

Being as a Text of ‘Things are Existence’, Formed by the World Coordinate System Based on Limiting Dynamic Equilibria

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Abstract: In many definitions of being, it is emphasized that it is closer to man than any other ‘things are existence’ and at the same time the most distant from him. The saying ‘things are existence’ - as if affirms the ‘thing’ for a long existence - and ‘being in the form of text(s)’ become available to any other thing, such as a person; but it is difficult to decipher them. Everything becomes visual if both ‘thing’ and ‘things are existence’ are refracted through the world’s coordinate system based on the limiting dynamic equilibria. According to the concept of this coordinate system, all things tend to the three limit fundamental equilibria: identification (I - limit), communication (C - limit) and rhythmic (K - limit). Being is the text(s) of ‘things are existence’, and through it the text(s) of any particular thing. In all ontological areas of the world (non-living, living, social, humanitarian) we are dealing with deciphering texts; and in the social and humanitarian areas, the situation is more complicated. However, if we proceed from the above-stated scheme of thing(s)’ interaction, and the ‘thing is existence’ with the coordinate system, then all the texts of the world become quite accessible.

Keywords: being, text, ‘things are existence’, world coordinate system, limiting dynamic equilibria, rhythm of the harmony.

INTRODUCTION

There are many definitions of being and ‘things are existence’. Let us proceed from the understanding of being by Aristotle: “Being itself is ascribed to everything that is denoted through the forms of categorical utterance, because in how many ways these utterances are made, in so many meanings being is indicated” (Aristotle 1976, 156). Hegel believed that “Pure Being ... is ... indefinite simple immediacy” (Hegel 1974, 217). Heidegger makes from ‘being’ the original concept of his view, interpreting all fundamental philosophical categories (subject, object, spirit, body, consciousness, reality, etc.) as a form of being.

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Following Nietzsche, Heidegger regards Plato's theory of ideas as the source of "oblivion of being": "Being is not God and not the foundation of the world. Being is further than all 'things are existence', and yet closer to man than any 'thing is existence'; be it a stone, an animal, a work of art, a machine, an angel or God. Being is the closest. However, the closest remains to man the most distant (Heidegger 1947, 344). Previously, Heidegger argued, "That we always live in some kind of being comprehension and the meaning of being at the same time is shrouded in darkness, it proves the fundamental need to renew the question of the meaning of 'being'... The analysis of prejudice, however, made it nevertheless clear that not only the answer to the question of being lacked, but even the question itself was dark and not directed. Renewing the existential question means therefore: to develop satisfactorily first, at least, the posing of the question" (Heidegger [1927] 2003, 19-20).

By 'things are existence', in various philosophical approaches, it was understood 1) everything that exists, 2) the mode of existence, 3) the being as a bundle (the being always "is"). The ontological distinction between 'things are existence' and 'being' began in antiquity. In the Middle Ages, 'things are existence' is understood as carrying out the act of being. N. Hartmann believes that "the visible and the given, as well as the inner and the hidden, are related to the 'things are existence' notion. A look at the 'things are existence' as if it assumes that it is the present" (Hartmann 1965). That is, all things existing in the present can be attributed to 'things are existence'. In Arab-Muslim philosophy, most researchers "considered the notion of 'things are existence' to be narrower than the 'thing'. ... before becoming 'things are existence or non-existence', the 'thing' is approved" (Smirnov 2000-2001, 676). Essence is the inner content of a thing, expressed in the stable unity of all forms of its being. According to Kant, the essence characterizes the necessary stable attributes of a thing.

The notion of 'things are existence' is closely connected with existence - one of the aspects of being. Aristotle did not explicitly use the term 'existence' but he distinguished the being of a thing and the thing itself: "being a man and a man are not the same" (Aristotle 1976, 227).

Presence is the willingness of things to exist as 'things are existence' and to interact with other 'things are existence', and through them with other things, etc. In Heidegger, presence is reduced to

human "here-being": "Presence is 'things are existence' that, understanding in its being, refers to this being. Thus, the formal concept of existence is stated. Presence is existential. Presence is further 'things are existence', which always is I" (Heidegger 2003, 71).

The definition of these notions ('things are existence', existence, and presence) is very vague. Their meanings changed at different stages of the development of philosophy and overlapped each other. All these notions are also very vaguely closely related to being.

Meanwhile, the representation of these notions based on 'the coordinate system of the world based of the limiting dynamic equilibria' of deterministic chaos allows us to form their clear representation. Three foundations can be distinguished for a thing related to its limiting dynamic equilibria. These foundations are closely intertwined and they are flowing one into another; but for clarity of presentation, it is better to consider them sequentially.

Below the thing after its interaction with the identification limit of the coordinate system is presented as 'things are existence'. In order to the latter to be sustainable, it must gain its existence through interaction with the communication limit. Further, the interaction of a thing with its third limit (rhythmic) allows us to find its presence. Thus, reliance on the above three limits allows things to exist for a long time, and their "things are existence" is transformed into 'text' and it becomes 'being'. This happens with the active participation of existence and presence as the other two equilibria bases of a thing, in addition to the equilibrium base identified, as 'things are existence'. All these equilibria are formed because of the interaction of things with the coordinate system.

THE COORDINATE SYSTEM OF THE WORLD BASED ON THE LIMITING DYNAMIC EQUILIBRIA OF DETERMINISTIC CHAOS

Today, the ideas about the reality surrounding us are becoming much more complicated and for cognition a universal basis is needed, as which the world's can be used coordinate system based on the limiting dynamic equilibria of deterministic chaos. Its main idea is: All things strive for three limit fundamental equilibria: identification (I - limit), communication (C - limit) and rhythmic (K - limit). The orientation to a specific limit will be called a direction: identification, communication and to the rhythms of world harmony, respectively. The connection of a thing with these I, C, and K equilibrium limits will

be episodic (directing) and it never reaches them due to the resistance of the environment (see Kozhevnikov and Danilova 2018, 135-144).

Striving for all these limits is due to self-organization, but its mechanisms for each of these areas are different. Identification is focused on identifying the 'things' to essence, communication - on the tension of 'things' to ensure their existence. Rhythmization shows the presence of 'things' in the world.

The identification limit dynamic equilibrium is because each thing tends to self-identification. All the things from the world of the inanimate and living, the spheres of the social and the spiritual are clearly identified as elementary particles, chemical elements, stars, planets, galaxies, etc. Living things exist in the form of separate organisms, populations, individuals.

Communication limit equilibrium is characterized by the fact that the elementary particles are connected into chemical elements and further into molecular, gas nebulae turn into stars, planetary systems, galaxies, etc. The specimen, the individual are determined through the flow of information that all levels of the living share between each other: personality - through the dialogue system of relationships; cultures - through dialogues and relationships of the corresponding levels. Thus, 'things' tend to form not just systems, but systems that are optimal, stable and self-organizing.

The rhythms of world harmony are important, because all stable 'things' and their systems are based on dynamic equilibria, which are subject to steady fluctuations. Man is associated with many dozens of circadian rhythms determined by the periods of rotation of the Earth, Sun, Galaxy, changes in his environment, etc. All outstanding religious texts, the works of literature and art have deep internal rhythms, also associated with the rhythms of the world harmony.

At each stage of the process of changing any 'thing', one can compare the intermediate limiting dynamic equilibria F, H, G, which are connected with I, C, K by means of calibration ratios. Within this intermediate cell (F, H, G), an equilibrium is established between an arbitrary 'thing' and the intermediate limits of its possible dynamic equilibria: the phenomenon (F), the horizon (H) and its own rhythm of harmony (G). The intentional tendency towards fundamental limiting equilibria and cells formed on their basis is the phenomenological aspect of the approach being developed. The limiting cells (I, C, K) and (F, H, G) belong to the phenomenological space of being, and the phenomena and horizons included in them within the framework of the

developed approach are limiting dynamic equilibria. The cognition of real world, natural, and cultural processes is carried out through equilibria guided by the above limits of the phenomenological space (Kozhevnikov and Danilova 2018).

THE RELATIONSHIP OF THING(S) WITH THE COORDINATE SYSTEM OF THE WORLD

A thing can become 'things are existence' if it somehow interacts with the coordinate system of the world based on limiting dynamic equilibria. Thus, the thing acquires its essence to its limiting equilibrium states, and it gets rid of random, non-corresponding characteristics.

The participation of a thing in processes that rely on the limits of dynamic equilibria, like identification, communication, rhythmization, more and more brings the thing closer to its 'true' stable state, respectively to its 'things are existence'. Since most things are a multidimensional and multi-tiered set of characteristics and their formations, the processes of identification, communication and rhythmization should be considered consistently moving from level to level. Each of these world levels has its own fundamental limits. After identifying all such limits, one can consider their universal complex formations.

Identification of the investigated 'thing' can be described as a transition from a phenomenon to a phenomenon, and communication as a transition from horizon to horizon; and rhythmization - by revealing a fundamental time interval (calibration interval or step) between the transition from the 'phenomenon, horizon, rhythm' of one state to the 'phenomenon, horizon, rhythm' of the next state within the selected level of organization of the world. As a result, a cell is formed consisting of three fundamental limits of dynamic equilibria, on which the 'things are existence' of the investigated thing should be based.

Identification begins with the identification by a 'thing' of the brightest self-organizing equilibria, from which - over time, because of self-selection - only those that define its fundamental framework remain. The striving of 'things' to the limit of communication is the expression of tension to become an element of a holistic, optimal and sustainable system. In this case, everything that prevents this system from acquiring the above characteristics is eliminated. Orientation to harmony rhythms is the tension to find the rhythms of a 'thing', first of all, supporting its rhythms, which, as a result of another type of self-

organization, will tune into the fundamental rhythms of the world. Stable and optimal rhythms and rhythm-cascades associated with world harmony draw the whole world down and prevail over the destructive tendencies taking place in it. These rhythms are determined by steady motions (rotation, oscillations and other) of metagalaxies, galaxies, stars, geospheres, humans, etc. If the processes do not correspond to the rhythms of world harmony, then such a 'thing' will be unstable and will rather quickly cease to exist.

Thus, the transformation of a 'thing' into 'things are existence' is ensured by its interaction with the limits of dynamic equilibria, the 'hooking' of it behind them. Compared to the 'thing', it is easier for 'things are existence' to have a permanent connection with the above described limits, to take part in the formation of a cell (I, C, K), which will direct the 'thing' to inner freedom, optimal communication with the outside world and its fundamental rhythms. However, this transformation of a 'thing' into 'things are existence', ensuring its rooting in the present is only the first part of the 'world code'.

One can give an example of a star that emerged as a possible candidate for this role, but a huge number of stars failed to fully form. Many candidates for stars do not have enough mass to ignite, and many of them remained at the level of stars of the first or second generation. Many stars have excess mass and the consequence is the non-equilibrium burning. They become 'new' - i.e. as a result of a series of explosions, there are huge fragments fly from the star. Or 'supernew' (star) is destroyed entirely as a result of one powerful explosion. However, any star finds its essence (corresponding to the 'things are existence' of star-planets system), due to the fact that it managed to 'cling' to the limits of identification, communication, and rhythmization. It begins to burn smoothly, without any particular emissions; its planetary system, after passing through a period of chaos, becomes stable, and its existence gradually begins to adapt to the rhythms of world harmony. The 'star-thing' finds its 'star-things are existence'. For example, in the Solar System there were 30 planets with unsteady orbits in the first stage of its existence. There have been collisions of planets, but by now, there are only eight of them left in well-adjusted orbits.

THE TEXT OF 'THINGS ARE EXISTENCE' AS BEING

The text of 'things are existence' realized through the limits of dynamic equilibria F, H, G turns into being. This is a specific text, due

to the calibration intervals, through which the 'things are existence' of the 'things' are ready to interact with other 'things' of the world. However, such interaction may not happen if other 'things' are not prepared for the adoption of this text, that is, they cannot interact with these calibration intervals, because have not analog ones.

The set of steps (calibration intervals) in which the 'thing' moves along the path of self-organization - from the phenomenon as an element of identification of a dynamic equilibrium cell to the next phenomenon - will be a set of definite signs. Their core is the calibration interval defined for each specific direction by two other limits. That is, if a step is taken in the direction of the limit identification; it should contribute to the optimality and stability of the emerging communication system and the approximation of the reference rhythms of this 'thing' to the fundamental rhythms of world harmony. However, in order for a cell composed of the above described limits to be stable, the phenomenon must move exactly by the calibration interval.

The same can be said about the steps in the direction of the limits of communication and rhythmization, which also form a system of signs on the basis of their respective calibration intervals. That is, the interaction of all three limits will provide the calibration of movements in any of the above directions. A set of texts in all three directions will give the final text describing a specific 'thing'.

Interaction with the F, H, G limits provides a transformation of the 'things are existence', which forms - instead a quasi-equilibrium description or text of the 'things are existence' - the being. Directly another thing through the coordinate system of the world can perceive the being of 'things are existence' and nothing else. It is available, for example, to the perception of a human being, because it always perceives not the thing, not its 'things are existence', but their texts. For example, the Sun as a thermonuclear reactor can only cause horror in people, but transformed by earth shells, by distance, it seems to them very pleasant: a human likes to interact with the 'text of the Sun'. Also, all other phenomena of the world perceived by man (in the areas of nonliving, living, social, humanitarian) are perceived as 'text'. Many animals and humans (for others and themselves) are known to people as texts. Both the animal and the human often want to make an impression with their text: then their 'things are existence' is inaccessible to others.

The above double code (transformation of a thing into ‘things are existence’, and then this ‘things are existence’ into being) can be represented as a hermeneutic triangle: ‘the Thing’ – ‘the Things are Existence’ as the text of this ‘Thing’ – ‘Being’ as the text of the Essence. The three elements of this triangle cover the main process of the world. In addition, Heidegger’s hermeneutic device (2008) is applicable to the above, according to which, in addition to the directly observable “world,” we should single out the “earth” in which we will include all the limiting dynamic equilibria that belong to it. Between the “world” and the “earth” there is a constant complementary rivalry (Gadamer 1991), resembling the relationship between the fundamental categories of the ancient Chinese philosophy “yang” and “yin”. The “world” constantly creates new elements and cells of the coordinate system, in relation to which it steadily and optimally develops. However, it subjects them to a very tough selection: the “earth”, having absorbed all the limiting dynamic equilibria, can ensure their existence only due to stable interactions with the “world”.

What is contained in the “earth” is undoubtedly more in volume and value than what is contained in the “world”. The main task of an individual and of humanity as a whole is to ensure the existence of a coordinate system of the world based on dynamic equilibria. Such provision is the main activity of the world, nature: and, in the future, it will become the main occupation of people.

DISCUSSION AND CONCLUSIONS

It is not by chance that in many definitions of ‘being’ it is emphasized that it is closer to man than any other ‘things are existence’ and at the same time the most distant from him. The ‘things are existence’ as if affirms the ‘thing’ for a long existence and the ‘being’ in form of ‘text(s)’ become available to any other ‘thing’, for example to any person; but it is difficult to decipher them.

Everything becomes visual if both ‘thing’ and ‘things are existence’ are refracted through the world’s coordinate system based on the limiting dynamic equilibria. ‘Being’ is the ‘texts’ of ‘things are existence’, and through it the texts of any particular ‘thing’. In all ontological areas of the world (inanimate, living, social, humanitarian) we deal with deciphering ‘texts’, finally. Nature leaves them as they are although everything living is masked; it applies natural protection, but in the social and humanitarian spheres the matter is still more complicated. Whole industries of public deception work here, and the

individual, besides trying to deceive others, often engages in self-deception and gets used to it.

If we proceed from the above scheme of interaction of the 'things' and from the notion of 'things are existence' with the coordinate system, then all the 'texts' of the "world" become quite accessible. The 'texts' of the "earth" that are directly related to the coordinate system of the world will always be a mystery; however, it can also be investigated as necessary by indirect methods or can be defined as a set of initial axioms of the world, which is constantly being refined.

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