

The Three Worlds of Man's Private Existence and the Fairway of the Future Development of Philosophy

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As stated earlier, the theory of **vortex (ring) determinism** confronts philosophy with the fact of dividing the world into two causally independent parts: the **inner world** of a separate material entity and the **outer world**. This obviously implies the need to divide philosophy into two special parts with a special research methodology: **subjective** and **objective**. Actually, this is how it actually happened with philosophy: the opposing tendencies of **subjectivism** and **objectivism** have long been formed in it. It remains only to come to a healthy conclusion that these trends are trying to describe the same reality, only from two different sides. There are no contradictions between these two approaches within the framework of the doctrine of **synthesizing realism** based on the theory of vortex determinism, therefore there are no obstacles to combining their constructive achievements. A special discipline, which we previously proposed to call **diocosmosics**, is designed to stitch their positions within the framework of synthesizing realism [1].

Of course, these two mentioned worlds are not completely independent of each other. They interact closely with each other. Therefore, the **doctrine of interaction** emphasized by us in [11] is applicable to them. This doctrine reveals the complex structure and dynamics of the interaction process. In the case when a living organism acts as a separate material entity, the complex sphere of its interaction with the surrounding world can be distinguished into a special important third world – the **world of experience**. Philosophy was obliged to reflect this circumstance by the design of its third fundamental part. And so it happened, **empiricism** emerged. Through the sphere of interaction, the inner world of a person builds its own idea of the external world. Conversely, the external environment, an external observer can create an idea of the inner world of a person by his behavior and interaction with external objects and conditions. For example, this is relevant for psychologists who create a psychological portrait of a person, or criminologists who study its motivation.

Now we can state that the three global trends prevailing in philosophy – **objectivism, subjectivism and empiricism** - did not arise from scratch. Each of them has a fundamental basis. Synthesizing realism, which initially recognizes the validity of all three foundations and approaches to illuminating reality, will have to systematically combine these three trends into one healthy integral constructive teaching.

Observing the independent existence of individual objects and the active behavior of animals, even ancient people came to the conclusion that there was a special autonomous governing principle in each of them. Thus animism, hylozoism and panpsychism arose. Now we understand that the basis for endowing a separate object with a "soul" or "spirit" was an autonomous **causal vortex** that really held it together. So our ancestors weren't too wrong. Since the whole world around them consisted of entities containing a "soul", they transferred the usual interpersonal

relationships to the sphere of interaction with them. They brought them edible gifts and sacrifices to appease or gain favor. They performed special sinister rituals to ward off evil spirits.

In philosophy, it seems that objectivism with a mechanistic tinge in the form of **natural philosophy** was the first to appear chronologically. Then, from the time of **Protagoras**, subjectivism began to develop in the form of Greek **anthropocentrism**. Nowadays, empiricism prevails in philosophy in numerous shades.

Each of the famous philosophers who have enriched our treasure trove of knowledge has tried to highlight his fragment of reality, a special local area of human existence, his psyche and consciousness. We should be grateful to him for that. But as for his doctrine, based, as a rule, on the exaggeration of the role of this site, and therefore suffering from a deliberate bias and inferiority, here we must be strict and severe enough to hand over this doctrine to the museum of interesting rarities. Armed with the theory of vortex (ring) determinism, we are now obliged to include these particular precious pearls of knowledge in the general precious necklace of the doctrine of synthesizing realism.

Most of the famous philosophers can be safely attributed to the army of private prospectors, picking at existence in certain local areas. However, there were also those among them who tried to present the overall picture of the world in a balanced way. The genius of **I. Kant** rose above this army of prospectors. He fixed three worlds in philosophy simultaneously: the transcendent natural world of "things in itself", the world of human sensations-phenomena, and the transcendental world of human consciousness. Now we understand what the basis for his theory was. The world of human sensations-phenomena is an important fragment of the world of interaction of an autonomous person with the outside world, especially relevant in cognitive (epistemological) terms. And the transcendental ordered world of human consciousness is an important component of the independent inner world of man. Kant's teaching is an attentive look at the triune world of man from within the inner subjective world of his consciousness. If we supplement Kant's method with a look at the same situation from an external observer, we get a full-fledged diocosmosics – a balanced method of studying man as a separate natural formation. Thus, Kant's teaching should be recognized as the forerunner of the synthesizing realism that we are developing today.

Kant outlined a special subjective way of presenting philosophical knowledge, which can be described by the phrase "**I experience something in a special way**". Firstly, a person feels himself as the center of the universe, as an autonomous and active principle, before which the picture of the world unfolds. It should be agreed that there is nothing but its own internal human experiences (sensations, needs, sensory and thought processes, sufferings, affects) before the human consciousness, which is trying to construct an ordered representation of the world. Analyzing the world of these experiences, an inquisitive consciousness can discover in it the structure of a special built-in personal field of the carrier person himself. On this occasion, a guess is born in consciousness about the real independent existence of the organism of its own host as a special "thing in itself".

Another fundamentally important discovery of consciousness may be the confidence that a significant part of the experiences are provoked by real external natural objects and formations, other "things in themselves". Faith in the reality of the outside world is born. Thus, analyzing the

flow of experiences of our own inner world, our consciousness is moving further along the path of in-depth knowledge of the world inside and outside of a person. We will discuss this in more detail in a separate study.

So, we have identified the fact of the separation of three most important worlds in human existence. Now we are faced with the task of describing the features of each of them and their mutual influence and impact. At the same time, we do not forget that diocosmosics requires a twofold description of each of the worlds, from the outside and from the inside, as well as a constructive comparison and synthesis of these descriptions. Thus, we are faced with the task of presenting **six (!)** fundamentally different descriptions of reality and a number of ways to compare them. This is no longer frivolous private opuses, mind games; this is a grandiose serious work. We will deal with this in more detail in the following articles. I invite sensible philosophers and philosophically minded specialists to join this large-scale important business right now.

At one time, detailed material on this topic was presented by the author in Russian in a monograph, a number of scientific collections and Internet resources. Now, apparently, it is time to familiarize the English-speaking reader with this.

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