



TOWARD THE OBJECTIVE PSYCHE OF THE UNIVERSE

For years I've investigated the General Movement of Form, "Morphokinesis", in psychology, rhetoric, art, science, religion, philosophy and so on.

(For example, the Musical Chord* = is equal to Metaphor in Poetry = is equal to Contradiction in logic = is equal to Coincidentia Oppositorum = is equal to Dialectical Contraction = is equal to the Superposition of Quantum mechanics = is equal to Syntopics (contraction of all points into one point) = is equal to Syneidetos – Syn-Eidos (the gathering of all Eidos into one Eidos because of their semantical transparency) = is equal to Syn-Ontosis (the gathering of all Ontos-Being into one Ontos because of their ontological transparency) = is equal to Conceptual Metaphor and Conceptual Chord = is equal to World Singularity which gathers, equalizes, and symmetrizes all events into one event, and behaves as the World Symmetrization of everything with everything (Omnia in Omnibus), like one World-Nihilistic-Syntax = is equal to Sign – Power Flowing of the Psyche into the Corpus Collosum, that behaves as an intersection of all psyche information into one common psycho-semiotic flowing, which I call, "Omni-Intersignum" (i.e., the World Symmetrization of all events in World Singularity as simultative polyphonical ontologically transparent world chords of "Omni-Inter-Ontos" reflects into Sign Power flowing into the Corpus Collosum as "Omni-Intersignum") = is equal to the simultative total superposed existence of many worlds interpretation of Everett (where the superposition of many worlds manifests only the questioning simultative ontological transparency) = is equal to the simultative mixture of the "death-life cat" of Schrodinger's thought experiment, and so on. All of them show one and the same pure structure and dynamic hidden under different semantics, namely, "semantical and ontological transparency", which behaves as the Simultative logic of Semantical Counterpoint, or the Logic of Semantical Polyphony.

Hence, it is not necessary to descend down into the ultramicroscopic level of quantum reality in order to make acquaintance with phenomenon of the superposition that manifests as an ontological and semantical transparency. This superposition exists also in the macroscopic world. The concerned superposition under the form of syn-ontosis (ontological transparency) we can meet in music, poetry, rhetoric; in general in audio-reality, and mainly in psychic reality. Namely, psyche and consciousness, like music, is an excellent illustration of possibility within the being of one thing to exist the being of many other things: where one being accepts in itself another being without mutual deformation, keeping each its own individuality. Within the psyche and the consciousness there are the same things found in nature, but with the correction of a co-efficient of ontological transparency. Consciousness and Nature possess the same content, but in Nature events are arranged consecutively, while in the Psyche events are arranged simultaneously.

What concerns "Contradiction in Logic", we have to have in mind "Manifestation of Non-Transparency as Non-Contradiction" and "Manifestation of Transparency as

* Vertical interval of harmony and polyphony which is the gathering of many notes into one topos of only one note, because of the physical and semantical transparency of music sheets; In comparison to the verbal non-transparent language, the musical language is transparent regarding semantics and ontology.

Contradiction". Non-transparency of verbal language submitted to simultaneity appears as contradiction. Non-transparency of verbal language submitted to consecutiveness appears as non-contradiction. Simultaneity in non-transparent verbal language manifests as contradiction. Consecutiveness into non-transparent verbal language manifests as non-contradiction. All our traditional classic culture of intellect and formal logic is consecutive culture. But there is also another culture – this is simulatative culture, which lies in the foundation of music, psyche, consciousness, poetry, many-world interpretations, and any understanding of the universe as Superposition and Syn-ontosis.

I'm looking for "The Symmetry of the Psychological, Physical and Linguistic-Semiotic Worlds". I'm seeking the point at which science and art meet. I'm seeking the synthesis of all knowledge in one single equation; the equation of the universe. The common formulas of all knowledge and experiences. The universal code of all mental and physical forces. This Universal Code behaves, according to me, as Syntaxis Universalis; the common matrix of all possible languages, which I call "Omni-Intersignum".

I consider World Singularity as Language – like World Nihilistic Syntaxis. It works as symmetrization of everything with everything and transformation of Ontos into Eidos, of Energy into Information and vice-versa, Eidos into Ontos, and Information into Energy. From the meeting of World Nothingness and World Semioticalness arises the Semiotical Nothingness and Nihilistic Semiosis, which behaves as World-Nihilistic Syntaxis. Under the condition of the World-Nihilistic Syntaxis, signs (meanings, information) become equal to and undividable from particles (energy).

Yet, as poets and composers, we know that there is, in the brain, a primordial interconnectedness of everything with everything, which we call "unconscious-preverbal-prelogical-preontological-nihilistic Synthesis – Omni-Internexus – Omni-Intersignum – that has behavior as World-Nihilistic Syntax and appears in our brains as Energetic Thought and Energetic Semioticalness of Corpus Collosum; where elementary particles become equal to Signs that appear in our mind as Omni-Interpredication and Omni-Intermetaphorization. The World Nihilistic Syntaxis as Omni-Interontos reflects in the Corpus Collosum as Omni-Intersignum.

I have developed a theory of "Objective Psyche of the Universe" and the teaching of two kinds of worlds: "Form-Space-Memory Worlds", and "Energy-Time-Chance-Fantasy Worlds" which emerge due to self-disintegration of the Objective Psyche.

I've found this new, non-physical feature within the state of "Mnenohorme", which presents an undividable state of Memory (Form-Eidos-General-Symmetry-Possibility-Space-Information) and Impulse (Horme-Fantasy-Chance-Ontos-Individual-Asymmetry-Actuality-Time-Energy) and, which I call "Objective Psyche of the Universe".

By self-disintegration the Objective Psyche diverges and bifurcates into Subjective Psyche and Subjective Physics. Subjective Physics is our known sensory-physical world, both macroscopic and microscopic. Subjective Psyche is that psyche which is learned by psychology and cognitive science. Subjective Psyche and Subjective Physics stay in mutual coordination as Biection, where, to every point of the subjective psyche corresponds to every point of subjective physics.

From this biection it follows that, to every dynamic in our psyche corresponds a

respective dynamic in the physical world. But both the physical and psychic worlds are subjective because they emerge as the result of self-modification of the Objective Psyche of the Universe. Subjective physics only appears as a quasi-physical world, but in reality, it is only a subjective coordination to the Subjective Psyche.

The very distance between the Subjective Psyche and Subjective Physics emerges as an abysm, appears as the substance of Subjectivity (subjective Consciousness) and as the substance of the Distance of Space and Time, creating the Being of Individuality, Perception, and the Visible Universe.

In this situation – the situation of separation between Mnemo (Noe, Memory, Information) and Horme (Chance-Fantasy-Energy) – we cannot perceive the very Objective Psyche. Because we are living within the River of Subjectivity, between the Shores of Energy and the Shores of Information; the more the River of Subjectivity grows, the further the Shores of Energy and Information become from each other.

In order to restore the state of the Objective Psyche, we need to again converge the Subjective Psyche and Subjective Physics into one and the same single state – which means to lose and annihilate the River of subjectivity and the Subjective Consciousness between them.

That's why the price for obtaining the Objective Consciousness and Objective Psyche of the universe is to lose Subjectivity and Subjective Consciousness of Space and Time that divides and separates Energy-Horme from Information-Mnemo.

I need to add that, according to my investigations, the Objective Chance of the Universe appears in our brain as Subjective Fantasy, and vice-versa; our Subjective Fantasy manifests into objective area as Chance. From this follows that Chance plays the role of Objective Fantasy of the universe.

Furthermore, Space (pure geometry) appears in our minds as Intellect and Intellect acts in the objective area as Space; hence, one can consider Space as World intellect, and Intellect as Micro-Space. As well, Time appears in our minds as Emotion–(Excitement-Horme); and Emotion–(Excitement-Horme) works in the objective area as Time, i.e., Time is World Emotion and Emotion is Micro-Time.

Reality is Consciousness. Appearance is Meaning and Intentionality. To be in Intentionality is to be in Time. To be Conscious – is not to be in Time.

Consciousness is Possibility. Meaning and Intentionality is Actuality. Reality is the World of all possible Worlds. Appearance is the actualization of any possible world. If some possible world actualizes – it becomes appearance. The Actual World is a modification of the Possible World by Meanings. The Actual World is a modification of Consciousness by Meanings and Intentionalities.

Why is there conflict between Consciousness and Intentionality? Because Consciousness as a priori reality is ever dirtied by Intentionality of the a posteriori world. Intentionality, with its temporal nature, always produces some meaning, which makes an obstacle to intentional to be provided to the end. That's why Husserl never had success with his phenomenological (intentional) reduction because intentionality ever brings some meaning and one can never reach the transcendental purity of consciousness – because transcendental consciousness is empty of meaning and intentionality: Consciousness appears as meaningless, due to its all-meaningfulness.

Consciousness is meaningless with regard to every actual world, which is ever Mono-Meaningful and Mono-Semantic. As syntaxis is Omni-Semantic – Asemantic, because it brings in itself all possible Semantics. In the same way, Consciousness is Omni-Meaning-Meaningless, bringing in itself all possible meanings. Consciousness shows itself as Omni-meaningful to the World of all possible Worlds, and Consciousness shows Itself as Meaningless to every actual world.

Because pure Consciousness, as experience of universal generality, is timeless (as a contraction of Time) and meaningless – Omni-Meaningfulness; only impure Consciousness, as time-filled, is full of intentionality and meaning. Because Time brings Intentionality-Meaning into consciousness. And Conscious Experience as beginningless pre-groundness of Nothingness, is Timeless – Timefulness, and Meaningless-Meaningfulness.

