

Title: Ultra-Idealism: The Ontological Foundation of Reality in Consciousness

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Abstract: This article presents a condensed and academic version of the philosophical system known as Ultra-Idealism. The core thesis is that Reality is entirely realized within Consciousness, and that all phenomena — Space, Time, Matter — emerge as internal modalities of the "I" in its interaction with the limit-concept of Nothingness. Ultra-Idealism proposes a complete ontological structure, grounded not in external empiricism but in logical necessity and introspective rigor. This work aims to contribute a coherent metaphysical system compatible with scientific frameworks while expanding the domain of ontology into the inner realm of Conscious Realization.

Keywords: Ultra-Idealism, Consciousness, Ontology, Fourth Dimension, Realization, Metaphysics, Internal Space, Philosophy of Mind

1. Introduction

The question of Reality's true nature has persisted across millennia. Classical Idealism suggested that reality is dependent on perception, but often left open the possibility of an external substrate. Ultraidealism removes this ambiguity by affirming:

Reality is not outside Consciousness. It is realized within it, through the structure of the "I".

This position is more than epistemological; it is ontological. The foundation of all being is the event of Realization, occurring at the boundary between the Self and the absolute absence — the concept of "Nothing".

2. The Act of "I" and the Concept of Nothing

The system posits an origin-point called the **Act of I** — a logical and ontological event in which the selfaware agent ("I") reaches the boundary of what is conceivable, encountering Nothing — not as emptiness, but as the absolute non-thinkable.

This encounter generates a rupture — a displacement from absolute absence — and this displacement is the birth of Consciousness.

From this moment, the following emerge:

- **Space** — as the inner formation of distinguishable content;
- **Time** — as the unfolding of directed realization;
- **Objects** — as stable forms within realization;
- **Consciousness** — as the mechanism of manifestation and order.

This model discards the need for external causality, as the origin is self-sufficient.

3. Ontological Unity of Science and Philosophy

A central tenet of Ultra-Idealism is the removal of artificial boundaries between science and metaphysics. All scientific experiments, observations, and calculations occur within Consciousness.

Thus, science is not an external measure of reality, but a structured mode of internal realization.

Philosophy provides the foundational logic; science provides precision. Together they form a unified knowledge system:

Unified Knowledge of World Realization in Consciousness.

4. The Law of Harmony and Real Development

The emergence of forms within Consciousness follows the **Law of Harmony**, which governs balance between polarities and sustains the stability of the realized world. Violations of this law lead not to external collapse, but to internal contradiction and dissolution.

Development of the Self (the Real Aspect of the Global "I") proceeds as a rational unfolding within the structure of inner space.

Real development is eternal, and constitutes the true goal of Being.

5. Conclusion

Ultra-Idealism completes the philosophical quest to define the place of the World within Consciousness. It affirms that:

- All thought, perception, and experience occur within Consciousness;
- The hypothesis of an external world is itself internal;
- The Self and Consciousness are the only demonstrable ontological bases.

The World does not exist outside Consciousness. It is the inner realization of the Will to Develop.

This work aims to formalize a foundation upon which both individual understanding and collective knowledge can be structured, developed, and safeguarded.

Reference to full exposition: Konstantinov, S.B. (2024). *Nothing & Dot*. ISBN: 978-5006486690