

In-Depth Time Compaction in Fundamental Measurement of Consciousness by Husserl-Heidegger-Badiou (According to the Recipe of Einstein's General Relativity Theory)

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In this study, we wanted to show that plunging into the depths of modern (including altered and generic) consciousness (according to the phenomenological recipe of Edmund Husserl, Martin Heidegger, Alen Badiou and others and Albert Einstein's cosmological recipe) allows us to discover a new fundamental measurement of consciousness associated with compaction of time. More precisely, we seek to identify the possibility of compaction of time in the consciousness under certain (high-energy) conditions, by analogy with how time is fundamentally transformed in space (in the black hole zone). We are trying to understand how, through modern existential and phenomenological as well as natural science methods, primarily on the way of interpreting Heidegger's destruction, one can rethink the essence of the fundamental dimension of consciousness related to institutionalization of time. In other words, the analysis results offer an opportunity to state that the new dimension reveals another fundamental property of consciousness. In this dimension, not only time is split (into the past, present and future; retention, now-point and protention, in Husserlian terminology), which had an objective effect on the classic understanding of the world view. The intention of time is also split, which manifests itself in transretention (destruction, in Heidegger's existential coordinates), transcendence and transprotention (in our understanding).

Keywords: consciousness, thinking, time, anthropology, destruction, transcendence, fundamentality, Alen Badiou, Edmund Husserl, Martin Heidegger

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The urgency of research

The subject of searching for the origins of the European thinking (or the origins of being) was constantly referred to by the European thinkers of the 20th century. One can mention Edmund Husserl (with his Cartesian Meditations (Husserl, 2001a)), Martin Heidegger (with his destruction and primordially projects (Heidegger, 2009, 2010, 2011, 2013)), Alen Badiou (with thematic analysis of generic procedures (Badiou, 2003, 2013; Badiou, 1988, 2006, 2009)). It is these thinkers who appeared to be the key figures of non-classic European culture. Their excursion into the historical domain, under the sign of modern anthropological culture, proved to be so deep and somewhat similar that one can speak of a certain synonymy of the 20th-century anthropological row: factuality — meditation — life world — destruction — generic procedure, primordially, etc. This row can be extended with the problems of Carl Gustav Jung's archetypes, Albert Einstein's general relativity theory, Stanislav Grof's altered state of consciousness, etc. This reveals a complete picture of the general mood of the leading, rather outstanding thinkers of the 20th century, whose sensitive thought heads for the distant past, for the origins of the existence of the European culture, for generic mythologemes and philosophemes. Structural linguists, such as Max Müller, Ferdinand de Saussure, Claude Lévi-Strauss, in terms of the same anthropological and historical paradigm, also diachronised the past, and, more precisely, turned it into the structured history of consciousness. Emile Durkheim, Sigmund Freud, Claude Lévi-Strauss, Lucien Levy Bruhl, Bronisław Malinowski, Paul-Michel Foucault (with their ideas of tabooing of consciousness, the archaeology of consciousness, the mythology of consciousness, etc.) developed their mythologemes of consciousness and turned the flow of mythological thought into the past — into the topos where the primary thinking differed little from the natural ideas of space. And religious systems, such as Christianity, Buddhism or Hinduism, actually send our thought to the distant past (to the time of Jesus Christ, Buddha or Vedas), to formulate the main religious problem: the origins of religions and myths, philosophy and science, in a word, the origins of all our culturogemes are in the remote (not to say prehistoric) past. In particular, the modern Chinese thought constantly goes back to the distant past — to Confucius and Lao Tzu. We can not help mentioning that in his general relativity theory, Albert Einstein actually turns our consciousness to the origins of the European natural and metaphysical thought — to Pythagoras and Anaximander. And this row of recurrent anthropological mechanisms can be extended.

Here arises a logical question: what are the modern 20th-century thinkers looking for in the distant past? Why can't the spiritual and philosophical thought of our contemporaries find a solution to problems in the modern culture and goes back to the past — to the origins of existence of the European tradition — to find answers and salvation? This question is simply answered by Martin Heidegger: trying to interpret the essence of existence of the modern culture, we are heading for its origins. According to Heidegger, this means we are heading for the primordially of thought. And it does not matter what thought it is — naturalistic, philosophical or mythological, as, at the onset of consciousness existence, cosmological, logos and thinking processes actually coincide. In the period of deep crisis of modern culture, it is apparently high time to turn to its origins, to find understanding there — at the onset of its existence. Having found no answer, the atheistic and idealistic thought (from Plato and Aristotle to Kant and Hegel) referred the all-logos concept of reality to atheism and idealism, due to certain reasons, what brought the modern European philosophy to the logos-based analysis of history or to the use of reconstruction, destruction and deconstruction.

However, this context clarifies the complexity of the problem. A modern man's thought cannot grasp the origin of his being, as it is covered with the veil of not only time (history), but the

veil (obscurity) of the logos-based spirituality that came from the past — the spirituality called Maia according to the Indian tradition. The whole culture is under a hidden anthropological curse. The anthropological code of history appears to be closed. And there can be seen an internal ban on primordiality in human existence.

Naturally, in historical consciousness, there arose a question — is there any other, not anthropological, but say mythological, naturalistic, scientific or religious code (access) to the distant past of the human being? But the human consciousness also gives, by its own recipes, a logos (conceptual) shape to all the material and spiritual. In this sense, even religion and cosmological mythology appears to be a frozen thought of the past, a reflection over the distant past. No doubt, we can speak of logic (logos), mathematics (geometry and topology), physics (the science of the changing world), linguistics, epistemes (sciences) as forms of consciousness built into the discursive space (expression) of thought. The question is whether they are revealed in the same way as the sciences of frozen thought, per se, metaphysically, that is according to the same scenario where the destructive rules of returning to the past form a belief in existence (presence of space) of absolute thought. And there is a one-step from here to the world of ideas (Plato), mathematical ideal structures and numbers (Pythagoras), and religious, mythological narratives (Gospel). The “big” (long) history idealizes the primordial naturalistic consciousness of an ancient Greek or Hindu who viewed water, air, fire, etc. as primary sources (reality). The history brings to the fact that the reality of thought is viewed as an ideal (distracted from natural origins) or religious (already spiritual) space. History and mythology turn consciousness into spirit or, rather consciousness starts singling out spirituality in the man himself.

Such being the case, it is high time to gain insight into these strange features of thinking itself, which is able to, on the one hand, subjectify (ontologise) space, and to objectify (cosmologies) consciousness, on the other hand. It may be about time to understand what our thinking wants: to reach perfect techniques of its ideas (techne) or upbuild a strict rationally-thought logical world, where all the facts would be built into the logic of thought. And the formula of Albert Einstein’s general relativity theory, which shaped our thinking of the world, factually connects (equals) the world of strict thinking (mathematics) and the world of stable events (energy impulse of the material world). So, we are evidently on the brink of unveiling a great secret of the essence of thinking as a universal form of life existence (in other words, unveiling the formula of Cartesian substantiality). Not without reason, Spinoza built up even the ethical world according to the geometry recipe. The examples are numerous, and the “mass” of ideas of primordial thinking grows. This process cannot be evidently stopped until we grasp a new formula of primordiality that is not connected with the world of ideas or the world of concepts and categories. But will it lead us to new discoveries or new spirituality? This is a rhetorical question.

The purpose of research

The goal of our research is to gain a certain insight into this culturally new process and bring closer the inevitable moment (believing that it is not the Bible Armageddon) when the historical thought becomes clear. We undertake or, rather, continue our investigation of the problem of primordiality of the European thought in creative work of possibly most extreme modern European thinkers whose research into the European thought was the deepest — Martin Heidegger and Alen Badiou. According to Plato, the true thinking means walking along things (or say events), without taking them over and passing ahead. Both Cosmos and consciousness are the results of such a walk.

For this, we shall try to build up Alen Badiou’s diachronic row by analogy with the row built in our articles on Martin Heidegger.

Presentation of basic materials

Taking into account that in our previous works we analyzed the main ideas aimed at understanding the consciousness and time in creative work of Edmund Husserl and Martin Heidegger (Okorokov, 2017), we shall undertake a research into Alen Badiou's destructive and mathematical ideas to reveal the peculiarities of consciousness plunged into the distant past.

Alen Badiou's works translated into many world languages prove the importance and urgency of his ideas. Only in the last several years, there were published a number of Alen Badiou's works: "Century" (2014), "Praise to Politics" (2019) and others.

Alen Badiou's thought, broadly expressed in his key works "Manifest of Philosophy" (2003), "Being and Event" (Badiou, 1988) and "Logics of Worlds" (Badiou, 2006, 2009), has aroused much debate both in France and all over the world. We shall only refer to several discussable and critical articles and works devoted to Alen Badiou's creative work. The subjective theory of truth was analyzed and criticized in, for example, the works by James Griffith, where he investigated truth creation by a negative and reactive subjects in different worlds (Griffith, 2019), as well as in the works by Joseph Spencer, in relation to the ideas of Jacques Rancière (Spencer, 2015). The generic procedure of love can be viewed, for example, in the article by Jeremy De Chavez (Chavez, 2015). Alen Badiou's plurality Platonism was investigated in a number of works, in particular by J.Spencer (Spencer, 2015) who considered an active discussion on the problem of truth plurality between Jacques Rancière and Alen Badiou, in his lecture on Alen Badiou's ontology as a mathematician (Chernyakov, 2010).

Alen Badiou's main goal was to save the European culture from common sliding towards modern fake philosophy that resembles Ancient Greek sophism and actually repeats the way from Cosmos to consciousness. First of all, the French philosopher tried to figure out the true state of affairs in philosophical (see modern) thinking (see, for example, work (Badiou, 2018)).

For Badiou, philosophy is what is going on in human consciousness. Philosophy is a way of existence by thinking and in thinking on the base of generic procedures. The French philosopher states that there are four ways of existence for a human as a subject empowered with co-knowledge and being involved in thought, or a human co-participating in philosophy. Badiou's anthropology is oriented to a thinking human, and a human absorbed information (event) of truth. It is clear for a contemporary thinker that anthropology can be both destructive and progressive, such that forms both good and evil. In this sense, modern (post-modern) philosophy is oriented at thought flows that reveal the truth of existence (history) of culture. In other words, there is an attempt to connect the existence of these truths with destructive thought. The post-modern strove to destroy the area of stability of classical existence of truths (the system of natural sciences, metaphysics and classical philosophy), to reveal the essence of existence of destructuring (self-differentiating) consciousness, to show the end of the epoch of existence of the reason as a stiffly articulated way of existence of truths (ideas and concepts), the end of the epoch of existence of the language as a form of existence of truths (Cosmos and consciousness).

But does the change of epochs mean the end of thinking, what is so much discussed by modern philosophers? In Badiou's view, classical philosophy constantly strove for sewing to certain cognitive zones of human existence — mathematics, politics, art, or poetry. Even Heidegger considered that only poets are empowered with primary access to existence. But philosophy emerges in a point where the four conditions of its existence appear at the same time — the four generic procedures (matheme, poem, political invention and love) (Badiou, 2013). In other words, philosophy sews to all these sutures at the same time. Philosophy is realized where the procedural conditions of thought formation emerge. There is no other variant

of philosophy existence. In other situations, philosophy dies. After Nietzsche and Heidegger, philosophy, instead of looking for the sense of being, started looking for the sense of its own existence. In this meaning, the post-modern started revealing the sense of philosophy end. Leaving the zone of truth existence, philosophy itself started seeking for salvation in alternative ways of human beings. This was the way Zeno, following Parmenides, led philosophy — Zeno, who showed that consciousness, when contacting motion, starts diverging and disintegrating.

To save philosophy, Alen Badiou suggested tying the philosophy to the basic coordinates of the existence of a human being himself (the four generic procedures). He also proposed to save the truth by its renormalizing (according to the physicists' recipe), that is, to place it in the area of formation of event plurality (and make necessary corrections, for example, in the zone of emptiness). The human path in such a topos is stiffly attached to the way of truth (co-existence) formation. And co-existence, in Badiou's view (Badiou, 2013: 17), is the possible creation of the truth procedure in the world. In general, such Platonism of plurality works well both in modern culture and on the way of interpreting the existence of truth as an infinite set. And here, according to Badiou, there are only two mistakes that take philosophy beyond the visibility range. The first mistake is a religious interpretation that understands infinity as God. The second mistake considers infinity as chaos (Deleuze's mistake) (Badiou, 2013: 167).

Based on the above, Badiou states that the philosophy of today is paralyzed, in relation to its own history. This causes a certain "internal disease" that he calls delocalization: philosophy no longer knows if it has its own place (Badiou, 2003: 143), as, beyond the nationhood, truth deterritorializes and disappears (Badiou, 2002). In this case, philosophy has to distract from its ordinary classical form, which is rigidly marked with ideas, concepts and categories, and seek relief in mathematics, turning to plurality procedures that could help find its unity. According to Abdullah Azad, one of the attentive investigators of Badiou's creative work (Azad, 2009: 50), generic procedures are turned into truth only in a situation where any truth is a generic subset. Truth is co-diachronic to the historical co-location of points in the generic subset of society's existence that characterize a situation and make a generic procedure. Following Plato, Alen Badiou (Badiou, 2003: 67) forms a conception of plurality Platonism.

Such an approach reveals Alen Badiou's first formula related to the origin of the European thinking: truth is where a subset of points is closed in an event by means of generic procedures. In other words, a centre of truth emergence is eventually the human consciousness that absorbed all possible historical situations (or truths). Truth does not mean knowledge and does not depend on us. It assumes a non-limited application of two-valuedness (Azad, 2009: 87). Badiou actually washes away the historical frame of truths (ideas) of Plato, by placing them in a turbulent zone of human thinking, which accompanies, sometimes reinforces, but more often washes away any tradition. Tradition is kept with strong ideas, truths, and fundamental concepts (categories). In this context, Badiou only puts into life the idea of Socrates, Plato and Aristotle, meaning that conceptual thinking is always washed away and two-valued (it always exists in coordinates of polarities: good-evil, logos-chaos, being-non-being (nothing), God-devil, etc.), and is sometimes multiple-valued. And an important factor of truth existence is two-valuedness (even multi-valuedness, as viewed by Badiou). Such is the sacral essence of thinking: it sees truth only through a dialogue event (Socrates and Plato) or a plurality event (Badiou's discovery). There is no truth in loneliness, there is no truth of emptiness, but the emptiness of truth is possible, by Badiou, as the event unfolds around emptiness — the turbulence zone (instability and uncertainty) of consciousness (see, for example, work (Kolshek, 2014)).

This formula of Badiou allows us to draw the following conclusion. What bears the burden of uniting all these polarities can be truths as converging flows of procedurally ordered thought

(generic subset), which tries to bring all opposites to a single beginning (even origin), and which cannot be reached by means of logos thinking. Here consciousness itself starts diverging and gets into the zone of contradictions, aporias and antinomies.

Note that this formula of Badiou's based on the mathematical theory of sets, in its functionality, reminds an action taking place in the black hole where all events are rolled into uncertainty (cavitation), which is in its (conventional) centre. In other words, these events disappear beyond the horizon of visibility (clarity and definiteness), where space and time change, and the topos method of event localization no longer works. In this zone, all existing sciences stop functioning, and conceptual and spatial definiteness disappear.

That is why Badiou introduces into the zone of primordality (emptiness) of thinking turbulence (singularity, like a black hole in physics), around which an event unfolds (literally tightens), and identifies the truth (origin of event) with emptiness as a place which gathers the consciousness flows, but this place cannot be reached by the flows. Consciousness in the topos where it faces pointness or infinities (absoluteness), then diverges and becomes indefinite.

One can note that Alen Badiou's search of truth very much reminds the search (analysis) by the 19th-century mathematicians of point existence (theorems of convergence of series and Cantor's actual set). Therefore exact characteristics of such location of truth are actual mathematical sets and subsets. Human thinking, in its search of truth or essence of existence, slides down to its origins. Badiou only reveals the very fundamental essence (truth of existence) of consciousness (the way of its functioning). Its nature is not only in transcending (which was discussed by Husserl and Heidegger after Kant), but in eternal wandering around the origin, in return to primordality, one can say, in retranscendence, in movement to what is closed by the history of culture and traditions. The search for the origins of consciousness (for example, European consciousness) is a cultural breakdown.

The new formulation of truth makes Badiou carefully analyze the essence of convergent mathematical sets, which are, in his view, analogs of both truth and co-existence. Truth is reached only in the process. This process, as a convergent set, leads to co-existence. And until the truth disappears, dissolves in other events, it generates the corresponding thought (or way of thinking). Truth is a break of thought, its sliding down to the point of primordality (its origination). In this sense, any concept is singular, as it captures a certain number of semantic lines of language and thought. Any concept is discursive, as it is directed to a variety of language utterances. And language itself is not a uniform and linear system of concepts united by a system of formulas or laws. It is rather a non-linear area (topos) of connectivity of the system of concepts that have energy and force of thought attraction. Language is identical to thinking in such a sense that it is synchronized (connected) according to the principles similar to the principles of thought. Language existence is rigidly connected to the space of thinking (language is a home of being, according to Heidegger). Language cannot exist where there is no thought. And truths, categories and concepts are only forms of existence of thought, which is rigidly connected to certain situations. Language is merely a frozen form of thinking that is able to start again and again mechanisms of new thinking and generate the subsequent thought. That is why Badiou wrote about devotion to the event of truth. The existence of thought is rigidly oriented to its markup. Consciousness is the work of energies, energy centres, but it is not quite embedding into language and culture. And the more complicated the energy action of consciousness is, the stronger the energy of a man is. For example, meditation in emptiness consumes much energy. That is why it is one of the highest stages of relaxation of consciousness in oriental religious practices. Religious processes are exclusively important for the human mind as they touch upon the most energy-consuming areas of mind (and consciousness).

The underlying concept of Badiou's all creative work is as follows: truth is always a certain collective co-existence that reflects on the history map the whole spectrum of thinking of supporters of this truth. Truth, at least political, is only collective efforts of all its followers that are plunged into a situation of trust in this truth. That is why it can be neither single-valued, nor individual. Truth is a collective event (not to say collective unconscious) as an act of faith that builds up an energy field of all followers within one (spiritual and religious) direction. Something similar is in other forms of collective ideas (fanaticism in football, art, poetry, etc.).

However, according to Badiou, the way to the truth is the truth itself, and a measure of truth is its pointness. Truth, like a point, is fiction, it's nothing. And at the same time, it is a topos where an event of truth slides down to. Therefore, knowing the truth always means approaching the truth, movement on the way to the truth. Any fragment of this movement is already involved in the very truth event. There is no truth without a way to it, without its history. An event always takes place in a breakpoint (Azad, 2009:173), that is where this break activates events similar to movement (sliding down) to a point. Truth is always a process breaking the relation with both the conceptual world of consciousness and the reality. This is the process occurring in consciousness, where the pointness and fundamentality of a truth event draw it out from the measured flow of time or ordinary, normal arrangement in space and place it in a certain trans space resembling the mathematical screwing into a point (where only changes dominate and there are no quiet things). The being of an event is a breakdown, a fold, and while they are in progress, an event of truth goes on. A place of stay of a truth event is human consciousness with its fundamental abilities. Therefore, Badiou takes pains looking for the words to describe an event of truth in consciousness: exclusiveness, emptiness, indefiniteness, being unnamed, non-objectness, uncertainty, commonness — in other words, language exorbitance, transcending as a throw-in of consciousness into an event, where it is impossible to stop. Any stop or embedding in a conceptual frame causes the death of an event and terminates the being of truth. According to Badiou, truth exists until there exists its pointness, emptiness, explosion, breakdown, that is trans-being (co-being), where classical thought does not work.

As viewed by Badiou, it is this topos that evil starts working in — it is an attempt to name what cannot be named. Evil exists until truth exists — the truth as a name of what cannot be named, the slight opening of the hidden, when a man subordinate to the truth is able for a deed that breaks sociality. Evil is a social, human deed. The destructive force of truth is an integral part of the truth (Azad, 2009:132). Evil can be done only by a creature with consciousness able to distort the truth. Evil, like truth, is an explosion (breakdown). Those who are inside it are blissful, while to the others, this explosion brings destruction. Truth only synchronizes the being of the event (for those who are taken up by the flow of truth). Emptiness in the centre of a truth situation explodes the time, breaks the balanced order of quiet weighted peering at the being. Truth is so aggressive that it absorbs everyone into its existence, or throws them far beyond its limits — where one can quietly understand what is going on by way of regular speculative peering at an event (for example, there is a category — Aristotelian peering at existence). Badiou's truth is much more aggressive than Aristotle's truth. And it is not just a slight opening of the hidden. It is rather a fabrication of an instant change of a situation of openness. Badiou's mechanics is very aggressive — it seizes all the thinking space, like a black hole. There is a feeling that truth is trying to integrate us into another world, another reality.

But if Badiou links truth with the subject, one can also link truth with the activity of consciousness. According to the conception of the French philosopher, truth can only be a special production of a certain plurality. A central place in his philosophy is occupied with a category of generic plurality (Badiou, 2003: 67). Badiou points at four possibilities of unfolding

the truth: revolution, passion, invention and creative work. They correspond to four areas of existence of our subjectivity — politics, love, science and art (Badiou, 2003: 71). If, as viewed by Badiou, philosophy is a thinking situation of co-possibility of its four generic conditions (poem, matheme, politics, love) in the event form, a failure in philosophy can be caused by the fact that philosophy passes its functions to one of these conditions (commits all thinking to one generic procedure). And Badiou calls this situation a suture. The 19th century, from Hegel to Nietzsche, was mostly powered by sutures (Badiou, 2003: 33–34). Today, one must remove the sutures from philosophy and announce its revival. But this revival is possible only in case one finds necessary conditions for activating all the four procedures. Therefore, according to Badiou (2003: 55), our duty is to make a conceptual configuration that is able to gather together all the generic procedures. For this analysis, Badiou, following Heidegger, performs an operation of destruction and brings the modern thought back to the ancient culture, in which, in his view, the four generic procedures united for the first time, and together they gave birth to philosophy. Our consciousness makes fundamental compaction of all historical space of the European culture (in other words, compaction of time) and in-depth peering at its origins.

Another vivid example of Badiou's destructive position is an event of resurrection from the dead, which was articulated and exposed for the trial of consciousness by Paul the Apostle. Having plunged into the distant past, to the origins of the formation of the Christian thought, Badiou shows that death is such a construction of an event place that means resurrection. This event can be explained by only peering at the names of death and the names of life. And one of the death names is Law (Badiou, 1999: 61). Thus, Badiou, based on the destructiveness of thought (in Heidegger's sense), is looking for origins (primordially) of the European thought in another (Christian) aspect. On the one hand, he turns to Ancient Greeks (Badiou, 2003), on the other hand — to the origins of Christianity (Badiou, 1999).

Now we see that in Heidegger's and Badiou's destructive systems, there is another vitally important event (feature) of consciousness — this is an event of time (and history) and even, say, trans-temporality. Consciousness can compress the historical time. Let's try to reveal its essence.

In Badiou's opinion, truth blows uptime, and we think that time disappears in truth. One can interpret this reversely: there are times when truth disappears (the epoch of sophism domination in Ancient Greece and, seemingly, the modern epoch of post- and meta-modern). In this case, truth either disappears (beyond the horizon of other events), or it seems eternal, as it extends simultaneously with its being. We destructively follow the being of truth, and beyond the boundaries of its history, there disappears the visibility of its temporality. And beyond this particular truth, there starts another reality and another story.

Alen Badiou only demonstrates to us the destructive phenomenological (or even psychological) experience, in which generic procedures are formed. But in this, the French philosopher goes further than Socrates and Plato: in the ideal case, it only shows that the state of affairs in modern thinking very much resembles what was going on with the Greek thought in the epoch of sophism. Though Heidegger had developed his anthropological and phenomenological destruction much earlier than Badiou, he came across its boundaries (origins) and showed that the destructing thought leads us to an earlier, than it is commonly believed, primordially of the existence of the European thought (in his view, primordially dates back not to Plato and Aristotle but to Anaximander, Heraclitus, and Parmenides, that is to Presocratics). We find out that the two destructing branches of the European culture (Heidegger's and Badiou's) lead us away to the distant past (to the Ancient Greeks), but they both break at their primordially. However, there may be more powerful instruments of consciousness experience (destruction

elements) that would lead us to say Homer and Hesiod or even deeper into Egyptian, Sumerian or Vedic thought (and this depends on the aim of consciousness only). So far, our conceptual, etymological, biographical, and historical data are not enough to reveal clear origins of the European culture, whose logic is logos-based and hardly primordial — the creation of logic must be preceded by a meta-language necessary for its formation. One can look for a meta-language of any logic, the European as well. And then, there may appear that such an origin is religious or mythological thought, which opens the door to another world. European thinkers have been knocking at the same door for two thousand years, trying to see what they want, to see that beyond logic (and reason), there is illogical (say, other, visual) thinking. But here the European thought stops, as, in this, other fields, logic, with its conceptual and categorial framework no longer works. It is necessary to understand the limits of logical thinking. The European thought constantly comes across the boundaries of logic and makes corrections, more often related to interpretation errors or translations of earlier texts. It is there, at the dawn of tradition, that phenomenological thought plunges into the zone of non-balanced, instable and controversial thinking. It is this effect of consciousness that is often called *Maia* in the oriental tradition. However, the European consciousness, from the peak of its eminence, does not allow to draw such radical conclusions (as in the Indian culture). And the European thought does not dare to go to another, possibly, higher level of consciousness existence. According to Wittgenstein, we, literally, close our thinking with the limits of our language and link the presence of the world with the total number of facts in logical space. Our thought and our language are burdened with tradition.

In other words, the past-oriented European thought, actually stops hearing the future (in the ideal case, it deals with fragments of present experience). Distant history (primordially) and distant future are closed with the horizon of logic, language and tradition. The European thought is totally based on reconstruction and corrections to ancient texts (often false interpretations and translations of ancient Greeks (in particular, Plato and Aristotle) or the Old Testament (Septuagint)). Therefore, the final point of formation of its being, as viewed by Heidegger, is *techne* (technology). The life in the world of technology freezes according to the recipe of logic (in the way it is known to European thought).

Conclusion

Thus, with regard to the discovery of anthropological destruction (which can be understood as a variant of phenomenological reduction), we can draw several important conclusions. First of all, E.Husserl discovers, an original phenomenological way, the modern phenomenological row. He reduces the row to searching for mechanisms of consciousness work. And though his phenomenology school is based on mainly classical European thought, in its functionality, it surprisingly resembles the oriental (first of all, Indian) schools, as the oriental thought was originally meditational. And E.Husserl introduces elements of thought construction that are very similar to the meditation space of consciousness. It uses the meditation mechanisms (construction of thought (Husserl, 1999), Cartesian meditations (Husserl, 2001a)), appresentation, projection (Husserl, 1999), life world (Husserl, 2004), etc.).

Husserl actually rests on mechanisms of phenomenological destruction (epoch, reduction, construction and institutionalization of thought, retention, transcending (Husserl, 2004)), which are much older than those presented in his phenomenological conception. Such an approach of his notices a historical and philosophical puzzle (Husserl nowhere refers to oriental philosophy but his phenomenological thought surprisingly resembles the Hindu thought at its Vedic origins, and, by the way, the ideas of Shankara and especially Ramanuja). Husserl himself sees the

origins of modern humanity and crisis of scientificity in the ideas of Galileo Galilei and René Descartes (Husserl, 2004), while in the destructive and phenomenological sense, these origins can be traced back to older sources (such a plan of consciousness work is noticeable even with stoics and much earlier — with ancient Indians).

The outlines of phenomenological destruction are seen in the magic coordinates of the Renaissance period as well. In these coordinates, traditional scholastic thinking was destructed and pushed out by the magic ideas of Hermetism (Hermes Trismegistus). And in still earlier Arabic thought, destruction brought Arabic philosophers and later scholastics to Aristotle. This is why, Martin Heidegger's historic move to the creation of anthropological destruction related to Edmund Husserl's criticism, could be borrowed even from the scholastic thought.

In general, the use of phenomenological destruction in the studies of late scholastics, Arabic thinkers and Renaissance philosophers was rediscovered in creative work of modern scientists (Edmund Husserl, Martin Heidegger, Michel Foucault, Gilles Deleuze, Alen Badiou and others),

A direct consequence of such rediscovery in the 19th-20th centuries became a detection of fundamental (in-depth) existential and phenomenological measurement of consciousness that was presented by Husserl (as pure logic), Heidegger (by means of fundamental ontology) and interpreted by Badiou (as a system of generic procedures). By the names of its discoverers, this fundamental field can be called a Husserl-Heidegger-Badiou fundamental (in-depth) field of consciousness. Though, Heidegger generally applied his fundamental (in-depth) ontology only to the being. But even in Heidegger's works, there is a complex boundary between Husserl's consciousness and Heidegger's interpretation of the being of consciousness.

In this measurement, one can view another fundamental feature of consciousness, which can be, on the one hand, called transcendence (it is an established term in the 20th-century philosophical culture that points to transcending). On the other hand, this more global measurement reveals what is related to destruction — retranscendence (by analogy with Husserl's retention). If we consider this fundamental measurement of consciousness according to the scheme of the phenomenology of consciousness developed at Husserl's time (1994), then (by analogy with retention, intention (now-point) and protention) one can speak of a new fundamental (deeper) field of consciousness. Such Husserl-Heidegger-Badiou fundamental measurement of consciousness clarifies that consciousness, on the one hand, is classically split into the modi of the past, present and future, split on the horizon of time (Husserl introduces other splitting coordinates: retention, now-point and protention). On the other hand, in the fundamental (high-energy) measurement (for example, Dasein or altered state), consciousness splits its functional possibilities, for instance, intention and time. Husserl and Heidegger discovered the first parameter of fundamental splitting of consciousness, having revealed the transcendence features (the transcending effect).

Along with that, Heidegger found out the second component of this split — destruction (transretention in our understanding). And finally, there can be seen the third component of fundamental measurement — transprotention (related to a little-studied feature of consciousness running ahead into the distant future). This deeper fundamental measurement of consciousness allows us to see not only Heidegger's destruction, not only transcending but also transretentioning and transprotentioning. In such fundamental measurement, the internal time of consciousness starts subordinating to the mechanisms of consciousness itself and can be fundamentally compacted or extended to most remote moments of the past or future. The consciousness of time in its internal measurement has not only mechanisms of retention, intention and protention. It has deeper fundamental mechanisms of transretention, transcendence and transprotention.

We can say that, in the fundamental measurement, consciousness can radically compact (compress or extend) time, in the field of internal energies, similar to the black hole processes (in accordance with Einstein's general relativity theory). By a surprisingly strange coincidence (and similar behavior), in full analogy with the way the ordered (structured) Cosmos flows down to the "emptiness" of the black hole that radically changes space and time, consciousness included in (high-energy) psychic mechanisms (in its relation to the unconscious) resembles "cosmos" with cavitations (black holes) — truths, according to Badiou, and ideas, according to Plato. In these truths, space and time can be also radically compacted or transformed. In the same way, the cosmic space (with the matter) flows down beyond the time horizon of the black hole, in which the time itself is transformed, the ordered consciousness (with its concepts) flows down to the time horizon of the unconscious that behaves like a black hole and can critically compact the internal time of consciousness.

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