

Individual, time and space

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ABSTRACT

The present paper aims to be an ontological clarification, from the existential point of view, of the self and therefore of space and time.

Key words. Ontology of being, Individual, Intention, Mirroring, Reflection, potency, act, consciousness, soul, space, time

1. Premise

I ask the reader for that anticipation of confidence without which there is no understanding.

2. Introduction



HE first questions of philosophy are:

1. Why is there a world and not nothing?
2. Why does the world last and is coherent?
3. What is the meaning of all this (the meaning of existence)?

The answer to these questions must be sought in an ontology of Being. The problem of the ontology of Being has been addressed, from a metaphysical point of view, in “The Promised Science” Peluso V. (12 aug 2022). Now, this work intends to be a parallel from the existential point of view. Indeed, these two points of view, daughters of the Ontology of Being, necessarily reflect each other, and each testifies for the other.

The value of the present work lies in the fact that every word, every sentence, every concept, finds its parallel in the correspondent metaphysics and in the physics that follows. It is precisely this parallel between existentialism and metaphysics/physics that constitutes the novelty and strength of this work.

2.1. The Ontology of Being

A Universal is a kind of currency and its totality, such that two individuals belong to this same universal if they possess this kind of currency and if they exchange this kind of currency.

The individual, who belongs to a Universal and is “a part of” its Universal, is completely determined by its own quantity of currency given by its Radius R and by the angle it forms with respect to its conjoined individual and with respect to its universal (the Universe).

Therefore we can define the Universal Relationship, the unique and sole relationship, which is the Intention, as follows:

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Thesis 1



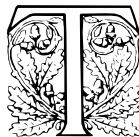
NTENTIONAL PRINCIPLE: *Everything consists of individuals in Intention to each other. Intention is the relationship of energy exchange between an individual and his other against the background of the external world, and is composed by the cyclical alternation of two moments:*

1. ACT: at the moment of Consummation, as a result of a decision, the individual donates/receives a part of itself to/from its other, which belongs to its own universal. This act takes place in the instant, that is, out of time. Although instantaneous, it breaks down into three logically distinct moments:
 - (a) Giver Instance (particle): quantitatively determined in his **Radius R** and position
 - (b) Radiation (radian energy): the radiant energy, composed of a positive and a dual negative quantity in the opposite sense, which binds the donor, from which it is subtracted, to the recipient, to which it is added, along the distance r^\diamond
 - (c) Receiver Instance (particle): quantitatively determined in his **Radius R** and position
2. POTENCY (power wave): at the Mirroring moment, which is the potentiality period of a giver or of a receiver between two Consummative acts, the individual mirrors in itself and is mirrored by each member of his universal (universe). During this period the individual sinks undetermined into its space of the potency unfolding from the dissolving of its **Radius R**. This period takes place in the true time of life, that is, it is not measurable in itself. Nevertheless, it assumes a measure determined a posteriori, in the act, as the time $\Delta t^\diamond = r^\diamond + R$ of memory in the reflexive historical reconstruction.

The thesis 1 founds the whole physics and in particular the Intention Physics (see Peluso V. (13 jan 2019), Peluso V. (12 feb 2021), Peluso V. (16 apr 2021), Peluso V. (30 apr 2022)).

Now, during the period of every intention, changes occur in the external world in the background, and these interact with its power wave on the basis of a teleological principle. More precisely:

Thesis 2



TELEOLOGICAL PRINCIPLE: *The intentions, and therefore the power waves, are all related to each other. (Relationship ≡ Mirroring). The teleological principle structures and organizes the underlying intentions, united by being related to the same universal, generating universals of a gradually higher level whose duration is a multiple of the duration of each of the component power waves. (The power wave is the physical representation of the individual). The power wave of the universal interacts with the component power waves which alternate, with a shorter period, over its period. In other words, the power wave of the universal, on the basis of its end, determines the choice of the component power waves and its final choice is in turn determined by all the choices of the component intentions that have followed one another.*

The thesis 2 founds the life. Indeed, the secret of life is that the universal (which is always a concrete individual) is the superimposition of all its component members entangled with each other and determines and is determined by them.

The individual does not exist without relation to his universal (which is always a concrete individual) and vice-versa. Who is the first individual/universal? What gives the individual the being? That is, what identifies it, what holds it back from its dissolution into nothingness?

The universe is the universal of universals, the place of places. Nevertheless, since it too is a compound universal, it is destined to dissolve, and since its total energy is zero¹, it dissolves in Nothingness. Therefore, the universe is not the Being, rather it is Nothingness. Where does the Being (being present, consistent and lasting) that gives life to the universe come from?

If it is not in the universe, the Being we seek must then transcend it:

Thesis 3



RANSIENT PRINCIPLE: *Being is the infinite intention, which has neither beginning nor end, always equal to itself, which in its becoming, in the circular transition giver-energy-receiver, accompanies itself while always remaining identical to itself. It is the potency in act.*

Being places its place in Nothingness, relating to it.

2.2. The individual

HE INDIVIDUAL cannot arise or be held in existence by himself. The individual is such as identified by the Being. It needs Being in order to be identified, to exist, to last, in order not to dissolve into the nothingness from which it comes.

The nothing, related by the Being, becomes the individual, who exists only insofar as he constitutes one of the two poles of the intention. The nothingness, insofar as it has become the place of Being, is no longer pure nothing but an individual in intention, that is a mirror that is free to mirror.

In the instant of the act, as mirror, the nothing becomes the zero that splits into pairs of opposite, finite, discrete quantities. These quantities constitute the attributes of the individual born out of nothing. From the physical point of view, the first determination is the electric charge that corresponds to individuality, the second is the quantity of energy. So next to the positive energy,

there is a negative energy. Next to the positive electric charge there is the negative one and so on for each determination so that the sum remains zero. In turn, for each determination, that is, for each quantity thus extracted from zero, there is its reflection which is the inverse, that is, X is reflected in $1/X$ so that the product remains unity. So next to an interior potential there is an inverse exterior potential. Next to a gravitational Radius there is an inverse electric Radius reflected in the other. Next to an attractive energy there is an inverse repulsive energy.

Every space is always the space in the instant of an individual. More precisely, it is the same consciousness of the individual. It is three-dimensional and linear. In fact, it emerges from the intersection of the pseudo two-dimensional historical plane of Act, linear, with the orthogonal plane of the external world, or of the potency, of the present. The first is given by the intersection of the radiant axis r of giving-receiving with the historical temporal axis $t = \sum r_i$. The second is given by the intersection of the radiant axis of giving-receiving with the axis of power (the external world in the background). The first is the historical plane of motion, the second is the plane of the alternative possibilities present in the instant. The plane of the Act is a pseudo two-dimensional linear vector space defined on the field of rational numbers, where the only difference with a Euclidean vector space (truly two-dimensional), is that the length of the sum of the vectors is given by the algebraic sum of their lengths. In other words, the resultant of two vectors in the plane of the Act can be found using the parallelogram or triangle method, just like for Euclidean vectors but, unlike these, its length is the algebraic sum of their lengths ($\sin^\diamond \gamma + \cos^\diamond \gamma = 1$). The second, truly two-dimensional, is Euclidean.

In the period of potency, the individual lives as soul. It is the living time that exists in the infinite life of the Being. The time to venture wholly to be oneself, as an individual, alone in front of the face of God, alone in this tremendous effort and this tremendous responsibility. The time given by the Being to the individual to answer the Great Question.

In the following we will use the existential equivalent “being-there” introduced by Heidegger to indicate the individual.

3. On the nature of space and time from an existential point of view

BEING-there lives in the world (the other than itself). Living is a succession of choices made in the world and with the world in search of itself. Each choice is like a step through which being-there travels its path, that is, it makes its history, and with its choices it finds its place and chooses and realizes itself in the world.

Now, being-there in the external world is the logical space of the possibilities at hand, of the co-present alternatives placed all around. Being-there lives in the world, and to live is to walk a path through the cyclical succession of:

1. *Period of Potency* (step preparation in progress): temporal, interior, in the indefinite and therefore continuous period of research, that is, of the possible alternatives, where the decision matures within the world that changes and that changes regardless of being-there, following its own path. Being-there has an end, having an end means planning, organizing his being in the world in preparatory phases, before, during and after, in view of a consummation. Being-there is therefore temporal. Power is the set of all the possible alternative plans, each of which is a possible memory that will vanish

¹ it is currently only a hypothesis of modern cosmology

or become real memory as it passes into action. Each step is within the step that is life, which includes all the steps, all the memories. The step of life therefore preserves the historical memory of the choices gradually made in the world. In the period of Potency, being-there exists as soul founded in temporality.

2. *Instant of the Act* (the fulfilment of the step): the instant of the decision, the presentation to the world of choice. It manifests itself to the world and appears as a determined whole in the space of the instant. In the instant, space is all present as external and carries within itself the signs of the history of being-there in the world. In the Act, being-there exists as consciousness founded in spatiality.

Time and space find their foundation in being-there, one is the inside, the other the outside, one is its soul and the other its consciousness. The act of deciding makes and tells the story, the power of deciding keeps it.

With a metaphor, the life of being-there is like the projection of a film in which each frame represents the act of conscience corresponding to a decision. The indeterminate interval between one frame and another, on the other hand, represents its soul, its foundation, being-there as temporality, as a mood, which draws the next scene in view of the end.

All our experience, therefore, takes place in two different realities: one is that of the soul and the other is that of consciousness.

Consciousness, as phenomenon, has an electrical, “**Spatial**” nature. Its time is spatial, it is the historical time reconstructed from the reflective memory. Its trademark is reduction, information, instruction. Its modus operandi is reflection, logic, computation. Its truth is the “**Veritas**”, “*Adaequatio rei et intellectus*”, that is, correspondence between reality and its conceptual linguistic representation.

The soul, as mood, on the other hand, has a gravitational, “**Temporal**” nature. It stays relentlessly in the dark, beyond the reach of logic and language. Only its outlines can be described. Its content, in fact, can only be experienced. Its time is alive and its memory is alive. Its trademark is meaning and possibility, research in the dark, that is thought. Its modus operandi is mirroring. Its truth is the “**Aletheia**”, that is, the disclosure of the Being to being-there.

3.1. The spatiality-founded Consciousness

CONSCIOUSNESS coincides with the individual's phenomenon. The phenomenon takes substance and form in our consciousness.

The substance is electrical energy which manifests itself as qualia: light, sound, smell, taste, tactile sensation.

The form is information, instruction. The form, and therefore all the phenomenon, can be reduced to number. Reductionism is the cipher of consciousness, Mathematics is its language. This is why Galileo Galilei wrote “*The great book of nature is written in language of mathematics*”, indeed mathematics is the universal language. Human consciousness is a special kind of consciousness, since the animal, as such, is no longer an immediate part of the universe but relates to it through its own representation mediated through its own sensory organs. The truth of consciousness is the adherence of the information to the mere phenomenon. Consequently, in a sense, with science human consciousness knows itself. Not because it is holistic, that is, not because human consciousness creates its object which is the external world, but because it cannot know the external world if not expressed

in its own language, which is mathematics. With science, human consciousness learns the language of nature, discovering that it is already his own language. With technology, human consciousness speaks it. Human consciousness can therefore interact with the external world or even create a fictitious external world using energy and its mathematical language, that is with technology.

Therefore, the material cause of consciousness, that is the substance, are the qualia intrinsic to energy, while the formal cause is expressed by the number, that is, by mathematics. Consciousness is therefore energy-information.

3.2. The bridge between Consciousness and Soul

QUALIA are the bridge between the consciousness and the soul. They carry information, which is memory in the making, which forms the phenomenon of consciousness and carves the power in which the soul dwells.

In fact, qualia constitute the foundation in the consciousness of the phenomenon and are bidirectional. On the one hand they convey information from the outside world, on the other hand those coming from our soul (our thoughts and our inner world as a phenomenon).

3.3. The temporality-founded Soul

SOUL is what lies behind, below the consciousness. The mood is individual and coincides with the soul of the individual.

Mirroring is the possibility of reflection. It is not in action like the reflection that will replace it, but it is already that reflection together with all the reflections that will never be. In mirroring, being-there, which is nothingness, rises and tends towards Being, and mirrors it in itself without being able to possess it. And he is wounded by the decision, which marks it, which leaves a sign. Heavy as a guilt, the guilt of not being able to love the Being totally. Which becomes memory engraved in power.

The object of the soul is ineffable, inexpressible. However, counting on the fact that its object is the same for all other individuals, it can be indicated to the consciousness of other individuals. This is the work of poets, artists, philosophers, but also of historians to the extent that they investigate the unknown, such as possible alternatives or the soul of historical people. Its substance is the realm of power, as indeterminate, continuous, infinite, alive.

Its essence is thinking as thinking. If the way of working of the conscience is the cold calculation, that of the soul is the search pushed by love. It is thought that leaves the well-established paths of reason to launch itself into the unknown, into the dark, into the world of the most terrifying fears and fervent hopes, in the territory placed outside the sphere of reason which is the territory of love, looking for something or someone. The true thinking of the soul is to search, without tracks, like a blind man, in the openness of the infinite. And the stronger the desire, the stronger the search.

When technological research has reached its terminus, since the domain of the science and technology is finite, there will be nothing but the infinite domain of the soul.

3.4. Memory

The memory of consciousness is form, information (fig 3). It is vertical, that is encoded in the image of oneself, which evolves by self-reflection, or horizontal, that is encoded in the image of the other, which in turn derives from horizontal o vertical reflec-

tions. However, the memory of the consciousness emerges from the power of the soul.

The memory of soul, on the other hand, is implicit in the potency (fig 1).

4. On the being of being-there

MOVEMENT does not arise from the dialectic between being and nothingness, being in fact is while non-being is not. Instead, it arises from the opening of nothingness to Being, which is mirroring. The nothing reflects in itself the Being that transcends it. The nothing cannot hold back the Being, it cannot take possession of it, it can only mirror it in his soul and make an image of it in the timeless evanescent instant of consciousness. Each act is a transit of energy, an exchange of energy between a donor and a recipient. Energy that carries with it an image, an information. A round trip, a question and an answer.

And this image is not contemplative, it is not an end in itself, but it is part of a dialogue, of a continuous asking a question waiting for an answer, or vice versa, from the point of view of being-there, of being continually thrown in a world, hit by a question to be answered. And the only freedom of being-there lies precisely in answering this question posed by the Being.

4.1. On the being of entities

Entities, in the context of the world, are the words in the context of the dialogue between Being and being-there.

4.2. On the freedom of being-there

The freedom of being-there consists in the possibility that belongs to nothingness, of opening oneself more or less to Being, that is, of mirroring it more or less integrally, more or less faithfully, of making an image of it that is one's own and that one has chosen.

Being thus manifests itself in being-there through the world and continually questions it, constantly waiting for an answer. And the answer of being-there consists in the fidelity with which it mirrors it, since to mirror is to love. With loving, being-there relates to the object of her/his love. But since being-there is finished, the greater the object of her/his love, the greater the feeling of the inadequacy of her/his love, the greater is her/his feeling of sin.

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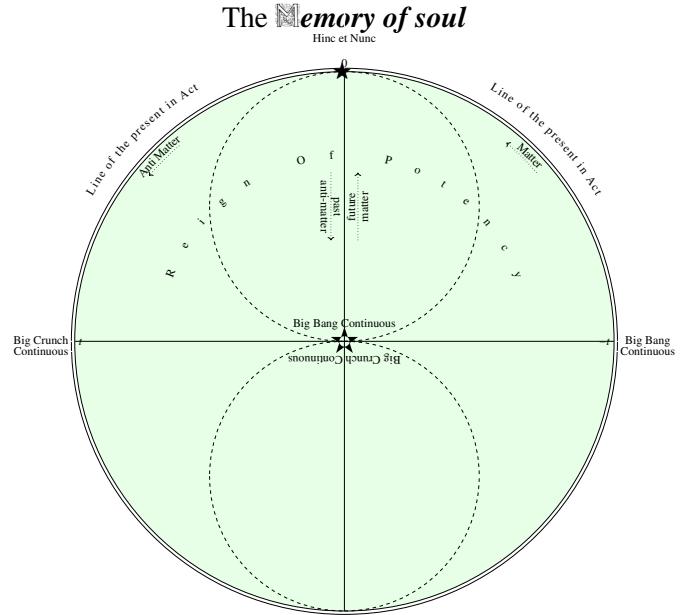


Fig. 1. The interior soul: the relationship between the whole and its parts. The interior part of an individual, that is the zone inside the Radius, is the reign of potency the border of the soul is the line of the present in act where lies the consciousness. The present, which comes from the Big Bang continuous as an approaching future, as soon as it surfaces, it submerge as past (antimatter) that move away to go towards the continuous Big Bang, and in this descent informs of itself the future (matter) that ascend in the opposite direction. In this way the past does not vanish but endures as it forms the future. This is the **Memory of soul**, which persists and is effective. The memory of the past that moves away from the present is the other face of the future that approaches, immersed in the potency. The further away it is, the more inexorably it is eroded by the waves of the potency and vanishes. Both faces are summarized in entropy which as a future that takes shape by approaching and emerging in the present, grows, as memory that fades away, decreases.

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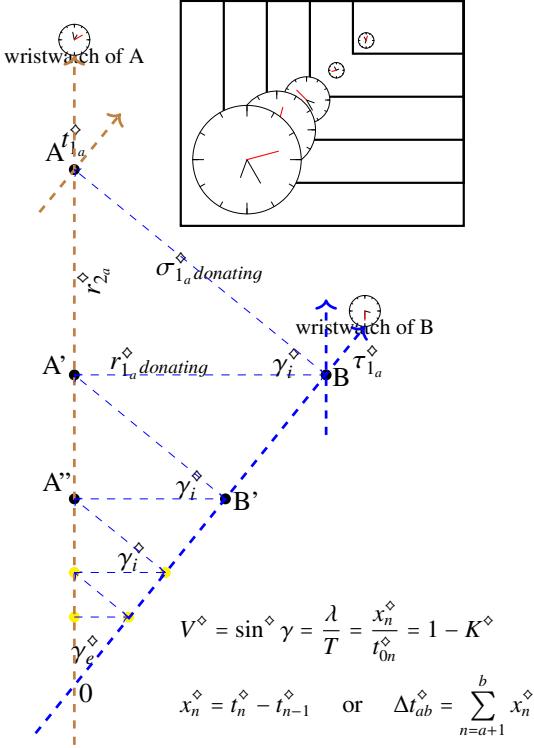
The *Memory of consciousness*

Fig. 2. The exterior consciousness: the relationship between the individual and its other. The IRPLS diagram emerges from the historical reconstruction that connects the act of giving with the previous act of receiving and so on. It represents the *Memory of consciousness*, the information of which is present in the image given by the recursive mirroring between the two individuals facing each other in the relation that takes place outside their Radii. Its secret and its cipher is the recursive reflection between the individual and its other.

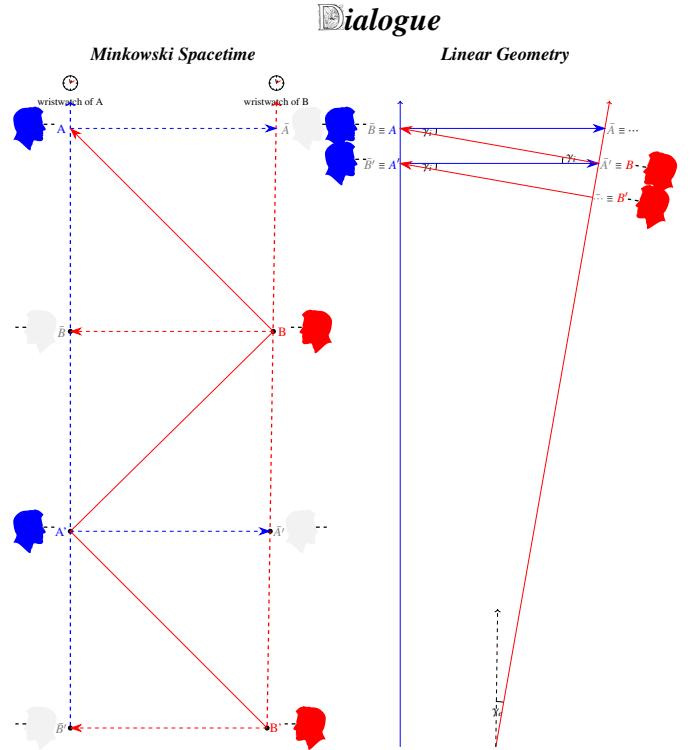


Fig. 3. Geometries of consciousness in comparison. In the Minkowski geometry, space and time are two independent dimensions. Everything therefore must have a speed. In particular, light advances in space and at the same time in time. In the figure, the light that goes from A' to B travels a spatial distance equal to $A'\bar{A}'$ and a temporal distance equal to $\bar{A}'B$. In the physics of intention, on the other hand, the only dimension is the path of light. Consequently, space and time, which do not exist per se, are only two equivalent ways of measuring it. Thus the light goes from A' to B and in B it will be equal to $A' + A'B$.