

Archeology of Consciousness ↔ The Ontological Basification of Mathematics (Knowledge) ↔

The Nature of Consciousness

Evolution is the growth of consciousness.

Growth of consciousness - action to unity.

Pierre Teilhard de Chardin

We repeat: worldunderstanding is spaceunderstanding.

Pavel Florensky

I. Archeology (ArcheTectonics) of Consciousness.

Methodology of evolutionary-phenomenological constitution of Consciousness. Vector (BeVector) of Consciousness. Consciousness is a qualitative vector quantity. Consciousness is an absolute (unconditional) attractor of meanings. Vector of Consciousness as a synthesizing category, eidos-prototecton, intentional meta-observer. The development of the ideas of Pierre Teilhard de Chardin, Brentano, Husserl, Bergson, Florensky, Losev, Mamardashvili, Nalimov. Dialectic of Eidos and Logos. "Curve line" of the Consciousness Vector from space and time. The basic concepts of the phenomenological construction (drawing) of the evolutionary waves of Consciousness: "river of Consciousness", "sphere of Consciousness", "arrow of knowledge", "process of consciousness becoming", "world event-fact", "constructivity of the metaphysical element", "law of combining opposites", "opposites held by tension", "generating structure", "phenomenological shift", "tension", "intension", "retention", "protention", "existentia". The lower and upper sides of the "abyss of being". The existential tension of being. Five reference "points" (existential-extremum) - world events in the evolution of consciousness from "homo habilis" to "homo sapiens sapiens". "Prometheus Effect". Inversion and reversion of Consciousness. "Open" and "closed" Consciousness. Consciousness and Self-Consciousness. Protogeometry: fall in the future, in the "EgoLand". We think ↔ therefore we exist.

II. Two interrelated problems: the ontological basification of mathematics (knowledge) and the nature of consciousness

*Moving from different sides we come to the same conclusion:
we need an all-encompassing, holistic philosophical thought.*

V. Nalimov

*We can learn to spatially perceive the world of meanings
if we can set the image of the semantic field in some sufficiently visual way.*

*So we can geometrize our understanding of consciousness
and create a language close to the language of modern physics.*

V. Nalimov

The problem of justification/substantiation of mathematics (knowledge) is an ontological problem. The crisis of ontology and ontological limits of cognition. Ontological structure of space. The project of constructive dialectic ontology. The ontological basification of mathematics (knowledge). The methodology of dialectical-ontological construction (modeling): conceptual-figure synthesis, total unification of matter, coincidence of ontological opposites, primordial Meta-Axioma and Superprinciple, vector (bivector) of the absolute state (states) of matter (absolute forms of existence). The ontological "celestial triangle" (Plato) is a representative of "Logos" ("Law of laws"), "measure" as a qualitative quantity of absolute forms of existence of matter (absolute states). Ontological invariants of the Universum and their ontological paths. Ontological and gnoseological dimensions of space. Triune (ontological) space of nine gnoseological dimensions: absolute rest (linear state of matter, "Continuum")+ absolute motion (absolute vortex, "Discretuum») + absolute becoming (absolute wave, "Dis-Continuum"). Primordial generating structure: ontological framework, ontological carcass and ontological foundation. Ontological (structural, cosmic) memory - the semantic core of the conceptual construction of the Universum being as an eternal process of generation of new meanings and structures. Consciousness is an absolute (unconditional) attractor of meanings, a univalent phenomenon of ontological memory, which

manifests itself at a certain level of the Universum being. Ontological space-MatterMemory-Ontological time (S-MM-T). Ontological Rhythm and Cycle. The nature and structure of ontological time. Natural (absolute) determinism. The space of "Free will" and the space of Responsibility.

Vladimir I. Rogozhin