

## Philosophy Topic No.17


### Philosophy of Being.

- Categories of being in philosophy.
- Notion of being. Types of being.
- Being as a human being. Phenomenon of non-being.

**Being** is a philosophic category that fixes the existence and interrelation of the objects and phenomena. The very first definitions emerged in the Ancient Greece in the course of setting up of the boundaries of the philosophic knowledge.

Etymologically it has the reference with the verb “to be” and “exist”. It means that everything in this world has the status of being. Talking of being we should not confine ourselves to the fact of being of some loose objects. We should look into the conditions that do facilitate the existence of the objects of the surrounding world. Not a single thing stays in this world forever as it gets to the point of non-being.

Teaching on Being – **Ontology** is a very significant branch of the Philosophic Knowledge.



Being is the initial notion related to the starting point of any contemplation on a human and his world. It gets to the point of being concrete and universal exclusively through the interactions with such philosophic categories like matter, consciousness, motion, space, time, system, determinism.

Analyzing this category we come across the two kinds: material on the one hand and spiritual on the other.

### **The main forms of Being:**

**Being of the Objects and Processes.** It has two forms.

Materialistic. It provides for the perception of the objective reality the existence of which is absolutely independent.

Idealistic. Being of the secondary nature, civilization. It has two fold characters. On the one hand they are made of the body of the nature with consciousness and soul on the other.



## **2. Being of a Human.**

The interaction of the material and spiritual being gives way to a subject or a human – a creature with the material base(body) and the human consciousness capable of the active attitude to life with the idea to meet the various demands. In other words two kinds of being are fused in one Human being.

## **3. Being of Spiritual, Ideal.**


Individual, spiritual consciousness of an individual. The structure of unconsciousness: reflexes, unconscious, intuition.

Spiritual that exists objectively – in other words that has been materialized in culture.

## **Social Being.**

Being of a human

Being of a human in the society.



The physical, natural world does exist absolutely independent of the consciousness of the people. The psychic world – the world of the human consciousness exists as something subjective being dependent on the will and intentions of the groups of people and individuals. So, the human being is bound up to be integrity of the objective and subjective. The being of things created by people is diverse in its uniqueness thanks to such an intermediary as consciousness. The spiritual world of a human is two fold as subjective and objective.

There are also different levels of being = being as the potential and being as the reality. Possibility is not non-being, it has the status of existence, being. Possibility is the potential being. Reality is the actual being.

Materialism accepts the natural being as the main form of being and all the rest as derivatives.

The subjective idealism considers the subjective being as the main form of being. The Objective idealism sees the objective spirit as the source of being.



## **Categories of the forms of being.**

### **Single (individual), general and particular.**

As of the emergence of the consciousness a human got to the point self identification he got the capacity of tracing some **individual** objects with some **specific properties** of the objects around his self. Viewing the specific he moves towards the generalization in the generic sense and figures out the class of the homogeneous objects. Individuality is the form and way of being. Watching the individual objects he realizes the ties and possible relations of the objects. It means that the general is the regulation of the existence of the individual as the format and room of the individual ones. This generalization comes through the individual. The existence of the general is due to the individual ones.



## **Phenomenon and Essence.**

The variety of the individual objects around us is perceived as some outside reflexes that attract our senses. At the same time these **phenomena** keep some steady inner elements that make up the stability of the existing objects. We call them **essence**.

We can trace the different approaches and treatment of the interrelation of phenomenon and essence. Plato thought that the essence is quite immaterial, everlasting and ideal. Kant saw the obvious difference of the phenomenon and essence. The phenomenon is the “thing-for-us”, but the inner “nomen” not achievable for cognition. Hegel has worked out the dialectical link as every phenomenon has got its essence and the essence is reflected in the phenomenon.

Contemporary existentialists think that the essence is something to be seen exclusively under the boundary situation.



## **Quality and Quantity.**

Quality is the combination of the properties of this or that object. Talking of the quality we mean the particular properties of the object when it gets in touch with some other objects. In other words it is the criteria of certainty and the reflection of some definite state. The other part of this equation is the quantity (extent, weight (gravity), density). The study of the equation on the quantities caused the emergence of mathematics. The change of the quantity to a certain extent does not have the impact on the quality.

### **Measure and Leap**

**There is a strict regulation of conformity of the quality to the respective quantity.** This is what we call – **measure**. The transition from one quality to the other one is due to the change of the quantity. It refers to the substance, information or energy. It is universal and achieved thanks to the **Leap**.

.



## **Motion.**

Any transition is done through the motion with the relevant format of **space and time**. So, motion is the form of existence of the being. There is no life without motion and never was.

**Motion is the source of any change, interaction and interrelation.**

F.Engeles worked out and noted **five** forms of motion:  
Mechanical, physical, chemical, biological and social.

## **Space and Time.**

**Space** is the location of things or objects while **time** is the sequence of events. These two categories are objective and real. It means they do exist irrespective of the human's consciousness. Space has three dimensions – upwards, backwards, sideways. Time has one dimension – from the past to the future through the present.





## **Motion and Development.**

Talking of the development in the philosophic sense we the regular outcoming from the inner contraries irreversible and directed changes.

Any object is developed under the resolution of the inner contraries. The influence coming in from the outside can either expedite or slow down the process, but it is not decisive. Any development is related to motion, but it is not necessarily that any motion is the development.