought must be hierarchized with other or different organizations on this topic. The approach is so significant that it has led already to the discovery of 64 kinds of one integral matter of the next section, where each subsequent material organization of the kind of matter surpasses at times qualitatively and quantitatively the previous one, but together, hierarchized as a single whole, they represent the matter as such. At the same time, not just in our feelings and sensations, but in sixteen particularities of existence and development of each of them. At the same time, with today's philosophical view, we reflect the existence only of the first, physical, material component of matter out of sixty-four recognized by us with hierarchization, standing one above the other and penetrating through all the lower kinds of single matter of existent.

The seventh instrument is sixty-four kinds of matter, hierarchically representing the single matter of existent. Their philosophical justification and definition is the challenge of the new time, both for philosophy and science, in their research and practical application. 64 kinds of matter turned out to be visible by analysis and synthesis of the metagalactic position of observer, in the perspective of

phenomenon of the metagalactic matter, in the cluster of existence of which Planet Earth has entered recently. This is noted by various disparate studies, but it is generalized and philosophically defined only by the synthesis-philosophical approach. We note only that in human genetics there are 64 basic codons that determine the genetic material originality of a person and naturally lead to the cognition of 64 kinds of matter:

64. Siamatics
63. Esmics
62. Imics
61. Etonics
60. Amritics
59. Abics
58. Sitics
57. Zhivics
56. Holitics
55. Vsetics
54. Cosmics
53. Ergetics
52. Contics
51. Golonics
50. Ematics
49. Plamics
48. Pramatics
47. Visics
46. Sotics
45. Etymics
44. Omics
43. Unics
42. Vityics
41. Merics
40. Realics
39. Plotics
38. Natics
37. Stratics
36. Logitics
35. Glasics
34. Daonics
33. Binarics
32. Extremics
31. Zertsatics
30. Intics
29. Passitics
28. Evritics
27. Pratics
26. Syntics
25. Tyamics
24. Planitics
23. Itics
22. Probuddics
21. Hrustatics
20. Dhjanics
19. Astrenics
18. Ephtics

17. Tilics
16. Idivics
15. Yatics
14. Imtics
13. Octics
12. Fatics
11. Matics
10. Nitics
09. Moshics
08. Amatics
07. Atmics
06. Buddics
05. Causals
04. Mentalics
03. Astralics
02. Etherics
01. Physics

Each kind of matter must be recognized, defined and organized philosophically, which is a challenge to all modern philosophical practice, and synthesized scientifically into a single view of matter.

The eighth tool is four states of matter, which are substantiated philosophically and introduced scientifically for further study and generalization. Let's recall the historically recent definition of matter as the synthesis of energy and substance. Modern science partially refutes this thesis, meanwhile, without giving a different view of the material component of being. Generalizing philosophically this topic, we have seen that four categories of phenomenon of matter are used in various scientific disciplines: energy, light, spirit and fire. Without canceling individual scientific research, we decided to define them as states of matter by the type of states of substance, after analyzing and synthesizing their interaction with substance in its states and organizations. The results exceeded expectations. Defining dialectically the interaction of energy and substance, light and substance, spirit and substance, fire and substance, we were able to identify and see many scientific and philosophical facts that are not noticed by a different view, or are rejected for lack of an appropriate language of communication or description. Following the culturological tradition in the humanitarian application, we decided to define them as Worlds that determine various material interactions between human and humanity. There is the Physical world of the interaction of energy and substance, the Subtle world (refined person) with the interaction of light and substance, the Metagalactic world (spiritual person) with the interaction of spirit and substance, and the Synthesis world (synthesis of all worlds) with the interaction of fire and substance. It is interesting, that the Metagalactic world was defined by the phenomenon of the anthropic principle "the whole Universe creates us", where under the Universe, they also understand the Metagalaxy in philosophical dictionaries. The development of spirit, its scale and concentration, is the construction of life. And, if the Metagalactic world is more for all of people, collective, then the Synthesis world is more for each one, where a person influences already the matter, developing it with all his own anthropic synthesis. We approached philosophically so the solution of the problem of the anthropic principle of interaction between Observer and matter.

The Human became the ninth instrument, or rather his new quaternary organization: Parts, Systems, Apparatuses and Particularities. Here we will not substantiate any longer their separate and whole existence, referring to the first volume of the Paradigm of Science of Initially Highest Father already published, and the forthcoming second volume of the Paradigm of Human, where many, many materials are devoted to this problem. We note only that the philosophical justification of each Part (mind, soul, heart, etc.), each System (the physical body anatomically consists of systems), each Apparatus (systems biologically consist of apparatuses) and each Particularity is a new challenge to modern philosophical practice. Indeed, without the cognition and recognition of Human as such, his structure, development and activity, both internal and external, the philosophy loses the basis of its development and existence. And in modern philosophy, this is the most vague and indefinite topic, as

well as the direction. Up to the point that, defining Human, his structure and development, we will transfer philosophy from only a general theoretical state, which in itself should remain, into the practical channel of recognizing the phenomenon of Human, which will become the philosophical basis for many, many years to come. With the completely logical message: if philosophy is an integral view on the world, then we must understand the one who looks with this view, that is, Human.

The tenth and the last instrument is the Prasyntesis, defined by us by the Paradigm of Science as the pra-matter beyond us, from which all standards, laws, imperatives, axioms, beginnings, principles, methods and rules consist. That is, we introduce this eight from the general theoretical categories determined by one or another scientific and philosophical asset into the phenomenon of material organizations with the Prasyntesis, by the saturation of which, we concentrate the possibility of their definition. Of course, the question is scientifically new, but it is so essential for philosophy that we simply could not ignore the possibilities laid down by it. It simply changes the whole context of philosophical understanding of reality!

Thus, we have determined the main postulates of Synthesis-Philosophy and the Paradigm of Philosophy developed by it, and we are starting to work actively on their philosophical definition and generalization.

VS

## **2.2. Synthesis-Philosophy of Teaching**

One of the most important issues of Synthesis-Philosophy is the study of the role of Teaching in the development of science, philosophy of science and philosophy as such. The emergence of many different teachings in the XIX-XX centuries became a certain foundation for the development of a new scientific picture of the world and the emergence of the so-called "Russian philosophy". The ideas of unity of cosmos and human, conciliarity, sophicity, mysticism of human, emphasis on the problems of morality and values of society have been reflected in the theoretical works of many Russian scientists since the end of the 19th century. There are the teaching of the biogeochemist V. I. Vernadsky about the eternal existence of life and the evolutionary transition to the "noosphere", where the human reason dominates in interaction with the laws of the Universe, the teaching of the astronomer K. E. Tsiolkovsky about the cosmic nature of human and the inevitability of expanding his habitat from planetary to cosmic, scientific views of N. A. Umov about the history of human culture, as a non-random phenomenon in the life of the Universe and its purpose to resist cosmic chaos - one of the most striking examples of teaching that laid the foundation for a whole trend in Russian philosophical thought – "The Russian cosmism". All these teachings have made a significant contribution to the formation of a new direction in philosophy and laid the foundation for building a broad humanistic view of space exploration.

Despite such a development of the teachings, neither in philosophy of science, nor in other areas of philosophy and other sciences, a system of criteria has not appeared, according to which it is possible to determine what kind of work can be considered a teaching, according to what principles the teaching develops, what structural elements it consists of and what its functionality is. As a result, the very concept of "Teaching" in the 21st century is perceived as something outdated, ossified and having a trail of religiosity. This has led to the fact that over the past decade almost no new significant scientific teachings have appeared, except for the actively developing teachings of religious and esoteric nature.

The study of Teaching in the synthesis-philosophy allows you to see the process of its formation - it consists in forming of a non-linear system of parameters of that fragment of the surrounding reality that it describes. The following phenomena of studied fragment of the surrounding reality characterizing it can be attributed to the system of parameters: rules, methods, principles, beginnings, axioms, imperatives, laws, standards, measures, knowledge, constants, beauty, eyeness, truthfulness, superpassionarity, ivdivnity, mightiness, practice, accomplishment, service, humanness, genesis, awakening, resurrection, life, replication, construction, creation, love, wisdom, will and synthesis. These parameters are objective, that is, they do not depend on the position of observer from which they are studied (see Paradigm. Volume 1. Paradigm of Science of the Initially Highest Father).

One of the functions of Teaching is the hierarchization of these parameters - their ordering, formation into a certain integrity and, as a result, the formation of an idea of the world "as we see it." Thus, the Teaching becomes at its core an independent unit of description of the surrounding reality, with embedded in it a certain hierarchy. A teaching that meets this criterion becomes the basis for the development of civilization and society. This process can be seen just on the example of the philosophy of Russian cosmism, which created the prerequisites for the formation of Russia as a space power. The subsequent large-scale technical exploration of outer space, the creation of a new educational system aimed at developing of the creative potential of human, and new trends in scientific and political thought prove that the presented Teachings are in good agreement with this criterion.

It is most important to see the implementation of the described functionality of Teaching in the development of science. The problem of many scientific disciplines today lies in the fact that it is precisely the objective parameters with which they operate that are incomparably less than the subjective positions of researchers. This is explained by the teachings that these sciences lead - we do not know practically the teachings that would not be authorial. Even in the dictionary, the concept of "teaching" is defined not only as a set of theoretical provisions about any field of phenomena of activity, but also as a system of views of a scientist or a thinker, which raises the eternal problem of the objectivity of science as such. Teachings based on the author's subjective perception of these 16 parameters can be described as "subjective". Such teachings make the next generation of researchers dependent on the position, on the basis of which the authors created them, and do not provide an opportunity to study these parameters in their original true phenomenon.

In solving this problem, Synthesis-Philosophy lays a separate direction for the study of Teaching as such, with the need to define clearly the criteria for the objectivity of 16 presented parameters, the formation of its categorical apparatus and the functionality of action. This fundamental development should become the basis for the formation of "objective" teachings for all sciences, including philosophy and philosophy of science, which must be also objective. Thus, the Teaching should become an indicator of development of any scientific discipline and be able to update it constantly with new data.

This direction, being developed by Synthesis-Philosophy, can become the basis for a new round of development of world philosophy and, in particular, the Russian philosophical school, known for its ability to generate a new Teaching for the whole society. The Teaching itself in this case ceases to act as a kind of ideological or religious instrument, but becomes one of the basic points in the development of science.

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### **2.3. Methodology of Synthesis-Philosophy**

The methodology of Synthesis-Philosophy attempts to form an idea of the Human Subject of Creation of the Metagalaxy as the ruler of Matter of the Metagalaxy.

In the practical aspect, the Methodology of Synthesis-Philosophy considers each person as the Subject of Creation of the Metagalaxy by the Hierarchical Cause. The theoretical basis of the Methodology of the Synthesis-Philosophy is based on conclusions and generalizations developed by other areas of the Synthesis-Philosophy: Metaphysics, Ontology, Cognition, Teaching, Synthesis, Dialectics, Matter, Human, etc.

One of the key foundations of Synthesis-Philosophy affirms the transition from the Universe, which creates all humans, to the Metagalaxy, which creates each one. In accordance with the anthropic principle, the entire Universe creates humanity. The Metagalaxy is fixed on each person. All its Worlds are accessible to each one. Through each one the common World of the Metagalaxy is born. The World of each one creates the World of All Humans in the synthesis of each one. That is, Methodology of Synthesis-Philosophy considers a single person as each one, on whom the entire Metagalactic Creation is fixed. This allows each one to manifest the so-called Hierarchical Cause.

The Hierarchical Cause is a key category for Methodology of Synthesis-Philosophy in its practical aspect, and it is defined as the manifestation of individuality and personality of each one. At the same time, each one is considered as the Subject of Creation of the Metagalaxy, where this Creation



proceeds from the Prasyntesis. As a result, each one as the Subject of Creation by Prasyntesis enters with the Hierarchical Cause into Human the Ruler of matter.

The Prasyntesis is transcendental in relation to human. Being saturated with it, he enters the Prasyntesis Competence and, revealing it in one of the Worlds, begins to control matter in all its kinds. On the one hand, Methodology of Synthesis-Philosophy considers the existence of the Subjective World, where it acts as the Whole World of each one, as the “I” and the entire Metagalaxy in the synthesis-physicality. On the other hand, since there is the physical matter familiar to a person or, in other words, the Planetary World, then from the point of view of the Synthesis-Philosophy, the existence and the possibility of cognizing matter in Solar, Galactic and Metagalactic Worlds following the Planetary are affirmed.

Prasyntesis unfolds for each one by 16 fundamentalities:

16. Ivdivnity
15. Superpassionarity
14. Truthfulness
13. Eyeness
12. Beauty
11. Constant
10. Knowledge
9. Measure
8. Standard
7. Law
6. Imperative
5. Axiom
4. Beginning
3. Principle
2. Method
1. Rule

These 16 fundamentalities form methodologically the Metaphysics of each one. That is, the metaphysical nature of 16 fundamentalities reveals from the Prasyntesis the beginnings of the Hierarchical Cause for each one, which are determined in their specificity by 16 Particularities:

16. Conditions
15. I-Am
14. Imperation
13. Glance
12. Synthesis-beginning
11. Fundamental
10. Paramethod
9. Might
8. Right
7. Idea
6. Essence
5. Meaning
4. Thought
3. Feeling
2. Sensation
1. Movement

In the subsequent process between 16 fundamentalities and 16 Particularities, in their interaction, a system is built and the Core of the Hierarchical Cause of each one is formed. In other words, this process can be described as the entry of each one into the Prasyntesis Competence. It is in this process that each one, he is also the Subject of Creation of the Metagalaxy, begins to be created, where the basis for this is the Genesis of being of particularities.

Thus, Methodology of Synthesis-Philosophy reveals the basis of the direction of Metaphysics with 16 fundamentalities, where in this metaphysicality the basic characteristic of the internal for each one is determined. In its turn, lining up in an interconnected system of the internal, this 16-fold integrity of fundamentalities brings each one into his external phenomenon – the particularities. Thus, the superstructure of the direction of Metaphysics is formed by 16 particularities.

At the same time, 16 particularities are defined as the basis of the direction of Ontology. Particularities connect with each other and form the research potential of each one. A certain Position of Observer is formed depending on in which World the activity of each one unfolds. It depends on how each one perceives Conditions/Movements with particularities in a certain World – Planetary, Solar, Galactic, Metagalactic.

In accordance with the identified Worlds, the Positions of Observer are determined:

1. Planetary
2. Solar
3. Galactic
4. Metagalactic

Being in a certain Position of Observer in activation by the Hierarchical Cause, each one enters the expression of researcher, for whom the level of involvement in the research process is determined by the particularities themselves (from Conditions to Movement). That is, the existence of each one as the Subject of Creation of the Metagalaxy is associated methodologically with the process of research, which is a consequence of activation by the Hierarchical Cause. It is this that awakens the research potential in each one. This determines the superstructure of the direction of ontology methodologically.

Each one cognizes the Worlds in accordance with his Position of Observer, and taking into account the Hierarchical Cause, Hierarchical Cognition is built for him. Cognizing the Prasynthesis of a certain World with its internal structuring of the Core, each one forms his own Core based on the effects of Genesis of Being of particularities in the corresponding Worlds. At the same time, on the basis of the Hierarchical Cause, the Paradigm of each one of the specific World is formed. So, as the *basis of the direction of Cognition* there is the Position of Observer methodologically, as the *superstructure* there is the Paradigm.

The paradigm acts as a determinant of what is what. It creates benchmarks, determines everyone's view of the investigated World, allows you to determine its content in its integrity. That is, the Paradigm becomes the basis for the direction of Teaching of the Synthesis-Philosophy, where it sets certain Imperatives of Truth, interconnected in a hierarchical structure of non-contradictory relationships of certain parameters. On the other hand, relying on the Paradigm as a basis, the Teaching determines what is Concept, Theory, Hypothesis, and so on, and, linking this with Prasynthesis, introduces quantitative categories, sets of standards and laws that are required imperatively. Thus, the Scientific Synthesis is introduced methodologically into the Teaching of each one as a researcher. It becomes the superstructure of the direction of Teaching.

At the same time, the Scientific Synthesis acts as a basis for the Synthesis of the direction of Synthesis-Philosophy. Within its framework, the interaction of Standards, Laws and other categories of the 16-fold integrity of fundamentalities considered within the framework of the Synthesis of the direction of Synthesis-Philosophy is considered. In this regard, the direction of Synthesis acts methodologically as an axiomatic base, where it is determined by which Standards, Laws, Methods and rules are connected, what in exactly they are manifested, what they are in themselves.

Going deeper into the process of axiomatization of connections of all 16 fundamentalities, each one enters into the unity of everything in everything in the unity of the whole – the hierarchization. Thus, for the direction of Synthesis, the Hierarchization methodologically acts as a superstructure.

The Hierarchization introduces for each one the possibility of considering the systematics of many parts united into a single whole in the specifics of their existence in the conditions of a certain World. Thus, the Hierarchization determines the basis for the direction of Dialectics, within which the Synthesis of Synthesis of everything in interaction with everything is considered, including in the subsequent complementarity and development. At the same time, the Hierarchical Cause of each one introduces matter into the superstructure of Dialectics. And the boundaries of material organization of

each one are considered methodologically already in this perspective from the standpoint of the direction of Dialectics.

From the standpoint of the direction of Matter of Synthesis-Philosophy, which is based on the study of kinds of matter, the question of what are the Worlds is investigated, the phenomena of certain kinds of matter are described, the organization of matter and the Metagalaxy itself are studied. The research process of each one within the framework of the direction of Matter is based on what Rules operate in this or that matter, what methods are necessary for its cognition, what principles it is built on, what beginnings it is based on, and so on along 16 fundamentalities. In fact, 16 fundamentalities form the superstructure of the direction of Matter and at the same time lay the basis for the Methodology of the Synthesis-Philosophy.

Strategies, methods, means and parameters of study by each one of how objective the reality is formed for him, form the area of study for the direction of Methodology. That is, the goal of Methodology of Synthesis-Philosophy is to develop an understanding by each one of the fundamental foundations of matter, accessible to him as a sphere of life. At the same time, within the framework of Methodology, the parameters of the vitality of each one in one or another kind of matter are revealed and the development of capacity in various Worlds takes place. Thus, the superstructure of the direction of Methodology is made up of Human Parts, Systems, Apparatuses, Particularities, and they form also methodologically the basis of the direction of Human of the Synthesis-Philosophy.

The parameters of the Hierarchical Cause, as it is indicated earlier, are determined by 16 fundamentalities. The particularities are switched on, by the action of which what is necessary for the fulfillment of the Hierarchical Cause is revealed from the Prasyntesis. That is, the conditions that are required for the fulfillment of the life cause of each one are parametrized; the process of understanding "Who am I?" in these conditions is activated in order to work in them; imperativeness is revealed, as a matter of course for execution; a certain view is determined, which should be developed in accordance with the existing synthesis-beginnings; it turns out what is the necessary basis for determining the parameters required for the cause. In turn, the correct set of parameters is affirmed as the necessary power and strength in the performance of the cause. From this the corresponding rights to the execution of the cause are determined, and further - a clear identification of the idea of the cause, identification and fixation of its essence, approval of its meaning and formation of thoughts, feelings, and sensations corresponding to the cause. All this in its entirety is the movement of immediate doing.

That is, a person develops his own Methodology of Life or Synthesis-Philosophy, when he enters the Ruler of the Matter of the Metagalaxy by the integrity of the fundamentalities of Prasyntesis, by the Hierarchical Cause.

	<i>Basis</i>	Ivdivity – Rules (16-fold integrity of fundamentalities)
Metaphysics	<i>Superstructure</i>	Conditions - Movements (16- fold integrity of Particularities)
	<i>Basis</i>	Conditions - Movements (16- fold integrity of Particularities)
Ontology	<i>Superstructure</i>	4 Positions of Observer
	<i>Basis</i>	4 Positions of the Observer
Cognition	<i>Superstructure</i>	Paradigm
	<i>Basis</i>	Paradigm
Teaching	<i>Superstructure</i>	Scientific Synthesis

Synthesis	<i>Basis</i>	Scientific Synthesis
	<i>Superstructure</i>	Hierarchization
Dialectics	<i>Basis</i>	Hierarchization
	<i>Superstructure</i>	Kinds of matter
Matter	<i>Basis</i>	Kinds of matter
	<i>Superstructure</i>	Ivdivity - Rules (16- fold integrity of fundamentalities)
Methodology	<i>Basis</i>	Ivdivity – Rules (16- fold integrity of fundamentalities)
	<i>Superstructure</i>	4- fold integrity of Human
Human	<i>Basis</i>	4- fold integrity of Human
	<i>Superstructure</i>	Synthesis-Philosophy

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## 2.4. Ontology of Synthesis-Philosophy

The being as a matter of Ontology is inseparable in its internal and external appearance. The principle of anthropocentrism of philosophy puts a human at the center of any understanding of being - both the being of human himself, and the being as a concept, the being of all that exists.

The physical existence of human, as well as the life of his feelings, thoughts, principles of formation of views, imperations, and as a result - the conditions of life - in the broadest sense, up to the conditions of the existence of mankind, is the being so different in essence that it becomes necessary to describe several types of being.

There is the Principle of Human Existence: the human is minimally the synthesis of particularities as the processes of formation of Human Parts and at the same time the results of activity of Parts.

There can be the particularity without the Part, just as there can be the Part that does not form the particularity.

For example, a person mental activity exists even before the formation of the Part of Mind, before the formation of Logic. The particularity the Thought is created by Human as a process of future Parts responsible for mental activity, in which the principle of the Image and Likeness helps. The Human Part can also exist without particularity, for example, the potential. Some particularities may not be created in the absence of an appropriate environment for the development of the Part, the sphere of application of the Part.

The principle of the Image and Likeness could form an unlimited number of Parts and particularities in a Human, but the operation of this principle is limited by the scale of the Position of Observer of human. The Position of Observer of human of the community and the Human of the Planet opens up different needs, reveals different potentials. And, as usual, this is the two-way stair. You can strive to expand the Position of Observer and thereby increase the capacity of your Parts and the quality of particularities, or you can strive to increase the quality and refinement of being and thereby increase the Position of Observer.

The Ontology is the genesis of being by particularities.

The particularity of Human is the level of realization of evolutionary implementation of activity of the Whole.

The Being is the phenomenon of the essence moment of the Subject of cognition of the I.

The Life is the material implementation of creation potentials of cyclic realization of phenomenon of the whole.

The Being of the Father is realized by particularities. His movements, thoughts, meanings are realized by various aspects of being in different kinds of matter, which, according to the law, are reflected in everything in physical life.

The I, as a Human Subject, cognizes himself by particularities - sensations, feelings, thoughts, essences, etc.

16 Particularities of human are the aspects of being:

16. Condition

15. I-am

14. Imperation

13. Glance

12. Synthesis-beginning

11. Fundamental

10. Paramethod

09. Might

08. Right

07. Idea

06. Essence

05. Meaning

04. Thought

03. Feeling

02. Sensation

01. Movement

The *Movement* of Human is based on the existence of movement as one of the principles of the Father. The movement is everywhere. The movement is a factor of the existence of matter of any dimension.

The being of movement is realized not only by the physical movement familiar to us, but also by the movement in all other types of being by particularities – movement of thought, movement of conditions, etc.

The movement has been always and always will be where there is the time. The time, by its course, lays down the principle of movement.

The Being as such conceives the time as a factor of manifestation. The Being expands, develops, grows. All this is the being by movement, or the being of movement.

The movement as a concept, as a particularity, is permeated by the Father, proceeds from the principle of two-way direction of aspiration according to the principle of "Heraclitus' ladder".

The same movement described through the image of a ladder determines the striving not only for the realization of reflection of the superior by the inferior, but also the internal by the external, microcosm and macrocosm.

The penetration and mutual reflection of these phenomena would be complete if it were not for the principle of polarity, antinomy. Even the concept of identity implies the existence of the other. And so there is the movement. If there is the other, then there is the movement.

The *Sensation* as a particularity of human is developed physically.

The sensation entails the rules of movement.

The being of sensation includes the being of movement, but is not determined by it.

The first sensation of Human is the sensation of the Father.

The Human shares sensations with the Father. All our sensations are sensations of the Father. The existence of sensation for living matter is a priori, as the existence of movement.

The cultivation of particularities of Human begins with the sensation of feeling, sensation of thought, meaning and all other particularities as aspects of being.

The sensations as such show a separate kind of being as the transitional from the being of movement to the being of feelings.

The thought feels its incompleteness, uncomplexity. The condition senses through which instruments, particularities, it can be realized. For example, the sensation is registration of the presence of Rights in Initiations, Position of Observer, sensation of potentials.

The sensation of capacity of other particularities is the method of being of each particularity.

The sensation is both the registration of movement and the basis of feeling. The sensation is not always the registration of physical movement. Sometimes it's on the contrary. The sensations of thought entail, as a consequence, the physical movement, or the movement of other particularities.

The feeling is a sign of a highly organized being, no lower than the animal kingdom of life. The feeling is built up gradually. The morality is based on feeling. The feeling lives, develops, grows stronger, fades away, becomes thinner ... It exists.

Each one may not have feeling. For example, Descartes, in his "Ulm insight", was able to exclude the existence of feelings (the existence of movement and the existence of sensation are necessary for a living being) and came to the pure existence of Thought.

The being of feelings, which was developed by the animal kingdom of life, is more familiar and close to human.

The feelings are not conditioned completely by sensations. We feel more and non-linearly than just based on the "given" sensations.

The feeling is also based on the principle of polarity. There are simple poles - the feelings "I feel good" and "I feel bad" lay the foundation for the further construction of human morality - what is good and what is bad for each one. For example, the shades of feeling lay discrimination as an action necessary for the work of the Reason.

The critical state of feeling - the feeling of life-threatening conditions - lays the understanding of the boundaries, "red lines" in the higher realizations.

Animals develop their sensations and feelings much more as life-saving and genera-saving. The feelings for the animal kingdom are the pinnacle of realization.

When the needs become more complex, if one does not replace feelings with technical means, one can develop them without any restrictions. If you wish, you can train to feel the temperature on Mars or, for example, your own body temperature. You can hear prominences breaking out on the Sun or the process of hematopoiesis. The ability to transmit thoughts at a distance requires not only the development of the power of thought and volitional control of purity and clarity of thought, but the development of the existence of feeling is minimally necessary - in order to *hear*, *perceive* a thought.

The control of feelings, deepening and growth of Human by the being of feelings allow one to move from passive feeling - this is "good", and this is "bad", to an active position - "true" / "wrong", "true" / "false".

The thought requires a human. To realize the thought of the Father, a human is needed. Human is endowed with the Chalice. Human himself is the result of the thought of the Father. The thought is material. The thought is driven by molecules of light. The Paradoxes are necessary for developing the power of thought.

The thought comes. It is not yours. The ability to process a thought from the Father in the Chalice is the task of Human endowed with the Chalice for this.

A thought can be materialized without being even verbalized. Perceived by the Chalice of Human, rebuilt and verified by the instruments of the Chalice, it enters the speculum of the Chalice and creates.

The thought of the Father is a direct material creation. The thought is objective.

The matter, transformed or constructed by the thought of Human, bears the fixation of the thought of the Father. There are processes in matter that go without such direct fixation through the processes of self-organization of matter.

The being of thought is always the being reunited with its source. The construction is possible minimally by the existence of thought.

The thought is a form of reunited understanding, service by it.

The synthesis of thoughts requires greater dimensionality and is expressed by the being of meaning.

The meaning is an individual creation of the Father and Human. The Meaning is subjective. The being of meaning is colored individually. Each one seeks to know through meanings the essence of phenomena. And even knowing the essence of phenomenon as objectivity, the meanings of Human remain subjective and changeable.

The being of meaning organizes the goal-setting as such. Including the goal-setting of other types of being - thoughts, essences, movements, etc.

The causality as the basis of meaning sets the vector of development of the phenomenon/manifestation.

The meanings govern forces. The implemented meaning lays passionarity in accordance with the subjective vector of development of phenomenon/manifestation.

The essence determines comprehensively the being of phenomenon, including its inscrutableness. The essence is the reason for the existence of phenomenon. The essence of phenomena generates the genesis of these phenomena.

The essence is the manifestation of the Father (Fire) in matter. The discharges of the essence are just the image of "lightning" that is given in the description of Zeus the Thunderer.

The essence does not control meanings, but determines, limits them by itself. In fact, meaning is a captured emanation of the essence, individualized by the Subject.

The Subject is a synthesis of all aspects of being with particularities. But the development of one of the aspects of being, that is, the formation of one of the particularities does not affect the formation of other particularities. The formation by the Subject of a particularity occurs through achievements. And the achievements in light are not the achievements in will. That is, for example, the studies in philosophy contribute to the understanding of essence, the appearance of essence as a particularity of the Subject, the existence of the Subject by this, but do not form the ideas. The idea as a flow of will, a law and at the same time a path, requires completely different achievements for comprehension.

One and the same activity can develop different aspects of being, form different particularities. Going in for sports can contribute to the development of meanings or, for example, the might. But in the transition to simply usual pastime, they can develop only movement and, at most, sensations.

The types of existence also differ depending on the scale of the Position of Observer. The formation and development of the first quaternary of particularities, from the Movement to the Thought, forms the Position of Observer of Human of Planet Earth. The development of at least one of the particularities of the second quaternary, up to the Law, makes it possible to establish the Position of Observer of Human of the Solar System, who exists with the first eight particularities. The next quaternary of particularities, up to the 12th, the Synthesis-beginning, gives an extension of scale of perception of the Subject to the Position of Observer of Human of the Galaxy. All 16 particularities characterize the Human of the Metagalaxy.

The Position of Observer of Human of the Metagalaxy grows in the Human of the Planet, and is realized by the scales of the Metagalaxy.

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## **2.5. Dialectics of Synthesis-Philosophy**

Conceptions and categorical "truths" of dialectics are far from modern logical constructions and depths of abstraction achieved philosophically and scientifically by modernity. But we continue to refer to historical dialectical achievements, comparing and discussing what has been achieved, completely avoiding the idea of considering dialectics itself in an abstract way, as a separate direction of philosophical reality. First of all, attention is drawn to the phenomenon of dialectics by the thinking of philosophy, where the driving forces of nature, acting dialectically, mutually reflect nature and thought, as such, expressing the first dialectical law of "unity and struggle of opposites". Superimposed socially,

it continues its development publicly, and completes the general philosophical dialectical discourse with the knowledge of the nature of things, which, by the phenomenon of Philosophy of Synthesis and its expression of all-philosophical generalization by Synthesis-Philosophy, no longer withstands any criticism. Considering thinking as a thought inseparable from matter, we come necessarily to the phenomenon of special kind of matter that organizes the thought phenomenon as such – the mental or the manasic, if we look at the cultural sources of the last century, where the *menta in Latin* is the thought, and the *manas in Sanskrit* is mind, covering all mental manifestations. Moreover, the mind, which is also associated with the intellect, as the ability to understand. That is, we see completely indistinguishable phenomena of thinking, mind and intellect, which have reached independent realizations in the modern development of Human and require a separate dialectical consideration.

In this regard, distinguishing dialectically this approach, Philosophy of Synthesis developed the paradigmatic view of sixty-four (64) kinds of matter that determine certain material and mutually reflective features of human, where thought and mentality turned out to be only the fourth kind of material organizations. This construction and discovery are based on 64 codons of Human genetics, with a fair assumption about 64 kinds of matter they reflect. Thus, there is not only the matter of thought, expressed by thinking – the mental, but also the matter of feelings, expressed by the Soul – the astral (a term taken by the historical context), and the matter of meanings, expressed by the Throne – the causal, showing the matter of causes as such. This is the essence of development of Prasyntesis, expressed by the first volume of the Paradigm of Science of the Initially Highest Father (ed. Lenand, USSR, 2019), where Prasyntesis is decomposed into sixty-four (64) kinds of matter, inscribing and revealing the corresponding organizational constructions of matter. Thus, the first step of modern dialectics is the expansion of dialectical discourse from the consideration of the actual mental models of construction of reality, by the organization of the phenomenon of human thinking into sixty-four perspectives of mutually reflective human-material phenomenon, expanding our views on natural reality from two levels of organization – the mental and the physical, to sixty-four by the manifestation of the corresponding kinds of matter. And the new dialectical philosophical base should be enriched with new sixty-three types of consideration, bearing in mind the accumulated basis of mentality by thinking and the basis of physicality not considered dialectically by unity with mental reality, in expanding the concentration of all kinds of matter into one synthesis-physical whole.

In this sense, dialectics acquires a real motor framework for the development of matter, in the form of consideration of any two kinds of matter in unity and struggle of opposites among themselves, and the hierarchical leveling of their sixty-four-fold integral construction will allow us to consider in more detail the process of transition of quantity of the previous material organization into quality of the next one, formalizing the dialectic of transition quantity into quality by the corresponding material reality. Thus, we state the dialectical expansion of the basis for considering the philosophical context from one or two phenomena of material reality to sixty-four, defining a new round of philosophical and material organization of mankind (64 kinds of matter, the 1st column of the final table). At the same time, a new thesis is put forward for the development of the dialectics of philosophy, by not considering the ideal and the material, where any higher kind of matter becomes ideal, in relation to the lower kind of matter, by the complexity and the depth of their organized structure among themselves, but by considering the dialectics of human and matter in their mutually reflective unity and antinomic opposition of phenomenon, forming a new view of philosophy as such, and declaring the synthesis-philosophical consideration of reality. After all, only human constructs philosophy, creating his own dialectical material constructions and reflections, which leads to the inevitability of considering the organization of human in the cognition of matter and the influence of matter on the organization of human as such.

An intermediate conclusion from this is the consideration of emergence of philosophy to a new level of organization with consideration not of the nature or nature of things that determine only the external organization, but of matter as such, as a whole by the achieved level of abstraction and dialectical consideration of reality. At the same time, the ideal, which was the driving force of previous philosophical constructions, moves to the second, or even to the seventh level of sixty-four phenomena of new organization of matter, where the idea, lying at the root of the word *ideal*, is only the seventh



level of the sixty-four-fold integral consideration of reality by the emerging synthesis-philosophy. The ideal is the consideration and construction of dialectical development and existence of the ideas of atomics, the seventh kind of matter of the level of modern ideas of philosophical practice of mankind. And the context of the past ideal passes to the modern prasyntesis, organizing material structuring from beyond the matter by the phenomenon and organization of the home of the universe in the formative unity of the action of the Metagalaxy Fa by it. The Metagalaxy Fa is called like this not only because the cosmos sounds like the note fa, as scientific records and studies of it have shown, but also because each kind of matter organizes its own perspective of the Metagalaxy in the phenomenon and reflection of general metagalactic synthesis of sixty-four-fold integral structure of the Metagalaxy Fa by sixty-four metagalaxies of unity of the metagalactic integrity by itself. But this is already a separate type of philosophical practice of considering the organization of material phenomena, based on the mutual organization of human and matter among themselves.

Accordingly, with the Position of Observer, where matter affects human, and human influences matter, we need to expand the dialectical discourse of human, defining not only thinking with a physical body in its material interdetermination, but expanding this phenomenon already by sixty-four human organizations that reflect each kind of matter by itself and presenting new layers and levels of dialectics of philosophical phenomenon of considering the Truth as such, where the Truth will be based not only on the mental constructions of individual philosophically organized persons, but on the depth of organization and development of unity of antinomic opposition of sixty-four Human Parts, defining his unity and mutually reflecting sixty-four kinds of matter by themselves. Thus, the philosophical discourse from purely mental constructions of development and specifics of thinking will expand to sixty-four types of human organization, in the form of parts of the dialectical unity of antinomic opposites of his whole, which will determine the new practice of philosophical phenomenon, and the defined unity of Human Parts among themselves will become a new meaning of organization of the synthesis-philosophy, where the synthesis, from the mathematical method of post-analysis, will move into the philosophical category of synthesizing of Human Parts and kinds of matter among themselves in their mutually organizing unity of considering the Home of the Universe and the Truth as such.

The second column of the attached table defines sixty-four Human Parts, based on the Paradigm, Volume 2: Paradigm of Human (ed. Lenand, USSR, 2019). Let us note for clarification that thinking, mind and intellect are brought into separate Human Parts, which makes it possible to distinguish and cognize more deeply the reality, including psychologically without mixing them with the category of the Soul, where all the psychological processes of a person exist through the psychological standards. But, from a new philosophical point of view, psychology gives only the perspective of the Soul in its mutual organization with other sixty-three Human Parts, which will bring both psychological practice and its theoretical organization into some new orderliness, since psychology, being the science of the Soul according to its name, and "In the beginning was the Word", claims to consider Human as a whole, which enslaves the human himself only under the processes and angles of development of the Soul, which is not the Truth, with a new formulation of philosophical development of Human. At the same time, the Soul itself, its consideration, psychological research and practice are necessary, but in the appropriate perspective of considering the dialectics of the whole Human, which removes some tension in the relationship between psychology, as a science of the Soul and philosophy, as a science of thinking in the past, in the outgoing context of perception. In this sense, philosophy should expand to consider the entire Human as a whole, defining a new philosophical synthesis by this, where sixty-four separate sciences of each Human Part should appear, by the definition of psychology, as a science of the Soul, which will give accordingly a new impetus to the development of the civilization of human and humanity in general. Thus, the second component of dialectical development of the new time, along with matter, becomes Human, the dialectics of interpenetration of which will determine the philosophical discourse of the nearest relatively long time.

The third factor in the new dialectical development is the category of the Hierarchy or the hierarchization of everything into the unity of the whole, where the whole cannot be cognized holistically without dialectical consideration of its hierarchizations, which form a single whole of the next level of existence from the systematics of many parts. The question of hierarchical dialectics, which is the driving

force implied by the dialecticity as such, becomes the main issue of the nearest dialectical future and the third factor in its development. The hierarchy is a synthesis of multi-level, non-linear, antinomic incompatible parts and systems with each other into the unity of the whole, the processes of dialectical birth of which are a new philosophical challenge. The hierarchy, preserved for the sake of religious ideas of the past, must be brought to the Light of the Truth, by the cognition of hierarchizations of each individual kind of matter and their hierarchizations among themselves, each individual Human Part and their hierarchizations among themselves in a single whole consideration and cognition of both matter and Human by this. And behind the processes of hierarchical mutual consideration and mutual reflection of Human and matter, the hierarchy should become the third factor in the development of dialectics and philosophy of modernity, where cognition of the whole is impossible without the systemic organization of the *particular*, leading to the unity of the whole, and where without understanding the dialectical processes of it, the cognition of the whole in the phenomenon of holisticity as such is impossible. Therefore, the modern holism and holistic practice have an underlying semantic manifestation of hierarchy and hierarchization as such, without dialectical cognition of which the whole with the holisticity seems impossible, and, as practice has shown, rather problematic. Therefore, without following the fashion of the holistic, we propose to go into the essence of the manifested, defining not the holistic, but precisely the hierarchical development of philosophy and dialectics, making the holistic the part of the hierarchical whole. This will expand the discourse of studying and cognition of the whole, and will lead it to the phenomenon of the next post-hierarchical reincarnation, in the formation of the Home of Universe, as a single whole existent of the next fourth stage of philosophical practice and development. The hierarchy, at the beginning of beginnings, is defined by basic categorical constructions that will help to consider and to cognize the hierarchized whole from different views and from different angles of the whole. The result of dialectical analysis and dialectical synthesis thereof is presented in the third column of the table, and will be presented paradigmally, deciphered and developed in the fourth volume of the Paradigm, the Paradigm of Philosophy.

The fourth factor in the dialectical development of the new synthesis-philosophical practice is the Home of Universe, as a kind of the high whole, which is the result of the hierarchical synthesis of all sixty-four angles of hierarchical consideration of the whole of three columns of the table. Moving away from the cumbersome meaning of the past in the form of Universe, where architecture is only one of the factors in the formation of reality, we propose to switch to the use of the abbreviation the IVDIVO - the Initially Highest Home of the Initially Highest Father, used in the first volume of the Paradigm, and to express its phenomenon by the term *ivdivity*, as the fourth factor of dialectical and philosophical development of modernity. The *ivdivity* is the dialectical unity of the whole, consisting of unity of wholes interconnected with each other. This will bring the level of hierarchical abstraction in the cognition of the Truth to the next post-holistic and supra-whole level of existence and development, advancing cognition beyond the limits of the conceivable. Since in the first volume of the Paradigm it is determined that Prasyntesis, being outside the IVDIVO, enters through it expanding the possibilities and matter itself, then the *ivdivity* can be considered as the organizer of new phenomena of matter that go beyond its 64, and, at the same time, the process of considering and cognition of the unity of 64 whole phenomena of kinds of matter, with 64 Human Parts and 64 categories of hierarchy in synthesis among themselves. But, since this is the limit of what is conceivable today, and the thought is only the fourth particularity of human development out of sixteen, the phenomenon of *ivdivity* is determined by the phenomenon of sixteen basic particularities in four states of matter: energy with 16 particularities of human, light with 16 particularities of human, spirit with 16 particularities of human and fire with 16 particularities of human, which is philosophically revolutionary and dialectically evolutionary. The expansion of human cognition from four categorical constructions, with a peak in the Thought, to sixteen, with a peak in the Condition, is in itself a crazy thought of modern philosophy of the past. And the question about the particularities of four states of matter, manifested by human, including the corresponding Human Parts of the horizons of kinds of matter, is the unimaginable present of today. That is why the given becomes the basis of *ivdivity*, as the process of introduction of the Prasyntesis in the matter through the border of the IVDIVO, where we must consider the given by the particularities of human development and the particularities developed by human, which is the new process of *ivdivity*

of dialectics of modern synthesis-philosophy. The fourth column of the table defines sixty-four particularities of the new dialectical development of human, forming a new type of philosophical practice - the Dialectics of Human by the particularities of individuality in his and their existence as an all-one integral mutual organization among themselves.

And the pinnacle of modern dialectical constructions of philosophical development will be the fifth type of organization of development – the Prasyntesis. Not presented in the table, as a new not yet known type of development and definition of reality, but existing in the synthesis of dialectical development of all 256 categories of four columns, in determining their growth, saturation and prospects of mutual organizations among themselves. In dialectical unity from 2 to 256 antinomic unities of the whole among themselves in one initially higher synthesis of the whole Prasyntesis. This raises the question not of the unity of two beginnings in one whole, which is a modern philosophical consideration, reflected in the practice of binary computer coding (1 & 0), but of the need to expand by three, four or more up to two hundred and fifty six beginnings of the phenomenon of the whole in the simultaneous consideration of the Truth by each Human of the future and the present. It will become a new groundwork for the prasyntesis development of philosophy and the expansion of dialectical unity from two to two hundred and fifty-six beginnings of simultaneous dialectical consideration and dialectical cognition by them. This perspective builds a new Dialectics by itself, revealing Dialectics of Prasyntesis as the basis of its apex being, revealing nine perspective foundations of dialectical development of existence:

9. Prasyntesis
8. Individuality
7. Hierarchization
- 6 Human
5. Matter
4. General
3. Special
2. Single
1. Particular

where, *general*, *special*, *single* and *particular* is the dialectical synthesis of *prasyntesis*, *individuality*, *hierarchization*, *human* and *matter* in integrity with each other, in the synthesis-philosophical constructions of phenomenon of the Truth, by the corresponding level of abstractibility, analyticity and synthesisness in the definition of philosophical phenomena of the Existent.

Kind of matter	Human Part	Hierarchization	Individuality
64. Siamatics	IVDIVO of Hypostasis	Synthesis	Condition of fire
63. Esmics	Physical body	Will	I-Am of fire
62. Imics	Truth	Wisdom	Imperation of Fire
61. Etonics	Eye	Love	Glance of Fire
60. Amritics	Hum	Creation	Synthesis-beginning of fire
59. Abics	Absolute	Construction	Fundamental of fire
58. Sitics	Omega	Replication	Paramethod of fire
57. Zhivics	Monad	Life	Might of fire
56. Holitics	Prasyntesis competence	Resurrection	Right of fire
55. Vsetics	Hypostatic body	Awakening	Idea of fire
54. Cosmics	Reason	Genesis	Essence of fire
53. Ergetics	Heart	Humanness	Meaning of fire
52. Contics	Thinking	Service	Thought of fire
51. Golonics	Holoversum	Accomplishment	Feeling of fire
50. Ematics	Perception	Practice	Sensation of fire
49. Plamics	Flame of the IHF	Mightiness	Movement of fire
48. Pramatics	Individuality of Synthesis	Individuality	Condition of spirit

47. Vizics	Transvisor	Superpassionarity	I-AM of spirit
46. Sotics	Consciousness	Truthfulness	Imperation of spirit
45. Etimics	Standard	Eyeness	Glance of spirit
44. Omics	Intuition OM	Beauty	Synthesis-beginning of spirit
43. Unics	Cube of Creation	Constant	Fudamental of spirit
42. Vityics	Paradigm of the IHF	Knowledge	Paramethod of spirit
41. Merics	Eternity of the IHF	Measure	Might of spirit
40. Realics	Hierarchization of Will	Standard	Right of spirit
39. Plotics	Image-type	Law	Idea of spirit
38. Natics	Observer	Imperative	Essence of spirit
37. Stratics	Stratagemia	Axiom	Meaning of spirit
36. Logitics	Logic	Beginning	Thought of spirit
35. Glasics	Voice of powers	Principle	Feeling of spirit
34. Daonics	Passionarity	Method	Sensation of spirit
33. Binarics	Potentialcreatedness	Rule	Movement of spirit
32. Extremics	IVDIVO of Servant	Fire	Condition of light
31. Zertsatics	Synthesis-body	Spirit	I-Am of light
30. Intics	Intellect	Light	Imperation of light
29. Passitics	Memory	Energy	Glance of light
28. Evrytics	Epiphany	Subnuclearity	Synthesis-beginning of light
27. Pratics	Providence	Form	Fundamental of light
26. Syntics	Perspicacity	Content	Paramethod of light
25. Tyamics	Faith	Field	Might of light
24. Planitics	Synthesness of Love	Time	Right of light
23. Itics	Ideafulness	Space	Idea of light
22. Probuddics	Wit	Speed	Essence of light
21. Hrustatics	Meaningfulness	Dimensionality	Meaning of light
20. Dhjanics	Thoughtcreatedness	Reunification	Thought of light
19. Astrenics	Feeling-awareness	Self-organization	Feeling of light
18. Ephthics	Measure-awareness	Emanation	Sensation of light
17. Tilics	Activity	Substance	Movement of light
16. Ivdivics	Beginning of creation	Metagalaxy Fa	Condition of energy
15. Yatics	Synthesis-image	Planet Earth	I-AM of energy
14. Imtics	Ratio	Human Physicality	Imperation of energy
13. Ootics	Grail	Metagalactic Synthesis of each one	Glance of energy
12. Fatics	Mind	Initially highest wholeness	Synthesis-beginning of energy
11. Matics	Unigram	High integrity	Fundamental of energy
10. Nitics	Thread of Synthesis	High integral reality	Paramethod of energy
09. Moshics	Might of the Father	Initially Highest Reality	Might of energy
08. Amatics	Right of Creation	Reality	Right of energy
07. Atmics	Pillar	High integral presence	Idea of energy
06. Buddics	Essensness	Initially highest presence	Essence of energy
05. Causals	Throne	Presence	Meaning of energy
04. Mentalics	Reflection	Plane	Thought of energy
03. Astralics	Soul	Level	Feeling of energy

02. Etherics	Word of the Father	Layer	Sensation of energy
01. Physics	Image of the Father	Physicality	Movement of energy

VS

## 2.6. Human of Synthesis-Philosophy

Being organized naturally, Human has gone through the necessary external evolutionary tendencies, and now, when the Metagalaxy begins to fix new microcosmic phenomena in us, and we enter a new atomic and molecular nuclear levels of being, the need for a paradigm approach to Human has become obvious.

In the Metagalaxy, scientifically defined as the fourth type of organization of matter of cosmos out of four known ones (Planet, Solar System, Galaxy, Metagalaxy), there are two equilibria: macrocosm and microcosm. The macrocosm is the external organization of realities, dimensions, time. The macrocosm concentrates and admits human into his habitats by the corresponding microcosm of his, human, structure and organization. The concentration of microcosmic interactions of the Metagalaxy and Human is not typical for perception by human brain. It is the nature of microcosmic levels that require deep study.

We recognize the Metagalactic matter, the levels of its organization by our own body by mutual reflection and mutual coordination of the human body, its parts, and the Metagalaxy as an organized sphere of cosmos. Perception of a human of the world around him depends on the number of Human Parts that have formed in his body, ready for such interaction. The genetic apparatus “catches” data from outside and adapts to them, changing our history from the planetary to the metagalactic. The Metagalaxy requires reasonable, conscious, systematic and methodical development of Human, the purpose of which is to learn how to manage the unmanifested component in the manifested matter, to manage it and to master strategic approaches to the development and organization of his own life. The statement “Human is the crown of Creation” is known, but how can he become one? It is necessary to lay down a new approach to the study of human. Let’s consider the Metagalactic concept of Human.

Based on scientific evidence that the distance between two nearest nuclei of atoms inside a person is greater than the distance between two nearby stars, it is reasonable to ask the question, why is this space? It is worth assuming that this void is not a void, but the emerging reality of the prospective existence of human, a new type of nature of microcosmic organization. These are the new atomic and molecular nuclear levels of being, which take shape procedurally in a person and form the integrity of diversity of his capabilities, needs, features, which we define and classify as Human Parts, Systems, Apparatuses and Particularities.

Today we can give the following definition of Human. Human is a homogeneous whole of a non-linear synthesis of Parts, Systems of Parts, Apparatuses of Systems of Parts, Particularities in all the diversity of mutual coordination, substantiality, nuclear organization of everything-in-everything phenomenon. Distinguishing Parts, Systems, Apparatuses, Particularities according to their own specifics, we see the Human as a whole.

The Human Part is an established wholeness that steadily forms processes, opportunities, conditions for a certain specificity of action, which has a nuclear-subnuclear organization. This is not just a process that began and ended, but it is a set of processes that have developed into one whole. Of the known ones, we can name thinking, intellect, soul, heart, consciousness, and so on. It should be noted that the meaning of the Part is not only processes, here is formed a tendency to link the nuclei of the corresponding internal preparation of a person. The nuclei interlock at the hierarchical levels, forming the microcosm of a Human. The development of Parts leads to the formation within them of systems for organizing the activity of Parts and, accordingly, to the deepening of microcosm. The organization of shells of Parts is microcosmically deepened to systems. The layers of Parts are being formed between two cores of physical body with their replication to smaller shells of systems. The system is a micro-shell inside the shell of a Part. 256 Benchmark Parts, acting steadily, begin to reflect each other. As a

result, 256 systems of each Part are obtained by mutual reflection. The system replicates the human himself, transferring the accumulations and supporting the common cultural and civilizational existence.

The microcosm continues to move.

And the apparatuses begin to form in the stable systems. 256 systems are mutually coordinated, forming 256 apparatuses in each system. The apparatuses interact with kind of matter organization. The higher the development of the apparatus is, the higher the type of organization of matter is, that a human can perceive by himself. Low development of apparatuses means, that a human does not notice what is happening. The higher development of apparatuses means the higher responsiveness to the surrounding organization of matter.

The result of the implementation of apparatus activities are the particularities. These are the products of apparatus activity, from the movement to the condition (movement, sensation, feeling, thought, meaning, essence, idea, right, might, paramethod, fundamental, synthesis-beginning, glance, imperation, I-am, condition, some of which are known to mankind), expressing the evolutionary approaches of the existence of each person, reflecting the apparatus abilities and ways of their manifestation. The microcosm goes deeper into the private organization of human. The layers of particularities begin to be built inside the shells of the apparatuses. The particularities, unlike apparatuses, systems and Parts, are not tied to a rigid structural organization of matter and are free during processes.

Thus, the stable layer of procedural interaction of nuclei among themselves is formed in a human, as the stable shell nature in the human microworld. The cores of systems revolve around the cores of parts, the cores of apparatuses revolve around the cores of systems, the cores of particularities revolve around the cores of apparatuses. It is the four-level nuclearity. The space between the nuclei within the human bodily organization is being filled, and the nuclear saturation is growing. Then the Metagalaxy begins to fix itself on the processuality of the internuclear specifics of a human, turns on its subnuclearity. The human body and Parts grow through the absorbing of nuclei.

All together this is fixed on the nuclear-subnuclear basis inside the human, where the nuclei of Human Parts, Systems, Apparatuses, as levels of organization of the existence of human body, having a certain moment of magnetism, are mutually coordinated with the realities, and with the evolutions, and with the kinds of matter, and with the Worlds. Let's take a look at these angles.

### *Kinds of Matter*

Due to the biological subjects, the object matter passes to the higher level of self-organization and development. Today we define 64 kinds of object matter of the Metagalaxy (Paradigm vol. 1), from physical, ethereal to siamatic, which, replicating to 4 states of matter, known as fire, spirit, light, energy, form 256 types of matter. The human genetics, which determines 64 codons, suggests that they reflect 64 kinds of matter. Those, the phenomena of matter are distributed hierarchically on the levels of both the material organization of human and the material organization of the Metagalaxy. When 64 kinds of matter are fixed in four variants (fire, spirit, light, energy), the 256-fold integrity of Human Parts stabilizes with the corresponding material basis, becomes steady and develops evolutionarily.

The kind of matter is the churning of fundamental metagalactic phenomena, beginnings, fundamentals among themselves into a homogeneous material phenomenon. Each kind of matter has all the specifics of the fundamental beginnings and fundamentals of the Metagalaxy. For example, there is the 16-fold integrity from the Substance to the Fire, there is the 16-fold integrity of the description of matter from the Rules to the Ivdivity, and analyzing different states of subnuclear expressions, we have the 16-fold integrity from the spin to the nucleus, that is, 16 fiery phenomena (fire-image), which in principle come down to one thing - the Core (see Paradigm vol. 1). Those, on the one hand, the core is integral, and on the other hand, it is 16-fold integrity, where fire-images are responsible for a certain specificity of expression. These 16-fold integrity define actually the matter.

### *Worlds*

The world is the organization of human existence in the matter. Here we define the Worlds not only as a fixation of the synthesis of realities of the Metagalaxy, but also as the saturation of activity of particularities, expressing four states of matter of the Metagalaxy in the form of worlds (Physical, Subtle, Metagalactic, Synthesis). The multitude of accumulated particularities form the World, forming in a human the steady tendency to perceive these specifics, opportunities, developing new abilities of human in mastering the integral matter of the Metagalaxy.

The worlds are not only unifiers of the levels of matter, but also specific retransmitters of kinds of material organization into the phenomena of human. Energy, light, spirit, fiery interactions with matter form the Synthesis world matter with the formation of the Synthesis world with the phenomenon of fiery-substantial organizations of Human Parts, the Metagalactic world with the phenomenon of spirit-substantial organizations of Systems, the Subtle world of light-substantial organizations of Apparatuses, the Physical world with the phenomenon of energy-substantial organizations of Particularities. Everything fits together in the Synthesis World, it covers the entire Metagalaxy, activates all the processes of Human.

Parts, systems, apparatuses, particularities are coordinated with the external macrocosmic structure of the Metagalaxy through evolutions. Four evolutions out of 16 develop in the Synthesis World the Human Parts. Four evolutions form systems in the Metagalactic World, developing vitality, replication, creativity, creation of metagalactic matter. Four evolutions form apparatuses in the Subtle World, developing evolutionarily such categories as humanity, genesis, awakening and resurrection. Four evolutions develop particularities in the Physical World. The particularities are aimed evolutionarily at mastering might, practices, accomplishment and service.

### *Evolution*

The Evolution is a whirlwind of fire, spirit, light, energy. As soon as 256 basic Parts are formed inside the human microcosm, the evolution turns on. The first of 16 is the Metagalactic evolution, which is responsible for the organization of higher biological beings on planets with different biospheric organization. The human flares up with the wholeness of the metagalactic organization and passes from the planetary to the metagalactic feasibility. The Metagalaxy registers this single living being with 256 Parts, formed and flashed by the evolution, organizing the processes of interaction between the Metagalaxy and human. The human becomes a unit of metagalactic action.

There are 16 such evolutionary levels of development with an increasing effect, with the growth in the dynamics of Human Parts for different characteristics. Concentrating Metagalactic evolutions (16 evolutions, see Paradigm vol. 1) by ourselves, we can grow quickly the Parts on our own. The evolutionary whirlwind, being fixed on a Part, stimulates its development, saturates the human with its expressions in order to nurture qualitatively each human subject, not only biologically, forming naturally-cosmically, but also personally-individually. Eight more foundations appear in the development of human, which are determined by the specifics of Rights of Construction, Beginnings of Creation, Synthesisness of Love, Perfections of Wisdom, Hierarchizations of Will, Ivdivities of Synthesis, Prasyntesis Competences, Initially Higher Syntheses. The human, achieving certain qualities and properties, steadily forming them with his own body, reaches the state of accumulation and saturation with the nuclearity of different realities to such an extent that, having learned to own and to act with their expressions, he can influence these realities in reverse order.

Having seen the methodology of human preparation by each evolution, we come to the wide possibilities of hierarchical realization of human by the Metagalaxy. The first 8-9 evolutions develop us as Human, and starting from the 10th, we are developing already the matter of the Metagalaxy, saturating it with our quality, competence, preparation, entering into the high civilizational forms of existence.

### *Matter scaling*

The human develops and forms everything by himself, and the provision with fire, spirit, light, energy is carried out by the Metagalaxy. The Metagalaxy is huge. And the number of particularities,

apparatuses, systems and Parts reflects the macrocosmic structure of the Metagalaxy. Each one has inside the Metagalaxy through this reflection. That is, the Human Part has also a perspective of its scaling of matter. What it is.

There is one kind of matter on the planet, in space there are different kinds of material organization. The system of metagalactic development has 16 levels, hierarchized phenomena of general space environment, distinguished dimensionally in external expression and reduced in internal expression with the corresponding organization from the lowest – the plans, to the highest – the high integral realities.

The plans are the simplest scheme of matter organization. The highest organization of matter that we know is the high integral realities, spheres or different levels of self-organization of matter, carrying fundamental beginnings such as fire, spirit, light, energy, subnuclearity, form, content, field, which determine the structure of the Metagalaxy.

The Human Parts are formed and developed by the high integral realities, expressing these fundamental beginnings. The reality is there, where a Human Part is real in a certain organization of matter space-time, carrying its own essence of existence and its expression by itself. Therefore, each Human Part is formed by its own special fire, spirit, light, energy, etc., realized through the corresponding high integral realities of the Metagalaxy. The high integral realities individualize the fundamental beginnings under the corresponding Human Parts, their features, forming nuclear layers between two nuclei of the nearest atoms in a human. The intra-body space is filled with an increase in nuclear saturation.

The scaling of matter makes it possible to grow Human Parts, transferring fixations to the higher levels of organization of matter, which, with the increasing of the scale, provide the Part with more nuclei, atoms, and so on. An increase in quantity leads to the transition to a new quality. The human, being an indivisible whole, in the process of hierarchization of wholeness from a single whole body receives a huge scale of internal microcosmic organization with the corresponding macrocosmic mutual coordination of his subnuclear states. The external scale of matter and the internal microcosmic scale of matter are balanced for each person exclusively individually. As a result, two outwardly bodily identical people may have a different internal organization. The type of microcosmic organization of a person determines the strength of his influence on matter.

On the one hand, having determined the evolutionary perspective of natural organization, which may have an extremely long character, it is also expedient to consider the civilizational perspective of human formation in terms of matter scaling and transferring human to the higher way of life. This is a possible evolutionary explosion-leap, built by civilization.

Thus, the Parts assimilate bodily the corresponding nuclear charges, the scale of matter is organized nuclear internally. The larger the scale is, the greater the variety of nuclei is that a person can compact, emanate with himself for creation into the surrounding reality, attract to himself in the surrounding realities, for example, magnetically. Who and how catches these nuclei is a matter of individuality. It is possible to determine its magnetism for each Part, for each system, and so on. Each Part has different cores, and the cores have different magnetism, different characteristics. Everything is synthesized in the "reactor". Given that all nuclei have a certain magnetic moment, by studying it, we can begin an experimental study of human. The study of new living conditions is necessary and appreciated in the scientific community.

The exit of human into space determined a turning point, breakthrough in the history of mankind, revealing incredible prospects and opportunities, posed new challenges for scientists - the study of processes taking place in Cosmos. Cosmos is a mass of stars organized by thermonuclear energy, in other words, by fire. The study of thermonuclear energy, thermonuclear synthesis became the basis of the International ITER Project, within the framework of which the thermonuclear reactor, the tokamak, is being built. The essence of the process is known: the synthesis takes place in a hot plasma located inside a strong magnetic field. The fusion of nuclei is realized with the release of an enormous amount of energy. Through the simulating here, on the Earth, of the processes taking place in Space, scientists study and carry out the controlled thermonuclear synthesis, practically realizing Space inside the reactor.



We are talking about a new challenge of time - to realize cosmos and controlled synthesis within a human. To make the second breakthrough - the breakthrough into microcosm.

The entire Metagalaxy as a sphere of material organization, or rather a synthesis of spheres of dimensionally organized matter with the nuclear centering of phenomenon, is surrounded by the systemic organization, as a sphere of unity of everything-in-everything, the sphere of the Universe, the Home. This is a certain sphere of interaction around the human, fixed by the Metagalaxy, concentrating the possibilities of matter of the Metagalaxy, combining him with all indicators: evolutions, realities, dimensions, speeds, time, ... substance - in other words, the Home. The human is higher than the material organization, and therefore the sphere of synthesis of everything-in-everything is formed around him, forming the single siamatic (kind of matter) matrix of the internal organization of human - the microcosmic phenomenon of Human, i.e. the sphere of the Home, which coordinates the general conditions of external and internal formation, existence and development of a human, which are twisted by his activity and form his unique relationship with the world, where he, having developed materially, goes to the development of personal and individual qualities, including evolutionary, grows to the level of stratagemic development, when all this accumulation allows him to move into the Rights of Construction, to receive the beginnings of Creation and other characteristics up to the Idivity. The peculiarity of these qualities is that Worlds, Realities, Evolutions, and kinds of matter work simultaneously in the synthesis in them. These are the High Integrities. That is, the High Integrities are the synthesis of all 4 characteristics: both Worlds, and Evolutions, and realities and kinds of matter simultaneously in each Right of Construction. The Home itself is saturated with the Prasyntesis Competence.

The Prasyntesis is a pra-matter that is beyond the synthesis of the entire Metagalaxy, a special kind of matter that organizes fundamental beginnings, revealing the corresponding organizational constructions of matter, from where the Home “downloads” new states in the Metagalaxy. Therefore, the concentration of the Prasyntesis goes on in the nuclei of all types of human organizations. A certain substantiality of phenomenon is formed by this Prasyntesis from the sphere of the Metagalaxy inside the human. The substance of different expressions, different Human Parts, Systems, Apparatuses, Particularities, being mutually organized, form the material substance of a human – the competent nuclear manifestation of the prasyntesis organization within the nuclei.

The intranuclear prasyntesis of human has eight levels of organization, the first of which is responsible for the characteristics of the existence of human himself, and the rest form the evolutionary states of human, expressed by the specifics of Rights of Construction, Beginnings of Creation, Synthesisness of Love, Perfections of Wisdom, Hierarchizations of Will, Idivities of Synthesis, Prasyntesis Competences, Initially Higher Syntheses.

The stable organizations of the Prasyntesis of any level of formation cause getting of a new Prasyntesis of human by the growth of nuclear interactions, which leads to the evolutionary growth of human by its own specifics of activity. The records of prasyntesis are developed in the process of evolutionary development and natural-cosmic existence of human by action in the Home. The Prasyntesis competencies in synthesis form the Initially Higher Synthesis, as a stable phenomenon of the Home.

This implements microcosmic tendencies, during which the internal internuclear emptiness inside the physical body of human is filled with the subnuclear composition of the Metagalaxy with the concentration of the corresponding realities, evolutions, subnuclear states. As a result, we get the basic diversity of human, which is formed by the Metagalaxy on each one and fixes his features. First, the human is created by the Metagalaxy, and then he transforms it, forms its qualities, and this changes the matter. The anthropic principle works.

As a result, the human goes to the pinnacle of achievements by action in the Home - the Initially Higher Synthesis, as the stable synthesis of all the previous.

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## **2.7. Synthesis-Philosophy of Cognition**

### **Introduction**

In the modern world, there is a need to revise the philosophical views on the theory of cognition. Firstly, in a number of previous concepts and discourses about cognition, there is a deformation of the subject of philosophical research: the consideration of the actual process of cognition is replaced by arguments about whether the truth is cognizable, and whether cognition as such is possible. However, today scientific discoveries are still being made, educational and cognitive capabilities of a person are growing, which means that the presence of cognitive processes is a fact that does not require proof, but requires careful and comprehensive study and philosophical reflection. Secondly, most of the currently existing philosophical concepts of cognition consider the cognizable reality (in a different terminology - world, matter, etc.) as something static and unchanging, which contradicts modern scientific knowledge; which means that these concepts have lagged behind the very reality, to the cognition of which they are trying to approach. And thirdly, in order for the theory of cognition to be effective, it is necessary that it take into account the modern comprehensive knowledge about who, in fact, carries out the cognition: the Subject of cognition - the human.

Today, only a modern philosophical discourse offers such a comprehensive view of a human - the Philosophy of Synthesis (see the publication "The Paradigm of a Human"). And we are the first who apply this holistic knowledge about a human, relying on the methodological approaches of Synthesis-Philosophy (see "Synthesis-Philosophy" in the materials of this publication), in the development of a new theory of cognition - Synthesis-Philosophy of Cognition, which this article introduces to the reader.

### **I. Human Subject of cognition**

The cognition begins with the Subject of cognition. Without the Subject of cognition, the process of cognition will not take place. What cognition will be depends on what the Subject of cognition is. Synthesis-Philosophy of Cognition proposes to begin the consideration of cognition with the hierarchization of cognitive capabilities of the Subject of cognition.

According to modern knowledge about a human, a human consists of Parts (*Human Parts*). In each Part there are systems of Parts, in each system of Parts there are apparatuses of systems of Parts, and each apparatus of systems of Parts develops the corresponding particularities - thoughts, feelings, etc. (for more details, see the publication "The Paradigm of a Human"). When considering the process of cognition from the perspective of the Synthesis-Philosophy, we will be more interested in the apparatuses of systems of Human Parts (Parts will be of interest from the standpoint of Synthesis-Philosophy of Metaphysics, and systems of Parts - from the standpoint of Synthesis-Philosophy of Ontology).

Why apparatuses? In modern practice of scientific and cognitive processes with sequential purposeful cognition, a person, as a rule, uses some apparatuses created by him to identify and to structure the obtained data: theoretical - logical apparatus, conceptual apparatus, categorical apparatus, and others, or – the technological (for example, the hadron collider). The apparatus is considered to be a set of any elements that ensure the performance of any function (for example, the logical apparatus for studying control systems includes elements: concept, judgment, conclusion, question, hypothesis, proof, classification, etc., and serves the task of control system research).

However, the given examples are an external view of cognitive processes of a person, where we see the consequence, the result of the cognitive activity already completed by a person: the apparatus developed by him, formed in the world external to the person, expressed by an object or by formulated and verbalized categorical series, which serves to handling of any acquired knowledge. But what does in the inner world of human, in his microcosm happen? What cognitive processes inside a human (the Subject of cognition) do precede the formation of the mentioned apparatuses outside?

For the beginning it is necessary to decide: if we are talking about the externally expressed results of human cognitive activity (it could be technological device, categorical series, or even individual thoughts that precede the formation of categorical series and technological devices), then this must be preceded necessarily by some kind of internal human activity. After all, as it is well known in humanity on the example of the birth of children, in order for something to appear, to be born outside, first it must be born and mature inside. In order for a person to be able to lay down thoughts on some topic, to formulate them, to synthesize them among themselves into a kind of productive whole, to build up, to

generate a certain conceptual apparatus based on the results, and even to verbalize it with the right words, - first the appropriate functionality with the appropriate content must be formed inside a person in his microworld, which allows him to implement all these processes, and then the processes themselves must be implemented; and only after that it is possible to formalize and to express the obtained results outside for familiarization with them to the outside world. Such a functional, according to which the data processing takes place, is developed and formed by the person himself in the process of cognitive and other activities of human microworld throughout his life on the basis of individual specified parameters in his DNA.

If we consider the deeper microlevel of the "functional" of human microworld, this functionality must consist of something, its implementation must be provided with something. In this case, the functionality consists of elements that ensure its operation: micronuclei (atoms, molecules, etc.) organized among themselves in a certain way with records of information about standards, laws, principles, rules, methods, axioms, etc., which are necessary to implement this functionality (for example, to form a thought based on one of the laws of logic). Since a functional consisting of elements is usually called an apparatus, hereinafter we will call such functionals in the human microworld - human apparatuses (or apparatuses of systems of Human Parts - see the publication "The Paradigm of a Human").

The above description of the operation of apparatuses of systems of Human Parts gives us an understanding of what is happening in the human microcosm at the time of cognition process, and why different people can have different results of processing the same data.

So, for example, in one person the articulated reasoning on any topic will have a pronounced logical character; in the other, for example, we will hear an associative "stream of meaningfulness." The structure of statements for one and the other in this example will be different: for the first one, the thought construction model represents the applied laws of logical construction, for the second one it will be used not the applied laws of logical construction, but the laws of associative construction, which differ from the logical. The first one has a functional (apparatus of systems of Human Parts) in the microworld, which allows to operate with the laws of logic when constructing thoughts, the second one has a functional (apparatus of systems of Human Parts), which allows to operate with the laws of association. Each of the apparatuses of systems of Human Parts given as an example consists of various elements – the nuclei of different quality (for example, the nuclei of neurons of synaptic connections) with data recorded in them (parameters, constants, principles, standards, laws, etc.), which in synthesis and in interaction with each other, allow a person to perform the necessary operations of logical or associative construction of mental structure. The mental structure itself will be also a chain of nuclei of atoms, molecules, etc., of the next derivative level in comparison with the nuclei that make up the apparatuses of systems of Human Parts. On the basis of this chain of nuclei that form a thought in its integrity, the external expression of thought in its verbalized or printed version takes place in the future, the formation of several externally expressed thoughts into a kind of "product" - for example, categorical series (humanitarian apparatus) or a project of technological apparatus.

Of course, the process of cognition requires the presence of necessary functional processes of the apparatuses of systems of Human Parts, or it is better, their sets and their synthesis among themselves. The more functional variations formed in the human microworld (human apparatuses) are, the more cognitive capabilities he has. Thus, the cognitive capabilities of a person are due to the presence of human apparatuses formed in him and their capacity.

At the same time, human apparatuses make part of systems of his Parts (see the publication "The Paradigm of a Human"), where each Part of a person (also organized in the human microworld by nuclei of the corresponding level and kind of matter) has its own specifics and tasks, and its nuclei are located in mutual coordination with the corresponding kind of matter of the Metagalaxy. Thus, each Human Part reflects one of 64 kinds of matter of the Metagalaxy - according to the number of codons in the Human DNA. The apparatuses in each out of 64 Human Parts form a certain integrity of the processes of cognition and their specificity, characteristic of this particular Human Part - according to its tasks (for example, the apparatuses of the Part the Thinking form the integrity of thinking processes in cognitive activity, and the apparatuses of the Part the Feeling-awareness form the integrity of processes of straight-

knowledge in the process of cognition). Thus, there are 64 types of apparatuses of the systems of Human Parts - in accordance with 64 Human Parts (for the complete list of Human Parts see the publication "The Paradigm of Science of the Initially Highest Father"). And the cognitive capabilities of a person depend on which Parts out of 64 he has formed, and the integrity of the synthesis of the apparatuses of which of these Parts (*the integrity of the synthesis of the apparatuses of a Human Part*) he mainly uses in the process of cognition.

At the same time, a human is a complex system, which, in turn, consists of a synthesis of other systems (Parts, systems, apparatuses, particularities), non-linearly interacting with each other (the phenomenon of the Hierarchy of Human). Each apparatus of each Human Part expresses the specifics of another Human Part corresponding to the apparatus by number (for example, the 30th apparatus of the 63rd Part the Physical body reflects the specifics of action of the 30th Part the Intellect, but from the perspective of the tasks of the 63rd Part the Physical body). Thus, we see that a person cognizes not only through apparatuses (the integrity of synthesis of apparatuses) of one or several Parts separately from each other; and the apparatuses of different Human Parts also interact with each other, forming a non-linear multi-level whole. This means that another factor that determines the cognitive capabilities of human will be how and which apparatuses of which Human Parts interact with each other in the process of cognition (*the hierarchical synthesis of the apparatuses of different Human Parts among themselves*).

In addition, since each Human Part is formed by nuclei in the expression of the corresponding kind of matter out of 64, the formation of one or another Part in a person allows a person to cognize the corresponding kind of matter. If any Human Part is not formed, then a person has nothing to cognize the kind of matter corresponding to this Part: there is no corresponding apparatus for cognizing this kind of matter. Thus, the third factor that determines the cognitive capabilities of human is what kinds of matter (and by what kind of matter) out of 64 a particular person can cognize (*kinds of matter organized by Human Parts and apparatuses*).

Thus, speaking about the Subject of cognition, it is necessary to hierarchize his cognitive capabilities, based on formation and degree of involvement of his Parts and apparatus in the process of cognition. The Subject of cognition uses in the process of cognition the apparatuses of the systems of Human Parts, which differ in belonging to different Parts and kinds of matter. There are three main factors with which the Subject of cognition needs to decide at the beginning of any process of cognition: 1) the integrity of synthesis of apparatuses of what and with how many Parts he cognizes; 2) how and what apparatuses of which Parts interact in the process of cognition with each other (the hierarchical synthesis of interconnected apparatuses among themselves); 3) in what kinds of matter / through what kinds of matter out of 64 - according to the formation of Parts and apparatuses, in principle, he can cognize.

These factors work in one way or another for any Subject of cognition in the process of cognitive activity, regardless of whether he knows about it or not. Synthesis-Philosophy of Cognition proposes to begin to distinguish between these phenomena so that the philosophical cognition of the process of cognition is more objective and effective. For convenience, let's call the whole formed by the complex of three above-mentioned factors (the whole of the synthesis of the wholeness of apparatuses of different Parts, the synthesis of apparatuses of the Subject of cognition among themselves, the synthesis of the expressed kinds of matter by apparatuses and Parts of a person) *the cognitive apparatus of the Subject of cognition*.

The above factors can be attributed to quantitative or factual indicators of the cognitive capabilities of the Subject of cognition at the start of the cognition process. In addition to them, it is possible also to single out qualitative indicators of the cognitive capabilities of the Subject of cognition that arise already in the process of carrying out of cognitive activity and processing by the cognitive apparatus of the Subject of cognition the data incoming to it: scale and quality degree of the apparatuses.

*The indicator of the scale of cognitive apparatus of the Subject of cognition* will characterize how the cognitive apparatus of the Subject of cognition in the process of processing of the incoming data can scale them: by the scale of planetary standards, the Solar system, the Galaxy or the Metagalaxy. Since all these are four different self-organizing systems that make part one of another, with different laws and principles of organization and functioning characteristic of them, then the processing by the cognitive

apparatus of the Subject of cognition of the data entering in it in accordance with the scale that it can cover will have different character (since the data processing will reflect the laws of the corresponding self-organizing system – Planet, Solar system, Galaxy or Metagalaxy). Even if there are identical data at the input – on totals of the processing of these data by the cognitive apparatus of the Subject of cognition, depending on the scale chosen by him, a different processing result will be obtained for each scale at the output. This result will be expressed in the corresponding formed position of observer (for more details on the position of observer, see below) of the Subject of cognition - planetary, solar, galactic or metagalactic, through the prism of which he will continue to carry out further operations in the process of cognitive activity.

*The indicator of qualitative degree of the cognitive apparatus of the Subject of cognition (see the table below)* will reflect the content and the level of complexity of operations and tasks that he can perform in the process of cognitive activity. Each cognitive task is characterized by a certain set of necessary operations that can be carried out in the process of cognitive activity in the synthesis of micro and macro levels of the Subject of cognition. Depending on the performance of which cognitive operations the cognitive apparatus of the Subject of cognition and the apparatuses of the systems of Human Parts that make it up are capable of performing, the cognitive activity of the Subject of cognition and the results of cognition obtained by him will have such a character and specificity. These character and specificity are expressed by the qualitative degree of the cognitive apparatus of the Subject of cognition. In general, the qualitative degrees of the cognitive apparatus correspond to the necessary functionality for the implementation of cognitive operations of the stages of the cognitive act (a brief description of possible qualitative degrees of the cognitive apparatus of the Subject of cognition will be given below).

In addition to the above factors that play a role at the start of cognitive activity and in the process of its implementation by the Subject of cognition, there is also a factor that characterizes the Subject of cognition as a whole from the point of view of the hierarchical level of cognition that is currently available or not available to him. This hierarchical level of cognition is determined by the types of organization of matter (see the publication "The Paradigm of the Metagalaxy"), where each Subject of cognition at each stage of his development manifests with his material organization one or another type of organization of matter (*type of organization of matter of the Subject of cognition*). Since we can see objectively and integrally a certain system only when we are at the higher level - in the higher system (in the modern business environment this effect is known as "helicopter view" - "view from above"), then we can cognize competently the phenomena corresponding to a kind of organization of matter lower than ourselves: then they become objective for us. Accordingly, what type of organization of matter the Subject of cognition reveals with his material organization at the time of the implementation of cognitive activity, determines the objects and the phenomena of what type of organization of matter he can cognize (more inferior to his type of organization). The type of organization of matter of the Subject of cognition can change upwards according to the results of the cognition carried out by him as a result of the cognitive activity carried out by him and his transition to the higher evolutionary stage. And any cognition carried out by the Subject of cognition can be hierarchized according to the types of organization of matter (*hierarchization of cognitions according to the types of organization of matter*), to which this cognition corresponds.

So, we summarize the factors-indicators of cognitive capabilities of the Subject of cognition and his cognitive competence:

- 1) the integrity of synthesis of apparatuses of a Human Part - how many there are such integrities and of what Parts they are;
- 2) the hierarchical synthesis of apparatuses of Human Parts - what apparatuses, what Parts and how they interact with each other;
- 3) kinds of matter organized by Human Parts and apparatuses – which one and how many kinds of matter out of 64
- 4) the first three effects in the synthesis form an integrity - the cognitive apparatus of the Subject of cognition;

- 5) the scale of the cognitive apparatus of the Subject of cognition - planetary, solar, galactic or metagalactic;
- 6) the qualitative degree of the cognitive apparatus of the Subject of cognition - which one of the possible;
- 7) the type of organization of matter of the Subject of cognition - the cognition of what type of organization of matter he can carry out.

## **II. The process of cognition**

### **What does the Subject of cognition cognize?**

Let us consider what the Subject of cognition learns in the process of cognitive activity, and how the process of cognition itself takes place.

The Subject of cognition considers the object of cognition of more inferior type of organization of matter than he reveals by himself.

The goal of the process of cognition, ultimately, is the identification of fundamentalities (see the publications "Paradigm of Science of the Initially Highest Father" and "Paradigm of the Metagalaxy") or the synthesis of fundamentalities of the studied object of cognition with their subsequent subject description.

### ***Stages of the process of cognition (cognitive act)***

First, the Subject of the study conducts revision of the apparatuses of the systems of Parts and their state, taking into account the first three parameters of the cognitive capabilities of a person (described in the section "Subject of cognition") (stage 1), forms the actual cognitive apparatus of the Subject of cognition, enters into coordination with his microworld with the type of matter organization, in which he plans to cognize certain phenomena, reveals the object of cognition (stage 2).

Then he enters into a relationship with the cognized object of reality with his cognitive apparatus of the Subject of cognition, starting to reveal primary data about it (at this moment, the cores of the apparatuses of the Subject of cognition and the cores of the object of cognition are matched, the replication scanning of data by the cores of the Subject of cognition from the cores of the object of cognition takes place): he begins to find the existing apparatuses of the object of cognition and the fundamental foundations of the apparatuses of the object of cognition, building the apparatuses of the object of cognition among themselves in different phenomena, revealings, manifestations, and so on (different hierarchical levels of the structure of the object of cognition), he makes up the hierarchically nonlinear synthesis of the apparatuses of the object of cognition among themselves into one whole (stage 3).

As data about the object of cognition enters the apparatuses of the systems of Parts of the Subject of cognition, they are processed by the cognitive apparatus of the Subject of cognition, an appropriate scaling is formed (what scale the cognitive apparatus of the Subject of cognition can withstand) and the position of observer of the Subject of cognition (due to the scale); in the cognitive apparatus of the Subject of cognition, a preliminary reconstruction and reestablishment of the categorical apparatus of the object of cognition and its fundamentals takes place on the basis of the data collected up to this point (stage 4).

At this stage, the Subject of cognition begins to process the results of the study at the previous stages; aligns his own apparatuses and the apparatuses of the fundamentalities of the object, realizing on this basis a new synthesis of Parts, rebuilding and reconfiguring the parameters of the nuclei of his microworld in the process of research. All this time, the cores of the Subject of cognition with records of Prasyntesis in them (see Volume 2 - "Paradigm of a Human"), in which the data of fundamentalities characteristic of the Subject (fixed by digital and letter codification) are recorded, and the cores of the object of cognition with records of Prasyntesis in them with the fundamentalities of the object of cognition are in interaction and conjugation (stage 5).

The Prasyntesis as a record of the fundamentalities of the Subject himself in his apparatuses and Prasyntesis as a record of the fundamentalities of the object itself is revealed by the cognition of the Subject and the forming of the apparatuses of the object; when the apparatuses of the Subject compare the formed apparatuses of the object as different types of fundamentalities from different angles, two Prasynteses, two fundamentalities of the Subject and the object, begin to merge with each other into one whole: the Prasyntesis of the object and the Prasyntesis of the Subject begin to unite into an integral Prasyntesis. And in this whole, the description of the cognizable begins. The Subject of cognition begins to determine what is this particular object of cognition, reveals the necessary hierarchical levels in it: categories (appearances, manifestations, phenomena, features, specifics, characteristics, circumstances, theories, hypotheses, concepts, etc.), the fundamentalities of the object and its constituents; identifies and shapes the object of cognition. At the same time, in the apparatuses of the Subject of cognition, which are at this moment in the synthesis of integral Prasyntesis with the object of study, a new functionality is formed on the basis of the built up and revealed categories of the object of cognition and its fundamentalities, the data is overwritten in the cores of the apparatuses of systems of Parts and of Human Parts of the Subject of cognition; he begins to cognize himself in a new way in this process of cognition, entering into a new integral Prasyntesis of the following type; the integral Prasyntesis of two Prasynteses – the Subject and the object – passes into a new quality – the Initially Higher Synthesis as a result of the act of cognition. At the same time, the Subject of cognition changes, passing into the next kind of matter (or the next type of organization of matter), and the entire cognitive apparatus of the Subject of cognition changes and rebuilds to a qualitatively new evolutionary level. At the same time, according to the anthropic principle, a change in the cores of the cognitive apparatus of the Subject of cognition also affects the change in the cores of the object of cognition, the cognized object changes (this explains the effect of the influence of the physical presence of the scientist on the outcome of the experiment, known in quantum physics). At this moment, the Subject of cognition is in fusion with the cognizable object of cognition and, in fact, begins to study the cognizable object from the angle of the chosen Subject of cognition, to draw up the results of its study into a single whole. To describe the results of studying (based on the synthesis of his own cognitive apparatus of the Subject of cognition, the apparatus of the object of cognition identified and reconstructed by the cognitive apparatus of the Subject of cognition, the interaction of the Subject and the object with each other, the apparatuses of the state of the nuclei of the Subject and the object of cognition changed in the process of cognition, their synthesis, synthesis of their Prasynteses and the formed Initially Higher Synthesis, the results of studying of the object from the perspective of the subject of study in the process of cognitive fusion with the object of study), the Subject of cognition builds up - first inside, in the cognitive apparatus of the Subject, and then verbalizes, forms outward - already its descriptive, categorical apparatus, expressed and formalized by particularities (thoughts, feelings, etc.; see the publication “Paradigm of a Human”): describes the cognizable object, subject, its hierarchical levels, fundamentalities, etc. (stage 6).

Further, the process of cognition can be continued: the Subject of cognition generalizes the results of the study, taking into account the Paradigm formed by him by this time on the basis of Prasyntesis, which determines the identification and action of fundamentalities in his cores, forming on the basis of the obtained data a new Paradigm or a new paradigm view of the object being cognized, his role and place in the system of the universe, and himself in this (stage 7).

At the next stage of cognition, the formation of managerial approaches appears - how these subjects of cognition are applied in existing being or in reality - on the basis of what was identified and formed at the previous stages to build perspectives in relation to the context of the cognizable and the Paradigm of cognition, the formation of the corresponding cognitive capabilities of the Subject of cognition, a new verbalized apparatus, shaping the contextual possibilities of the cognizable. For this, the Subject of cognition needs to master the control of the Initially Higher Synthesis formed in the process of cognitive activity (stage 8).

And after that, the actual result of cognition is formed – the cognition as such, when the Subject of cognition collects and organizes into a whole everything that was formed at the previous stages, synthesizing it into a qualitatively greater integrity, the results of the cognition of the previous stages

become his nature; he reflects, philosophizes, applies the realized cognition, and starts a new act of cognition from the beginning, but already on a new round.

Thus, in general it can be said that the process of cognition is the interaction of the apparatuses of the Subject and the object with each other on the basis of different subject-object fundamentalities in their cores, with the synthesis of integrity of the Prasyntesis of the Subject and the Prasyntesis of the object and its transition to the Initially Higher Synthesis, on the basis of which further subject categorical constructions of the Subject of cognition are realized.

The above example of cognitive activity aimed at one object of cognition at a certain stage of the cognitive capabilities of the Subject of cognition can be called *the cognitive act*. And the above *stages of the process of cognition - the cycle of cognitive act*.

### ***Levels of cognitive activity***

The cognitive activity is not limited by the described in the previous section, and it can deepen in its scope, taking into account the cognitive capabilities of the Subject of cognition. The cycle of the cognitive act considered in the previous section will be considered the *classical cognition*, or the cognitive activity of the first level.

On the next step - as the corresponding cognitive capabilities of the Subject of cognition are formed - the Subject of cognition takes the steps of classical cognition, but not only from the perspective of the specifics of his individual formation of the cognitive apparatus of the Subject of cognition at the time of the cognitive act (from the perspective of one or more kinds of matter), but in a variety of 64 kinds of matter, where the corresponding Human Part out of 64 is engaged in the perspective of each kind of matter, with its own unique specificity of cognition. At this level, the cognitive apparatus of the Subject of cognition consists of 64 formed and developed Human Parts, with the integrity of the synthesis of the corresponding apparatuses of each Part out of 64 and the hierarchical synthesis of the apparatuses of 64 Human Parts among themselves. Thus, the Subject of cognition cognizes the object from 64 perspectives of different Human Parts in mutual coordination with 64 kinds of matter; in the process of cognition, 64 types of Prasyntesis are revealed, forming the integrity of 64 types of the Initially Higher Syntheses. The result of the description of cognition of this level will be more complete and comprehensive compared to classical cognition, of a qualitatively different nature: categoricity based on the results of cognition, will consist of 64 types of categorical series, formed by 64 types of particularities, with 64 types of fundamentalities (where 64 variants of the described results of 64 cognitive acts describe the result of the cognitive activity of 64 Human Parts of the Subject of cognition in interaction with the cognized object) and the reduction of this according to the results into the synthesis of one whole. Let's call it *the second level of cognitive activity* or the *64-fold integral cognition*.

In the case of 64-fold integral cognition, an exception may have place. If we affirmed in classical cognition that the Subject of cognition can cognize only objects of reality related to the lower types of organization of matter, for greater objectivity of the results of cognition and in order to avoid their illusory nature, then, in the case of 64-fold integral cognition, it is possible to admit the effect of the *abstracted cognition* - preliminary forecasting and formation of hypotheses regarding the objects of cognition of the higher kinds of matter than the Subject of cognition is himself. This is possible because when the cognitive apparatus  $64 * 64 * 64$  (64 Human Parts with at least 64 apparatuses of 64 systems of Human Parts) is formed in the Subject of cognition, he can enter non-linearly in touch (although quickly exit) to the next kind of matter. However, in order to present stably the next kind of matter, all 64 apparatuses of 64 systems of all 64 Human Parts must interact steadily with all corresponding apparatuses of all 64 Human Parts.

The third level of cognitive activity is interconnected with the development of the qualitative degree of the cognitive apparatus of the Subject of cognition. If most of the apparatuses of systems of Parts that form the cognitive apparatus of the Subject of cognition, and their hierarchical synthesis among themselves, are capable of performing certain cognitive tasks and operations necessary for the implementation of the cognitive functionality of one of eight stages of the cognitive act listed above, then it is possible to characterize the cognitive apparatus of the Subject of cognition and the very Subject of cognition as a whole from the point of view of the qualitative level of cognitive capacity (in



accordance with the content of cognitive operations that the Subject can carry out) - as Candidate of Philosophy, Doctor of Philosophy, Initiate of Philosophy, Servant of Philosophy, Hypostasis of Philosophy, Teacher of Philosophy, Master of Philosophy, Avatar of Philosophy (see below the table "Correspondence of the qualitative degree of the cognitive apparatus of the Subject of cognition with the level of complexity of operations and tasks of the stages of cognitive act").

**Correspondence of the qualitative degree of the cognitive apparatus of the Subject of cognition with the level of complexity of operations and tasks of the stages of the cognitive act**

№	Qualitative degree of the cognitive apparatus of the Subject of cognition	The content of the cognitive operations necessary for the implementation
8	Avatar of Philosophy	cognitive operation stage 8 of cognitive act
7	Lord of Philosophy	cognitive operations of stage 7 of cognitive act
6	Teacher of Philosophy	cognitive operations of stage 6 of cognitive act
5	Hypostasis of Philosophy	cognitive operations of stage 5 of cognitive act
4	Servant of Philosophy	cognitive operations of stage 4 of cognitive act
3	Initiated of Philosophy	cognitive operations of stage 3 of cognitive act
2	Doctor of Philosophy	cognitive operations of stage 2 of cognitive act
1	PhD in Philosophy	cognitive operations of stage 1 of the cognitive act

At the same time, it is necessary to take into account that each of eight the above qualitative degrees of cognitive capacity - with its own specifics, characteristic to one of the stages of cognitive act - is mutually expressed by the principle of "everything in everything" in other qualitative degrees, revealing in them with the perspective of their specification. The third level of cognition assumes that the Subject of cognition has developed the skill of cognitive activity, varies his specificity and performs several cognitive acts from the perspective of several - from two to eight - qualitative degrees, having identified who he is in this type of cognition. Proceeding from this, he begins to identify the subject of his cognition (the subject will depend on the specifics of the qualitative degree of the Subject of cognition; what degree he chooses, he will look at such a position of observer and with such state of the cognitive apparatus, such subject he will reveal, such results will be). So, in the process of cognition, the Subject of cognition, carrying out several cognitive acts from the perspective of different qualitative degrees, enters several different Prasynteses (according to the qualitative degree of cognition), the Initially Higher Syntheses, in the description of the research results - several categorical series, types of particularities, series of fundamentalities, and according to results - their integrity. Let's call *the third level of cognitive activity the cognition with the synthesis of qualitative degrees*.

***Hierarchization of cognition***

Thus, we can hierarchize the cognition (cognitive activity) according to the following parameters:

- 1) According to the types of organization of matter – to what type of organization of matter this cognition refers to;
- 2) According to the kinds of matter - to which kind (kinds) of matter out of 64 this cognition refers;
- 3) By qualitative degree - what qualitative degree of the specifics is reflected in cognition;
- 4) According to the level of cognition - classical cognition, 64-fold integral cognition, cognition by synthesis of qualitative degrees.

**III. The results of cognition**

The minimum result of the act of cognition (cognitive activity) of the Subject of research based on the results of the interaction of the apparatuses of the Subject and the object of cognition should be a

description of the objective world (object of research) by the Subject of cognition based on its subjectivity (formation of the cognitive capabilities of the Subject of cognition at this moment).

The Subject of cognition cognizes a certain object, interacting with his apparatuses with the apparatuses of the object (categorical apparatus, conceptual apparatus, etc.). In the process of the cognitive activity described above, he reveals and cognizes the necessary hierarchical levels of the structure of the cognized object: categories (revealings, manifestation, phenomenon, features, specifics, characteristics, circumstances, theory, hypothesis, concept, etc.), fundamentalities or synthesis of fundamentalities, subject of cognition. At the stage of the integrity of the Prasyntesis of the Subject and the object in the process of cognition, the Subject of cognition, depending on the qualitative action of the apparatuses and the quality of the interacting Prasynteses of the Subject and the object, can consider the quality of the cognized from the positions of general, particular, private, special, material, hierarchical, individuality, human and prasyntesis (see materials about Synthesis-Philosophy of Dialectics in this edition).

As a result, a description of the subject of cognition should be formed by different categorical apparatuses in the expression of the fundamentalities of the subject and their digital or letter interconnection (these categorical apparatuses, expanding, become the basis for the formation of future apparatuses of cognition of other objects of cognition), which will be included later in the paradigm of future scientific research, becoming one of the starting points for further cognition. Describing the apparatus of the object of cognition, the Subject thereby brings the object of cognition to a new level. In fact, the correlation of the objectivity within the achieved apparatus of the object of cognition forms the next level of cognition, which becomes the impetus, the starting point, for the subsequent results of cognition. The formalized results of the cognitive activity of the Subject of cognition make part of some already formed paradigm, or become the starting point for the formation of a new paradigm. The described above is the result of the objective activity of the Subject of cognition (let's say, the object activity of a particular philosopher is the categoricity that he introduced and substantiated, his subject of cognition, for example, in the form of relativity, categorical imperative, etc.); the set of these subjects expands our categorical base of cognition. In each case, the cognition of each Subject of cognition, regardless of the qualitative degree of his cognitive apparatus of the Subject of cognition, will begin with the previous conclusion of the revealed integrity of the results of the cognitive activity of his own or another Subject of cognition. This is how a cognitive discourse is formed, expanding and building into new and new paradigms. The stage of synthesis of the results of the cognitive activity of several Subjects into a certain integral paradigm is already the subject of consideration of another direction of Synthesis-Philosophy - Synthesis-Philosophy of Teaching.

In addition, the transformation of the cognitive capabilities of the Subject of cognition himself becomes a non-linear result of cognition: the interaction of Subject-object apparatuses in one Prasyntesis whole can lead to an increase in the quality of the particularities of the Subject by the depth of formation of categorical apparatus in describing the results of cognitive activity, and the qualitative degree of the cognitive apparatus of the Subject of cognition can be transformed also (in the synthesis of apparatuses of systems of Human Parts), and the Subject of cognition himself can change the form of his material organization.

Another non-linear result of the cognitive activity of the Subject of cognition, if we take the micro level, is the influence of the Subject of cognition in the process of cognition on the object of cognition described above, which affects the ongoing processes in the cores of the object of cognition.

#### **IV. Perspectives of Synthesis-Philosophy of Cognition**

Synthesis-Philosophy of Cognition is a completely new direction of philosophical thought, based on the foundations of Synthesis-Philosophy and the paradigm of Philosophy of Synthesis.

At this stage, we see the following as the nearest promising tasks in the continuation of the development of this direction: cognition and description of 64 types of specifics and categories of cognitive activity of the apparatuses of 64 types of Human Parts with the development of the necessary

categorical apparatus; cognition and description of the specifics and categories of cognitive activity from the perspective of eight qualitative degrees of the cognitive apparatus of the Subject of cognition, formation of the paradigmatic context of cognitive activity from the perspective of each out of eight qualitative degrees of the Subject of cognition (where each qualitative degree of cognition has its own paradigm, which differs in the subject of paradigmatic activity); detailing of the stages of cognitive processes and the content of cognitive operations; formation of criteria for cognition as such and more detailed hierarchization and systematization of cognition processes; identification and formulation of perspectives of philosophical and cognitive activity and others.

One of them can be formulated already now: the paradigmality - as the next level of philosophical and cognitive activity (where the paradigm is a set of subjects that give rise to one whole: the synthesis of subject-conceptual realization).

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## ***2.8. Metaphysics of Synthesis-Philosophy***

Metaphysics is a part of philosophy devoted to the study of the most fundamental questions of research of the initial nature of reality, world and being, in accordance with which scientific, social and life practice is organized. There have been many critics of metaphysics in history. One of the reasons - "the dominance of metaphysical determinism led inevitably to a misunderstanding of nature of universal categories." There was even a thesis about the "end of metaphysics", which, however, is proposed to be considered as "a call not for its expulsion, but for a revision of its understanding that has developed before".

Metaphysics is called upon to offer a new vision of the world, based on modern realities. After the human has gone into space, space life outside of the planetary habitation ceases to be perceived as something inaccessible, high, but, on the contrary, becomes a new reality, an area of research and development.

"The next stage of evolution will be the evolution of the supergiant self-organizing system - the Metagalaxy." The Metagalaxy is the integrity of the entire material organization available to us in perception. Considering human and matter in synthesis, having determined the metagalactic perspectives of the structure of matter, we form a new view on human.

There is now an abstract formatting of matter in the philosophical and scientific environment. We are moving already from the abstract existence of matter to the clear boundaries of possible interactions. And through this we translate matter from the language of abstract categories of philosophical limits of the perceived, into a specific volume of possible physical and chemical standards, laws, imperatives and axioms.

The Metagalaxy forms a system of mutual organization of human and matter, where a human, created by the universe biospherically, begins to develop himself personally, organizing matter by personal growth and development.

We define the higher kinds of matter, located outside, previously called the ideal, as the Prasyntesis. The Prasyntesis is the Pra-matter beyond the synthesis of the entire Metagalaxy, from which the entire Metagalaxy churns.

For us, it is not cognizable by itself, since it is in a form and organization of existence that is beyond us. The Prasyntesis can be revealed by us only as a record of Fire, where Fire is the external manifestation and the carrier of the record of a certain state, transmitted to the lower organization of matter. For example, recognizing the existence of dark matter, which could be called the invisible, scientists investigate and determine its phenomena indirectly, observing the significant gravitational interactions that it initiates.

In other words, the Prasyntesist is a special kind of matter that organizes fundamental beginnings, where they are formed, non-linearly systematized, hierarchized, form the stable integrity and are revealed in the structural organization of matter known to us, the basis of any materially stable existence. It penetrates into our materially organized world and expands its possibilities, deploying new individuality, superpassionarity, truthfulness, eyeness, beauty, constant, knowledge, measure, standards,

laws, imperatives, axioms, beginnings, principles, methods and rules, enriching the existing world, and through gradual accumulation introduces it into the higher phenomena of matter than the existing. Each kind of matter has its own kind of Prasyntesis. The synthesis of the corresponding Prasynteses with the corresponding kind of matter among themselves forms and expresses the integral matter. The Prasyntesis should be seen not as an unambiguous wholeness entering into matter. It is decomposed into 64 kinds of matter, showing the corresponding organizational structures of matter and is developed by the expression of these kinds of matter. The higher level of matter gives the Prasyntesis to the lower according to the hierarchical levels of control. The metaphysical synthesis based on the principle "to be something means to be able to achieve real unity with other entities." Hence, the actual being is perceived as the realization of possibility ...".

Metaphysical space is multidimensional. Today we define 64 kinds of matter of the Metagalaxy, from physics to siamatics, organizing various processes and phenomena, and forming the hierarchical matter of the cosmos with different levels of complexity.

The limits of genetic perception of matter by human should be noted. There are 64 main genetic codons, therefore, each codon is an expression of the corresponding kind of matter present in human genetics.

Taking 64 genetic foundations as the basic perception of a human, we determine that each microcosmic indicator should reflect the macrocosmic, the interconnection of which creates a basic model of perception. That is, the phenomena that operate in the genetic code, corresponding to the internal of human, are reflected in the external, metagalactic and vice versa.

In distinguishing of kinds of matter, the basic 16-fold integrity of phenomena of matter from fire to substance were revealed, the mutual organization of which determines the main parameters of kinds of matter. In contrast to the planetary state of matter, four types of states of matter are developed in the Metagalaxy by four types of interactions of energy, light, spirit, fire plus matter, thus 256 types of matter are obtained. The second metagalactic phenomenon of matter was 256 types of matter organizing the metagalactic continuum by themselves.

In the synthesis of all the abovementioned parameters, there is the sphere of the Metagalaxy, which was described by many cosmologists as the ultimate sphere of human metagalactic perception. These are not just linear realities one above the other, but the sphere-shells of a single sphere of the Metagalaxy, focusing different goals, tasks and perspectives, supporting their own environment of interactions, organization of nuclei, dimensionality, speed, space and time, and united by the common sphere of the Metagalaxy.

In accordance with different dimensional characteristics and variety of types, kinds and levels of matter included in the process, the subnuclear medium differs at different levels of the spatial phenomenon. It is the subnuclear environment that becomes the basis for the formation of spatial relations. We are accustomed to perceive all processes as developing from the bottom up to the top. In the Metagalaxy, where the sphere of the whole Metagalaxy acts axiomatically only as far as possible at the top, all processes of self-organized influences go from the top to the bottom from the fire to the substance. Each level of matter is determined by the synthesis of data from 16 beginnings of various conditions and interactions.

The principle the "Metagalaxy creates each one" goes on. "Human nature is multi-dimensional, non-linear and multi-story, like the Universe, whose reflection and expression it serves".

The principle of the Home works here. "The explanation of the emergence of human is based on the principle of the Home... the niche or the sphere within which the cultivation of human took place... The process of harmonization proceeded in the sphere of the Home, which is the condition for the evolution of human".

We call the synthesis of spheres of the dimensionally organized matter with nuclear centering *the Initially Highest Home of the Initially Highest Father (IVDIVO)*. The IVDIVO is formed by the emanations of the synthesis Pramatter, given and carrying the materiality of laws, standards and the entire 16-fold integrity from the indivinity to the rules, by the boundaries of the synthesis pramatter or prasyntesis, in the centering of which, the thickening of matter begins, the concentration of the entire manifestation of matter is formed - the core, which in its maximum compactification forms what we call

the "source of the big bang" with the subsequent division of the integrity of pramatter into a binary phenomenon in the formation of the nuclei of fire and matter.

The *Home* is realized and acts as a whole in the synthesis of all wholeness among them. This is the sphere where the processes of synthesis, self-organization of matter are going on, the very foundations of matter, of the entire Universe, are being created. Here the foundations, beginnings, other paradigm phenomena are laid down, which, being accumulated, rebuilt, form gradually the Paradigm of the next state of matter. The Initially Highest Home of the Initially Highest Father deals with the transition from this planetary physics to the Metagalactic.

The meaning of Metaphysics in this process is the transition to the next kind of matter, to the higher realities. The transition of an object matter to a new level of self-organization and development is carried out at the expense of biological Subjects.

The human not only observes, but also transforms the world. "Studying a human in this aspect, as a performer of extra-worldly values, M. Scheler ("Man's Place in Space") gives an answer to the question of metaphysics about what is absolute existent being."

The discovery of "human as a metaphysical being, in which Metaphysics defines "physics", sounds in the works of N. Berdyaev, S. Frank. "Man is a being who overcomes his limitations, transcends to the highest." "Man is not a part of the world, but an integral world, microcosm... Whatever concepts Russian philosophy uses... it tirelessly searched for the ideal foundations of human existence in the world." "Spirituality was considered in Russian religious philosophy as the *metaphysical core of man*".

"... Human ... mastered the cosmic elements, finding and vividly feeling them in himself, in his own body; he felt the cosmos in himself" (Bakhtin M.M.). In this sense, "we can talk about the *metaphysics of corporeality*."

It is not abstract matter that accumulates fire with records of Prasyntesis, but a human who can adapt and reorganize to assimilate it. The human accumulates and passes to more complex types of matter organization, writes the Prasyntesis of the higher levels of organization into fire, and emanates them, saturating the surrounding nature with content, rebuilding it into the higher forms of existence. V.I. Vernadsky spoke about the geological impact on the planet of human beings. Now human is influencing the near space already. And then, the whole Metagalaxy. This is the organization of spatial being of another level. At the same time, the human reveals both his own goals and development tasks.

The Prasyntesis is mastered in the Human through the nuclei, forming 64 matrix nuclear phenomena of synthesis of prasynteses and kinds of matter among them. There is a mutual coordination with the kinds of matter, where the Human is one, the Matter is one, the Prasyntesis is one whole, but they are one inside each other. The process occurs intranuclearly through Prasyntesis and internuclearly through subnuclearity. If we collect all the subnuclear states, consisting of Prasyntesis together within each of us, then our physical body gradually forms the core of Prasyntesis within us ("*the metaphysics of corporeality*"). In each core, we increase the level of Prasyntesis through 64 types of Prasyntesis, or with 16384 prasyntesis competencies, as types of prasyntesis competencies, moving from level to level, hierarchically, evolutionarily internally and organizing externally at the next levels of the cosmos.

### **Metaphysicality of Human by the Position of Observer.**

The position of Observer is developed by increasing the concentration of the Prasyntesis in the nuclei. When the Prasyntesis fills the Human Parts and the body, the activity of the previous position of observer is completed, and with the development of a new prasyntesis in the nuclei, the Human changes his position of observer to perceive more kinds of matter, spheres of the Metagalaxy, some other indicators of the position of observer. The higher the position of observer is, the greater the number of characteristics of the lower expressions this position of observer activates in the formation of the characteristics of Human in terms of looking at the world around and introducing his capabilities and characteristics into the world around him.

The positions of observer that exist today do not bear yet the stamp of metagalacticity, because humanity is just beginning to develop metagalactically. But tendencies are already being defined,

expressing large-scale metagalactic processes of being, directing to the corresponding material physical organization.

With the kind of matter and Prasyntesis that governs this kind of matter and fundamentality, we begin to develop ourselves for the sensation of not only physics, but for the self-perception of all kinds of matter. We might say, it is organized Metaphysics.

In the interrelation of Prasyntesis and kinds of matter, their merging with each other, we obtain such an integrity as the Initially Higher Synthesis - the stage of interaction between the type of Prasyntesis and the kind of matter, the type of prasyntesis competence and the type of matter.

This is the basis of Metaphysics. The Initial Synthesis works in matter, forming Metaphysics from our physics. A new Metaphysics grows from 64 kinds of matter. As a result, we have 64 basic types of Initially Higher Synthesis and 16384 variations of types.

Thus, in the matter of the Metagalaxy there are 64 kinds, where in each kind of matter there are 256 types, in general there are 16384 levels or spheres of a certain organization of matter in terms of dimension, speed, space and time, that is, the High Integral Realities, if we talk about the metagalactic organization of matter. Going beyond the limits of the Metagalaxy, we enter the High Integrities. And then the High Integrities is an expression of Prasyntesis. That is, the High Integrity, as a prasyntesis competence, types of matter, as the High Integral Realities. The psychodynamics of matter arises in interaction. This is the psychodynamics of matter - the game of IVDIVO conditions, a single real of Metaphysics, where Metaphysics is as the achievement of a certain unified physicality of 64 kinds of matter. Metaphysics is metagalactic physics. And the Metagalaxy consists of 64 kinds of matter, and then it is metaphysically objective, non-contradictory, and the conceptuality is already turning into a scientific base, becoming an area of research. There is what we call Metasyntesis - the union of kinds of matter, at the same time Prasyntesis and kinds of matter. Metasyntesis as a tool of Metaphysics.

Together, this gives rise to one new Metaphysics of the Initially Higher Integrity, where one can live and act. The Initially Higher Integrity is that which goes above, from the unification of the Higher Integrities, Metaphysics of the Initially Higher Integrity is born. And from the Initially Higher Integrity the next Metagalaxy is built up, metaphysically laying the next context of matter.

This substantiates new Metaphysics of the Initially Higher Integrity and the new Metaphysical Integrity of Human.

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## ***2.9. Matter of Synthesis-Philosophy***

### **Beginnings of Matter**

The matter of Synthesis-Philosophy is determined by the higher (internal, basic organization) and the material (external organization) bases.

Thus, the matter is a synthesis of dimensionally and functionally hierarchized substance with a systemic fundamental principle, level-determined by the basic states of the Whole. The role of the fundamental principle (as the internal) is played by 16 fundamentalities of the Whole, which will be discussed below. Briefly, we define the fundamentality of the Whole as the basic periodic function of conjugation of the parts of the Whole. The substance (as an external expression of matter) is shown, respectively, with 16 properties of matter, which we will touch on also later. Four basic states of the Whole (energy, light, spirit, fire) create conditions for turning on of the time function in matter and classify matter by the kind, due to which 64 kinds of matter are fixed on the basis of 16 fundamentalities and 16 properties of matter. The need for such a phenomenon comes from the anthropic principle of the Metagalaxy and, among other things, is of a humanitarian nature, since a human is genetically 64-fold integral with the corresponding number of codons as units of the genetic code.

We are primarily interested in realities of many types of organization of matter. Where reality can be seen as a metagalactic type of organization of matter, representing hierarchically the Whole as a measure of the implementation of its synthesis.

The physical reality is determined by laws and standards in force in physical matter; on the same principle, the higher realities are built up, obeying laws and standards of the corresponding kinds of matter, in the integrity of human implementation, putting together the Worlds. Where each of the Worlds is a concentration of the conditions for the creation of life and existence of the metagalactic realization of the Whole. The potentials of the Worlds affect all types of life in this World, primarily human life, which makes the Worlds responsible for the parameters of life of all living beings in each reality and with each kind of matter in the World. The Worlds as such can be called philosophically a humanitarian phenomenon of the Metagalaxy, since they are not formed automatically by them outside the creation of life. The World is where a human is born or lives. Only he synthesizes realities through himself and by this turns on certain world interactions. Such interactions and states can be any that lead to the synthesis of the internal and the external in a human.

Let us note additionally that in the direction of Synthesis-Philosophy of Matter, we will define life as a synthesis-material realization of the potentials of creation of cyclic realization of the phenomenon of the Whole, where, on the one hand, the Whole is seen as a comprehensive synthesis of everything in everything, which is the source of life as such, and on the other hand, as a producer of fundamentalities as legislative and basic basis for matter functioning.

In the following description we will meet also such a phenomenon as Particularity of Human, understood here as the level of realization of evolutionary implementation of activity of the Whole. This phenomenon, which is expressed in different types of material organization by movements, sensations, feelings, thoughts, meanings, and so on, is related directly to the fundamentalities mentioned above, to a more detailed description of which we turn.

There are 16 fundamentalities of the whole in

- definition
- goal setting
- potential
- phenomenon

1. Rule:

- set of rights to create a way of life by the conditions of might of the whole;
- system of stable links of evolution strategy of the whole;
- basic potential of the Movement phenomenon;
- basis of phenomenon of the Substance of matter.

2. Method:

- system of synthesis-practices for achieving goals;
- way and means of implementing the synthesis of tasks and potentials for their solution;
- basic potential of the sensation phenomenon;
- basis of phenomenon of Emanations of matter.

3. Principle:

- system of matrices of self-organization of conditions for accomplishment of the whole;
- system-forming thesis, foundations of the axis of the plan of creation in matter;
- basic potential of Feeling phenomenon;
- basis of the phenomenon of Self-organization of matter.

4. Beginning:

- synthesis of potentials and strategies of creation;
- concentration of time potential of evolution of the Whole;
- basic potential of the Thought phenomenon;
- basis of the phenomenon of the Reunification of matter.

5. Axiom:

- synthesis of parameters of reality necessary to achieve the integrity;
- fundamental bases of natural realization of evolutionary development of matter;
- basic potential of the Meaning phenomenon;
- basis of the phenomenon of the Dimensionality of matter.

6. Imperative:

- synthesis of paracategories and criteria of phenomenon of the whole;
- system of scientific value orientations that affirm the evolutionary development (genesis) of matter;
- basic potential of the Essence phenomenon;
- basis of phenomenon of the Speed of matter.

7. Law:

- synthesis of insuperable connections that exist regardless of the observer and are determined by superior expediency;
- basic tool of the evolutionary movement strategy;
- basic potential of the Idea phenomenon;
- basis of the phenomenon of the Space of matter.

8. Standard:

- synthesis of integrity conditions;
- parameter of phenomenon of basis of being;
- basic potential of the Right phenomenon;
- basis of the phenomenon of the Time of matter.

9. Measure:

- synthesis of space-velocity characteristics of reality;
- phenomenon of the quantitative factor of establishment through the integrity;
- basic potential of the Power phenomenon;
- basis of phenomenon of the Field of matter.

10. Knowledge:

- synthesis of the concepts of data array of the paradigm of the whole;
- phenomenon of subjective consensus;
- basic potential of the Paramethod phenomenon;
- basis of the phenomenon of the Content of matter.

11. Constant:

- synthesis of perfection of realization of absoluteness of the whole;
- form of the phenomenon of fundamental base (benchmark) of creative realization of the Subject;
- basic potential of the Fundamental phenomenon;
- basis of phenomenon of the Form of matter.

12. Beauty:

- synthesis of emanations of perfection of the whole;
- phenomenon of hypostasis by the expediency of creation;
- basic potential of the Synthesis-beginning phenomenon;
- basis of phenomenon of the Subnuclearity of matter.

13. Eyeness:



- synthesis of benchmarks of the whole through love;
- phenomenon of passionarity of the whole with the competence of the Subject;
- basic potential of the Glance phenomenon;
- basis of phenomenon of the Energy of matter.

#### 14. Truthfulness:

- synthesis of qualities of the whole through wisdom;
- phenomenon of subjective perfection by humanity;
- basic potential of the Imperation phenomenon;
- basis of phenomenon of Light of matter.

#### 15. Superpassionarity:

- synthesis of bodily consistency through will of the whole;
- phenomenon of hierarchization of the Subject through the magnetism of the foundations of the whole;
- basic potential of the I-am phenomenon;
- basis of the phenomenon of the Spirit of matter.

#### 16. Ivdivnity:

- synthesis of synthesis of phenomena of the whole;
- phenomenon of the subjective whole;
- basic potential of the Condition phenomenon;
- basis of phenomenon of the Fire of matter.

### **Kinds of matter**

Let us dwell on the kinds of matter as such.

Proceeding from the organization of life of the Metagalaxy with the levels of realities, starting from the physical and higher, let us consider, for example, several kinds of matter familiar to us as the most influencing the life of each one.

*The first kind of matter is physics.* It is characterized by the parameters of physical reality and synthesizes physically everything that is higher not only by the principle of “everything in everything”, but also by the category of integrity that exists a priori in physics.

Turning to the structure of the matter of physical reality, we list the factors that affect the synthesis of the higher in the lower:

- 1) The presence of the single superior Beginning - the manager of all kinds of matter and life.
- 2) Synthesis of accumulations of all lower expressions of matter in relation to the physical.
- 3) Consolidation of efforts of higher and lower types of life to create physical life with the anthropic principle of the Metagalaxy.
- 4) The priority of physicality over non-physical realizations by the principle of dimension, where the higher spaces with the higher dimension are physicalized in the lower dimension, transferring quantity into quality and acquiring linearity, the only one that makes it possible to fix what has been achieved.

One can confidently note the very factor of the existence of tangibly formed substances in the dimension of physical reality as indicators of physicality. This statement is also true for other kinds of matter, where one of the foundations will be dimensionality.

In Synthesis-Philosophy, the matter of physics, as well as the higher realities, is perceived exclusively as living matter, possessing creative and other properties and evolving under the influence and thanks to the higher single Beginning, which is the synthesis and the integrity of everything in everything and develops all kinds of matter as its realization, and physics as its first wholeness.

The leading basis will be the first fundamentality out of 16 fundamentalities that internally determine each kind of matter as a basis, for the matter of physics, which we are considering now, - the

Rule. The Substance, the first one out of 16 types of substantive phenomena of matter, will be also relevant now. And since the first 16-fold integrity of kinds of matter from the quaternary of states of matter is characterized by energy, it is reasonable to summarize that the matter of physics synthesizes the Rules and the Substance of energy, being, in turn, in the synthesis the basis of phenomenon of the Movement of Energy as the realization of the first particularity of Human.

In addition to this summary, we determine that the matter of physics is three-dimensional.

It should be mentioned also that the physical reality of the Metagalaxy concentrates the Conditions of all the higher realities and the lower levels of organization of matter as the only integral phenomenon of the Image of the Whole and is the first reality of each of the Worlds, which have the property to include everything lower as a part.

*The second type of matter is etherics.* It is characterized by the parameters of the second ethereal reality and, in contrast to physics, is determined by the category of the Sensations (the second particularity of Human) by the perspective of energy. The ethereal reality and its matter provide and build up everything and every process, which in synthesis are the Sensations of Energy.

Turning to the description of the ethereal, let us dwell on some properties of the ethereal reality as such. Ether is characterized by greater dimensionality in relation to physics, which means greater mobility of the fire-images in the substance of four-dimensional ethereal matter. At the same time, the fire-image substance of etherics allows and ensures the propagation of sound, radio and other waves, which leads to the formation of a separate (from the point of view of matter) form of existence – the ethereal. Its specificity is due to the influence of other expressions of 16 fundamentalities that create it, which were discussed above.

Despite the fact that due to the principle of "everything in everything" the whole 16-fold integrity of fundamentalities and substantial phenomena of matter and the whole 4-fold integrity of matter properties participate in the creation of each kind of matter, the leading ones for etherics will be: the second fundamentality - the Method, the second type of phenomenon of matter – the Emanation, and the first state of matter - the Energy. Thus, the matter of etherics synthesizes the Method and the Emanations of energy, being, in turn, in the synthesis the basis of phenomenon of the Sensation of energy as the realization of the second particularity of Human. For example, we can mention the wave methods of the ether methods.

*The third type of matter is astralics.* Speaking of different realities, let's clarify that each of them includes all the lower as a part, but the Metagalaxy is characterized by synthesis, therefore, rising higher, we can see the lower realities as a whole, bearing the characteristics of the previous reality. Thus, proceeding to the description of the third kind of matter, we note that the Sensation as the main realization of the ethereal reality in its 4-dimensional phenomenon becomes physics and an integral part of the higher 5-dimensional phenomenon of the Whole - the astral reality, the astral matter and the Feeling of energy of the Whole unfolded by them.

The leading for astralics will be: the third fundamentality - the Principle, the third type of phenomenon of matter – the Self-organization, the first state of matter – the Energy. Thus, the astral matter synthesizes the Principle and Self-organization of energy, being, in turn, in the synthesis, as it was said earlier, the basis of phenomenon of the Feeling of energy as the realization of the third particularity of Human.

From the principles of astralics, we can cite as an example the familiar principle of trinity. Pythagoras defined the triad as the first equilibrium of units. By the way, this principle is projected through astralics onto physics, which steadily lives in three-dimensionality. The characteristics of the astral reality include everything that we can recognize with feelings. For example, it is the astral reality that produces the entire spectrum of color and sound into the physical and other Worlds.

*The fourth kind of matter is mentalics.* The Mental, or the mental reality, as the name implies, is responsible for providing mental capacity. The leading for the mentality will be: the fourth fundamentality - the Beginning, the fourth type of phenomenon of matter – the Reunification, the first state of matter – the Energy. Thus, the matter of mentalics synthesizes the Beginning and Reunification of energy, being in the synthesis the basis of phenomenon of the Thought of energy as the first realization of the fourth particularity of Human.

We can mention the Beginning of Synthesis of the Beginnings that the mental reality unfolds in the physical world. It is the quaternary in the new era (in contrast to the trinity of the previous era) that has become the base for the creative person, who operates with Synthesis as the basis of creation.

The conclusion. We give below in a brief tabular form the parameters that characterize all 64 kinds of matter.

Additionally, in order to expand the position of observer and to understand the scale of phenomenon of matter as such, let us clarify that its classification is not limited to 64 kinds of matter. 64 kinds of matter - each kind as a whole - are scaled in turn into 256 *types* of matter, acquiring with the principle of "everything in everything" the realization through the 4-fold integrity of states of matter (energy, light, spirit, fire).

The table with a detailed list of types of matter is given in the second volume of the Paradigm (see Appendix 9.4. of the Paradigm of a Human).

In conclusion, we note that, exploring matter using the methods of Synthesis-Philosophy, we come to the conclusion that the Metagalaxy not only creates each of us, according to the anthropic principle, but also has such mechanisms and tools of self-organization and adaptation that allow us to tune in to its standards at all levels of human development and training. The metagalactic matter as the highly graded system takes into account not only the smallest characteristics of each unit of creation, but also creates conditions for both external and internal growth and development of each one, and the formation of each one as a Subject of metagalactic creation.

Kind of matter	Synthesis of qualification of kinds of matter	State of	Worlds of Life
64. Siamatics	Condition of Fire by Ivdvinity	Fire	Synthesis World
63. Esmics	I-Am of Spirit by Superpassionarity		
62. Imics	Imperation of Light by Truthfulness		
61. Ethonics	Glance of Energy with Eyeness		
60. Amritics	Synthesis-beginning of Subnuclearity by Beauty		
59. Abics	Fundamental of Form by Constant		
58. Sitics	Paramethod of Content by Knowledge		
57. Zhivics	Might of Field by Measure		
56. Holitics	Right of Time by Standard		
55. Vsetics	Idea of Space by Law		
54. Cosmics	Essence of Speed by Imperative		
53. Ergetics	Meaning of Dimensionality by Axiom		
52. Kontics	Thought of Reunification by Beginning		
51. Golonics	Feeling of Self-Organization by Principle		
50. Ematics	Sensation of Emanation by Method		
49. Plamics	Movement of Substance by Rule		
48. Pramatics	Condition of Fire by Ivdvinity		
47. Vizics	I-AM of Spirit by Superpassionarity		
46. Sotics	Imperation of Light by Truthfulness		
45. Etimics	Glance of Energy by Eyeness		
44. Omics	Synthesis-beginning of Subnuclearity by Beauty		
43. Unics	Fundamental of Form by Constant		
42. Vityics	Parametod of Content by Knowledge		
41. Merics	Might of Field by Measure		

40. Realics	Right of Time by Standard	Spirit	Metagalactic World
39. Plotics	Idea of Space by Law		
38. Natics	Essence of Speed by Imperative		
37. Stratics	Meaning of Dimensionality by Axiom		
36. Logitics	Thought of Reunification by Beginning		
35. Glasics	Feeling of Self-Organization by Principle		
34. Daonics	Sensation of Emanation by Method		
33. Binarics	Movement of Substance by Rule	Light	Subtle World
32. Extremics	Condition of Fire by Ivdvity		
31. Zertsatics	I-AM of Spirit by Superpassionarity		
30. Intics	Imperation of Light by Truthfulness		
29. Passitics	Glance of Energy by Eyeness		
28. Evrytics	Synthesis-beginning of Subnuclearity by Beauty		
27. Pratics	Fundamental of Form by Constant		
26. Syntics	Paramethod of Content by Knowledge		
25. Tyamics	Might of Field by Measure		
24. Planitics	Right of Time by Standard		
23. Itics	Idea of Space by Law		
22. Probuddics	Essence of Speed by Imperative		
21. Hrustatics	Meaning of Dimension by Axiom		
20. Dhjanacs	Thought of Reunification by Beginning		
19. Astrenics	Feeling of Self-Organization by Principle		
18. Ephthics	Sensation of Emanation by Method		
17. Tilics	Movement of Substance by Rule		
16. Idivics	Condition of Fire by Ivdvity	Energy	Physical World
15. Yatics	I-AM of Spirit by Superpassionarity		
14. Imtics	Imperation of Light by Truthfulness		
13. Octics	Glance of Energy by Eyeness		
12. Fatics	Synthesis-beginning of Subnuclearity by Beauty		
11. Matics	Fundamental of Form by Constant		
10. Nitics	Paramethod of Content by Knowledge		
9. Moshics	Might of Field by Measure		
8. Amatics	Right of Time by Standard		
7. Atmics	Idea of Space by Law		
6. Buddhics	Essence of Speed by Imperative		
5. Causals	Meaning of Dimensionality by Axiom		
4. Mentalics	Thought of Reunification by Beginning		
3. Astralics	Feeling of Self-Organization by Principle		
2. Etherics	Sensation of Emanation by Method		
1. Physics	Movement of Matter by Rule		

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## ***2.10. Synthesis of Synthesis-Philosophy***

The method of Synthesis, which is mathematical and used earlier as a category of deep unification of heterogeneous and antinomic phenomena, turned out to be not only a methodological principle of the structure of matter, but also the fundamental phenomenon in the structure of matter and philosophical understanding of reality, which actually gave birth to the Philosophy of Synthesis.

From the point of view of matter, the synthesis has become an expression of Prasyntesis within the metagalactic action on micro- and macro-level phenomena in the distribution and expression of certain organizations of Prasyntesis that form certain resulting specificities. The Prasyntesis coming from outside the metagalactic sphere of being, which is for us the sphere of the boundaries of matter, is recorded in the concentration of IVDIVO in each core of the subnuclearity of the Metagalaxy by certain regulatory ratios, and then it is applied in various phenomena, events, human subjects and objects in various proportions of their resultant being, according to the first volume of the Paradigm of Science of the Initially Highest Father. At the same time, the Prasyntesis is defined and seen as specific matter coming from outside the boundaries of the Metagalaxy of the ultimate sphere of the Cosmos of Ecumene of Being, which has in its composition the synthesis of fire-spirit-light-energy-substance, which differs within our boundaries into separate elements and expressions, and having all the records of the foundations and synthesis-beginnings of material organization of the intra-metagalactic processes with the content richness of mutual organization of rules, methods, principles, beginnings, axioms, imperatives, laws, standards, measures, knowledge, constants, beauty, eyeness, truthfulness, superpassionarity and ivdivnity.

These sixteen foundations guide any nuclear mutual organization of matter, forming the content of primary beginnings and units of matter in the form of spins, particles, atoms, molecules, elements, points, points-sparks, sparks, drops, balls, volumes, continuums, versums, imperios, I-am and nuclei, which form the root cause of formation of the subnuclear nature of matter, in fact, as its structure as such. Since the pinnacle of revealed Prasyntesis in the de-synthesized moment of formation is fire, these sub-nuclear formations of matter were called fire-images that organize the composition of subnuclearity by themselves.

The de-synthesized phenomena of Prasyntesis are the division through the incoming Prasyntesis of fire-spirit-light-energy-matter into separate elements of fire, spirit, light and energy, forming with itself different compositions of fire-forms of four metagalactic worlds, and the fifth human world in their synthesis with certain records of Prasyntesis, on the pinnacle of which there is fire, in accordance with which the fire-forms were named so in a defining expression. At the same time, the image itself, as an integral part of the word, has the function of transferring saturated Prasyntesis in this unit of matter, which in synthesis is the image of its content.

With the further definition of material composition and distribution of Prasyntesis, which has entered already our sphere of the ecumene of existence of the ultimate boundaries of the cosmos - the Metagalaxy, the term "synthesis" arose, bearing the specifics of deep unification of the whole from various systems and phenomena of saturated Prasyntesis, where Prasyntesis from pra-matter in the matter of our being becomes the synthesis and, in fact, the synthesis of mutual organization and interconnection among them, and in general, of individual hierarchical phenomena of a deep record of Prasyntesis with rules, methods, principles, beginnings, axioms, imperatives, laws, standards, measures, knowledge, constants, beauties, eyenesses, truthfulness, superpassionaries and ivdivnities among them. The distribution of their hierarchy and depth, one or another mutual organization and connection between them, the synthesis of relations and relationships, and so on and so forth, revealed from the Prasyntesis and recorded in the fire-images of the subnuclearity of matter, revealed the Synthesis as such, in the form of synthesizing heterogeneous elements manifested by Prasyntesis and carrying the inherent functionality by recording into fire-image subnuclear organizations. At the same time, the fire-images are linked with this saturated prasyntesis record, that is, they are synthesized

among themselves, revealing both chains of formed substances and phenomena of certain event series, subjectively or objectively forming the procedurality of action and application by themselves.

Thus, synthesis distributes Prasyntesis and mutually organizes it in our continuum of being, being a special specificity of matter, carrying out a deep unification into a whole in the formation of directed tendencies, which we call synthesis, and not only this, that determine by themselves certain organizations, actions, events or phenomena that in synthesis form both being and life by themselves. In this context, the Synthesis becomes a new phenomenon of recognized reality, becoming on a par with such human definitions as will, wisdom, love, creation, carrying a new principle of relationship with itself.

With further definition of organization of synthesis through Prasyntesis, a legislative tendency to record synthesis and its Prasyntesis manifestations in fire, which carries all the specifics of synthesis by itself, was revealed, at the same time, the record of will into spirit, record of wisdom into light, record of love into energy and record of creation into subnuclearity were revealed as specific carriers and revealers of these procedural specifics, directing and organizing the development of matter by them, both in its subjective basis and in its objective application. Thus, Synthesis and Fire have become integral features of matter, standing hierarchically above and on a par with Will and Spirit, Wisdom and Light, Love and Energy, Creation and Subnuclearity.

This approach and discovery made it possible to hierarchize the eventfulness of phenomena and the structure of material organizations, and led to the emergence of the Philosophy of Synthesis, which determines and organizes all these phenomena among them. In continuation of the Russian philosophical tradition, it became the Philosophy of Synthesis of Russian Cosmism, but already at a new next stage of its being, defining cosmism not only of external expression and relationships, but also of the internal organization of being, which transferred Russian cosmism from the synthesis of general trends to the clear material organizational basis that expands the limits of recognition of the surrounding matter and human existence.

Naturally, the Synthesis, recorded in Fire, no longer as a method, but as a phenomenon of organization, also required the definition of the Source of its own phenomenon and organization, which revealed the Human, at its peak represented by the Initially Highest Father, as a former human, or a Human living in the Prasyntesis Organization of matter, and governing the Metagalaxy of our hierarchical level of existence. That was a confirmation of continuation of the tradition of Russian cosmism by the Philosophy of Synthesis, which takes necessarily into account the comprehension of relationship between Human and the Heavenly Father in an extra-planetary phenomenon of the metagalactic ruler, who has the official name of the Initially Highest Father. After all, "The Father has many names!"

Having decided on the Basis and Source of the phenomenon, we began to expand the circle of research, reaching gradually 64 types of fundamental organization of matter, which in human operation became synthesis, particularities of Human, controlling both matter and the processes of recognition and organization of phenomenon of the Human himself in the 64-fold integral hierarchization of phenomenon:

64. Synthesis
63. Will
62. Wisdom
61. Love
60. Creation
59. Construction
58. Replication
57. Life
56. Resurrection
55. Awakening
54. Genesis
53. Humanness
52. Service

51. Accomplishment
50. Practice
49. Mightiness
48. Ivdvinity
47. Superpassionarity
46. Truthfulness
45. Eyeness
44. Beauty
43. Constant
42. Knowledge
41. Measure
40. Standard
39. Law
38. Imperative
37. Axiom
36. Beginning
35. Principle
34. Method
33. Rule
32. Fire
31. Spirit
30. Light
29. Energy
28. Subnuclearity
27. Form
- 26 Content
25. Field
24. Time
23. Space
22. Speed
21. Dimension
20. Reunification
19. Self-organization
18. Emanation
17. Substance
16. Conditions
15. I-Am
14. Imperation
13. Glance
12. Synthesis-beginning
11. Fundamental
10. Paramethod
09. Might
08. Right
07. Idea
06. Essence
05. Meaning
04. Thought
03. Feeling
02. Sensation
01. Movement

These 64 particularities of Human phenomenon determined a new outline of philosophical phenomenon, in the meaningful mutual organization and application of which the Philosophy of Synthesis was born, raising the philosophical discourse from four-five particularities of textual expressions of philosophers, by understanding of movement, sensation, feeling, thought and meaning, as the peak of modern philosophical reality, into sixty four (64) hierarchical phenomena of particularities of human-philosopher, where the meaning of philosophizing has become only the fifth hierarchical organization of the subsequent fifty-nine, standing hierarchically above it. This led to a completely different philosophical discourse, and, in fact, in addition to the creation of the Philosophy of Synthesis, which defines the Synthesis as the highest particularity of Human, containing the previous 63 organizations of particularities as a part, and forming a new whole with this, but also the creation of a very new philosophical approach organization of philosophy itself in the form of the Synthesis-Philosophy, prasynthetically organizing philosophy by itself and leading it to the next stage of being.

With all this, the Synthesis, as a new phenomenon of human existence, proved its novelty of phenomenon, and became the defining basis for the new development of Human and Humanity, becoming a new philosophical and paradigmatic basis of being.

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