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## TIMELESS AND EXTRA-SPACE ESSENCE OF THE UNIVERSAL INTEGRITY: TOPOLOGICAL TRIVERGENCE OF THE SPIRITUAL, MATERIAL AND VIRTUAL WORLDS

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**Abstract.** *It is shown that the phenomenon of "vergence" is the state of systems at the point of intersection of divergent and convergent processes, as well as their balancing. "Trivergence" reflects the middle location of the virtual world in the dichotomy of the material and spiritual worlds. The aim of the study was to analyze the influence of the universal integrity on the behavior of various elements of systems in the process of their synchronization with the aim of further conceptualizing the topological interaction of material, spiritual and virtual spaces. Topology as the key methodological approach allowed, firstly, to comprehend this phenomenon in terms of philosophical ontology, transcendentology, social philosophy, and, secondly, to introduce a new concept – "trivergence". It is confirmed that the universal integrity, if understood transcendental scales, does not fit into any model of the evolutionary process, since it is itself a source of evolution, coevolution, devolution, involution, and so on. As a result of the study, the essence of the phenomenon of "vergence", reflecting the principles of symmetry and synchrony in various systems, was more clearly identified. The conclusions demonstrate that the idea of the universal integrity "as a divine essence in itself" and "a divine essence for us" is manifested in dichotomous images of the spiritual and material worlds. The topology of the universal integrity cannot be displayed in one or another space-time model. Virtual reality "removes" dichotomous contradictions.*

**Keywords:** universal integrity, divergence, convergence, vergence, topological trivergence of the spiritual, material and virtual worlds.

### Introduction

In our previous studies, analyzing the nature of the phenomenon of interaction, we drew attention to the fact that in both simple and complex systems there is a kind of universal and all-encompassing connection that makes objects approach, move away or maintain balance in the exchange of information. Some worlds disintegrate, while others "gather" into a single integrity, creating polarity, bipolarity, multipolarity, and demonstrating divergent and convergent interaction properties. However, convergence and divergence are opposites, contradictory positions reflecting "approach" or "distance" as rather absolute categories.

In this regard, the phenomenon of "vergence" attracts attention, which should show the state of systems at the point of intersection of divergent and convergent processes or demonstrate the existence of some "third", middle state of the system. Trinity, or let us conditionally call it "trivergence", manifests itself in the search for a true image of reality by modern human or in the "loss" of reality. If earlier, it more or less harmoniously stayed in the planes of the material and spiritual worlds; today it is looking for its place in the virtual space. That is, there is a rift in its understanding of the world.

Questions about the reason for the connection of even a fairly limited number of phenomena of the material, spiritual and virtual worlds, the logic of establishing this connection, as well as the essence of the interaction of simple and complex systems in these worlds also remain open. It is extremely difficult to answer them, however, it is possible to trace some patterns that indicate the importance of the universal integrity, whose boundaries and topologies do not fit into the usual understanding of the space-time continuum. The universal integrity as all-embracing whole, as we believe, synchronizes as a "conductor" the vectors of development of the whole being as a universal super-complex system in which material, spiritual and virtual spaces are combined.

### The aim and tasks

Based on this, it is necessary, first of all, to trace and analyze the essence of the influence of the universal integrity as all-embracing whole on the behavior of various elements of systems in the process

of their synchronization in order to further conceptualize the topological interaction of material, spiritual and virtual spaces. This requires, firstly, an understanding of this phenomenon in terms of philosophical ontology, transcendentology, social philosophy and topology, and, secondly, the introduction of a new concept – "trivergence".

### Research methods

A. Rumyantseva, N. Alieva, Yu. Shevchenko drew attention to three phases of development of objects. They understand "Convergent-Divergent Technologies" as a new model of methodology, which is used in both fundamental and humanitarian knowledge. The authors believe that the concepts of "divergence" and "convergence" are intended to characterize the general state and dynamics of objects of any kind. They represent special opposite forms of being of objects, manifested in the general, universal activity of all nature, society and thinking. Divergence and convergence as processes are the result of the activity of the world (Румянцева, Алиева, Шевченко, 2012). Divergence and convergence reflect the dialectical structure of the world as a dichotomy, as well as its synergy as a complex variety.

A. Rumyantseva, N. Alieva, Yu. Shevchenko note that, despite the terminological diversity of convergence and divergence in private sciences, they provide specific mechanisms for the development of systems of different nature, both the first (natural) and the second (cultural), and, in addition, they give general methods of scientific thinking, which make it possible to construct chronological structures in development, to reveal the essence of trends and mechanisms of development, and, moreover, to extrapolate them to future development. Thus, the concepts of convergence explain the existing reality in all its complexity and provide a methodological basis and guarantee of the possibility of knowing the existing world (Румянцева, Алиева, Шевченко, 2012). The authors believe that signs of convergence prevail when considering the general whole as a complex system.

Analyzing the terminological diversity observed in modern natural and social sciences, they draw several

conclusions: firstly, modern scientific and technological, social and cultural processes are complex, non-linear and unstable. Secondly, the dynamics of these processes has general patterns associated with the alternation of the processes of divergence and convergence. Thirdly, the current stage of development of science, technology and society indicates the dominance of convergence processes, although the phenomenon of convergence itself is at an insufficient level of comprehension by social and philosophical sciences (Румянцева, Алиева, Шевченко, 2012). It follows from this that the universal integrity as all-embracing whole, if understood it in transcendental scales, does not fit into any model of the evolutionary process, since it is the source of evolution, coevolution, devolution, involution, and so on.

A. Rumyantseva, N. Alieva, Yu. Shevchenko emphasize that from the point of view of methodology, the general theory of systems gave the main thing for understanding the mechanisms of the evolutionary process, which consists in the discovery of a universal law, which obeys the mechanisms of evolution and the establishment of their commonality for different forms of the process. Thus, the general scientific nature of the development categories divergence and convergence is based on the understanding of evolution as a universal, global process and universality of development, which manifests itself in modern science in the generality of conditions for self-organization, structure formation, development mechanisms, as well as the generality of some factors and regularities of the process. In addition, the increasing integration of evolutionary disciplines in science leads to the spread of extrapolation of evolutionary knowledge from one area to another and the approval of the universality of development in philosophical doctrines (Румянцева, Алиева, Шевченко, 2012). This approach describes the first evolutionary phase of the development of objects.

The authors understand the second phase of the object's development as the parallel existence of new entities that develop along their own special trajectories, each having its own properties that give them sovereignty, independence, stability, a special vector of changes, the ability to live their lives. Such development does not exclude the presence of interaction, as a result of which the object acquires the property of complementarity. In the third phase of change and development, under certain conditions, there is a convergence of objects: the opposite converge, unite in the framework of the whole, which, however, does not exclude their possible opposition to each other and struggle in the future (Румянцева, Алиева, Шевченко, 2012). That is, convergence and divergence are more complex processes that involve the use of knowledge and technologies in describing and organizing social reality, as well as allowing its construction and development in any direction.

### Research results

Mathematization, informatization and technicalization of everyday life lead to the fact that the special terms of fundamental sciences penetrate into philosophical discourse. This means that the time is ripe for their deep

understanding. The concepts of "divergence" (from the Latin – *divergere*) and "convergence" (from the Latin – *convergere*) show the logical and dialectical connection of objects, discontinuous and continuous processes within the universal integrity.

Their basis is "vergence", conventionally understood as "approach". The phenomenon of "vergence" is studied in medicine, in particular in ophthalmology. Vergence is important in order to be able to see 3D images, to perceive three-dimensional shapes, to ensure automatic coordination between focus and vergens.

In physics, vergence is calculated in a direction perpendicular to the bend axis. In mathematics, vergence means the existence of a finite limit for a numerical sequence, a sum of an infinite series, a value for an improper integral, a value for an infinite product. Accordingly, divergence is the absence of a finite limit (sum, value). Vergence in probability is the convergence of a sequence of random variables  $X_1, X_2, \dots, X_n, \dots$ , given on a certain probability space to a random variable  $X$ .

In our opinion, the phenomenon of "vergence" reflects the principles of symmetry and synchrony in various systems. Moreover, it is possible to analyze various systemic levels of being – material, spiritual, virtual, and each separately and in interconnection. Moreover, even if we deliberately separate them from each other, they will still be interconnected and trivalent. In this study, we consider vergence as a triad of material, spiritual and virtual ontos, but if we included the fourth plane, then vergence would be considered as quadvergence, and so on. Although, at the same time, in practical engineering and robotics, difficulties are felt in modeling vergence as a dyad, the prototype of which is the technical, functional and essential characteristics of the structure of human eyes. The "living" human eye is a unique product of the material world, the "artificial eye" is the property of intellectual engineering and an attribute of the virtual world, but the result we get when we see the beauty of the world is a spiritual aspect.

"Living" intellectual, emotional and sensory perception of being allows us to fix the relations of all processes and phenomena, as well as to think of the presence of something more and it is called the universal integrity and an all-embracing whole.

Let's define the key characteristics of our chosen triad:

1) the *material world* (from the Latin *material* is the "substance") and is the physical world, in contrast to the mental and spiritual worlds. In the classical sense of the word, material being is everything material, "corporeal", having mass, extension, localization in space, showing corpuscular properties.

In modern civilization, material things acquire the highest value, leveling the true meaning of material nature. "Things" are understood as a property, an item of luxury, bargaining, while the gifts of nature are not perceived in their existential meaning. S. Davletshina shows that property creates a person and his individuality. Despite some exaggeration of the opinion that property overshadows the individuality of a person, this statement reveals the main meaning of possessiveness – relative nomination. Therefore, the opposition of possessiveness to existentiality seems to be incorrect. The combination of the categories of

"possessiveness", "existentiality" and "locality" shows that some linguists prefer the spatial interpretation of these categories, others – existential, and still others – existential-spatial. Therefore, possessiveness seems to be a special case of the realization of either existentiality, or locativity, or their combination. However, existentialism appears to be a category of "being" so all-embracing that it would be wrong to assert its independent existence. Existentiality is a component of other categories – possessiveness (to be with someone) and locativity (to be somewhere) (Давлетшина, 2008: 40). Consequently, material existence is most fully conceived in its existential and transcendental meanings, since even its sensory perception is associated with its assessment in the scales of beauty, goodness, benefit, life support, survival.

2) The *spiritual world* is the original driving force inherent in all living and nonliving. In philosophy, the concept of Spirit denotes an immaterial principle. In Christianity it is understood as the space of the Holy Spirit, the third hypostasis of one God – the Holy Trinity. I. Frolova rightly points out that the problem of time and eternity remains relevant for Christian theologians, primarily because history is thought of as a reality in which it is possible for a person to meet with God, as well as His providence. The Christian vision of history implies that it is a path associated with overcoming worldly evil and suffering, having a sacred meaning and associated with the possibility of Salvation. Since the main characters in the historical drama are God and human, the question of the relationship between eternity and time takes on special significance: time, as the stream of history, striving towards the end, realizes a certain secret meaning that Christian thinkers try to comprehend through the interpretation of historical events, the interpretation of symbols of ancient prophecies, and comprehending the dogmas of Christianity (Фролова, 2018: 205). If we oppose religious and historical traditions, then in the first case, God, as an all-embracing beginning, staying outside time and space, fills the inner world of a person with a feeling of his own immortality and promotes the search for deep meanings, and in the historical and cultural tradition the Spirit is understood only as a historical-temporal convention. Although the spirit of the times is also felt when immersed in separate compartments of the past, a person, studying ancient artefacts, feels his "living presence" of long-dead ancestors. In psychoanalysis, the Spirit is presented as the highest human ability, thanks to which the self-determination of the individual is possible. That is, this concept is outside the sphere of scientific knowledge.

3) The *virtual world* is a collection of imaginary objects or states that do not really exist, but can arise under certain conditions. Virtual reality can be thought of as a projection or as an alternative version of an already existing reality. So a certain reality can give rise to another reality, the laws of existence of which will not be reduced to the laws of generating reality, that is, virtuality can be perceived in the meaning of "potency", "essence", "reason".

That is, from the ontological point of view, the "virtual world" implies the presence of some reasons or principles that determine a certain possible state of

being, not realized in actuality. The creative nature of virtuality connects it with the universal integrity as all-embracing whole, as it becomes a part of life and nature. Virtual reality combines the results of research in cybernetics, neurodynamics, psychology, ethics, aesthetics, and cultural studies.

Under the influence of information technology, the term "virtual reality" has acquired a new meaning associated with information and digital technologies. A. Nekrasova emphasizes that virtual reality technologies should be understood as follows: virtual reality technology is the actualization of various hypothetical environments and situations that do not exist in reality and are probable as options for the development of real analogs of real world systems. This technology makes it possible to control a virtual object by modeling the laws of space, time, interaction and inertia (Некрасова, 2018: 62). "Virtual reality" in this case is understood as a certain state in which the subject loses the distinction between the real and constructed (virtual) world, real space-time and virtual. In this case, "virtuality" turns out to be a characteristic of the consciousness and perception of the subject.

### Discussion

The trivergence of the material, spiritual and virtual worlds only distantly reflects the essence of the universal integrity, however, it allows us to see, as we have already said, the colossal capabilities of a person that discovers new phenomena, fixes them in space-time, thinks them, and manifests its unique qualities (talents, abilities, character traits). That is, the feeling of the unique and the universal integrity is the most important stimulus for the development of the human psyche, self and spirituality. Talent, on the other hand, gives rise to unique forms in art, masterpieces that go beyond space-time and become attributes of historical eternity. The universal integrity is unique, it represents material things as the highest degree of transcendence, reflects the divine essence. If science allows over time to establish a balance between the unique and the ordinary, then theology, on the contrary, significantly enriches the content of the unique, shows its deep essence (Kharchenko, 2020: 43). In part, the absence of the possibility of a factual description of the divine principle or the experimental confirmation of His literal Presence gives rise to a new possibility. Human himself creates the world and fills it with miracles, living fantasies. This world is a virtual world with great potential. In this case, the key question will be the following: how moral will this world become?

Firstly, the virtual world has become more than an ordinary reality, affecting the entire planet, the material world. S. Yagodzinsky and L. Drotyanko confirmed that globalization largely depends on the functioning of various kinds of networks that encircle the globe. Among them, the leading role is played by information and transport networks that connect countries and regions separated from each other by thousands of kilometers. There are these networks that have contributed to the strengthening of intercultural and intercivilizational interaction in various spheres of public life on a global scale. On the one hand, the ability to cover vast distances using air, railroad networks, road

and waterways, using modern technical means of personal transportation, contributed to the development of tourism, visits to museums, theaters, art galleries, religious institutions and so on. Information networks make it possible to book tickets and hotels in advance to optimize the time of stay in other countries. On the other hand, modern information networks make it possible to get acquainted with the cultural values of other countries and nations on-line, if people do not have financial, physical or other opportunities to actually visit interesting historical places and cultural institutions in other regions of the planet. Regions, countries, cultures are becoming closer to each other, more understandable, which contributes to the mutual enrichment of ethnic and national cultures, the layering of cultural layers (Дротянко, Ягодзінський, 2020: 15). This version of virtuality radically changes the attitude to the categories of "space" and "time".

Secondly, virtual reality can be used as a simulation or substitution, based on what strategies and tactics are used by technologists. That is, we are talking about total virtualization. N. Mozgovaya shows that the virtualization of social reality changes the very nature of everyday communication, since the subject of communication itself is deconstructed and decentralized. In postmodern reality, in which play, simulation, chance and spontaneity become the basis of social relations, a person necessarily feels the need for the emergence of new communicative practices in which his social subjectivity could be realized more effectively (Мозгова, 2020: 35). In this case, the "Game world" is not just dangerous; it rejects the reality of death as such. At the same time, a person loses the ability to feel his mortality; it does not realize the frailty of all material and the greatness of the true Spirit.

Thirdly, virtual reality allows us to decipher the deep codes of the human soul, personality, and self. In this regard, O. S. Polishchuk and O. V. Polishchuk emphasize that virtual being, which is admired by the majority today, creates a conditionally symbolic environment that radically transforms space and time, constant dimensions of human existence. In particular, referring to the virtual world, a modern person in most cases acts anonymously (that is, there are no real names in the virtual world, and individuals choose pseudo names), and this, as a rule, gives rise to an illusion and manipulation. In principle, even in this way, the proportions of reality as such are violated, the I-Real begins to pass itself off as the I-Other, which in the virtual world takes the form of the I-Virtual. Proceeding from the fact that I can exist in real and virtual forms, respectively, there are two worlds: the real one, which corresponds to the I-Real, and the virtual one for the I-Virtual. To trace this process, we can perform simple, but real actions of the Self. Visiting virtual reality, we replace the I-Real to Self-Virtual. During the transition of the Real I, who has corporeality in the real world, into the virtual world, where the Virtual I already begins to operate, this corporeality is lost, and the Virtual I acts in accordance with the unrealized possibilities of the Real I with the help of a click. Therefore, the Real can also be called Acting. Its actions are reduced to clicks, and thus the Real I, thanks to the action, takes the form of the real clicking.

It, acting in the real world, creates and pushes to the corresponding actions the I-Virtual in virtual reality (Поліщук О. С., Поліщук О. В., 2020: 40). Let us emphasize that such a model of the "flat world" in the two-dimensional "virtual-real", where the "clicking person" lives, excludes the possibility of going beyond the limits of "virtuality" itself. However, if a spiritual, moral, intellectual, cognizing, seeker fills the virtual world with creativity, dream, fantasy, goodness, and then his consciousness will leave any limits at all.

### Conclusion

The idea of the universal integrity as "a divine essence in itself" and "a divine essence for us" is manifested in the dichotomous images of the spiritual and material worlds. The topology of the universal integrity as all-embracing whole cannot be displayed in one or another space-time model. However, the feeling of spatio-temporal meanings, often fatalistic and apocalyptic, as well as their influence on everyday human life, makes a person look for alternative "happy" environments for living. One of such environments is virtual reality, which "removes" dichotomous contradictions. It becomes more "third reality" between material and spiritual ones.

In natural science, first of all, in the general theory of systems, the idea of the universality of a number of mechanisms of evolution is substantiated. In this case, a necessary consequence of the systemic nature of objects is isomorphism (identity, identity of forms), leading to parallelism and convergence. Polymorphism (the ability to various kinds of modifications) as a property opposite to isomorphism leads to divergence. In the systemic aspect, the mechanisms of convergence and divergence are equal, being opposite. Therefore, "vergence" as their basis is not actual, but it is latent and local.

We allowed ourselves to go beyond the traditional interpretation of "vergence" and consider the material, spiritual and virtual worlds as "trivergence". At the same time, "vergence" is thought of as their basis, which reflects their common creativity, in this case: the spiritual world is the kingdom of ideas, the material world is the kingdom of embodied ideas, and the virtual world is the kingdom of fantasies.

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## ВНЕВРЕМЕННАЯ И ВНЕПРОСТРАНСТВЕННАЯ СУЩНОСТЬ ВСЕОБЪЕМЛЕМОГО ЦЕЛОГО: ТОПОЛОГИЧЕСКАЯ ТРИВЕРГЕНЦИЯ ДУХОВНОГО, МАТЕРИАЛЬНОГО И ВИРТУАЛЬНОГО МИРОВ

Показано, что явление «вергенции» – это состояние систем в точке пересечения дивергентных и конвергентных процессов, а также их балансировка. «Тривергенция» отражает серединную локацию виртуального мира в дихотомии материального и духовного миров. Целью и задачами исследования стал анализ влияния всеобъемлющего целого на поведение различных элементов систем в процессе их синхронии с целью дальнейшей концептуализации топологического взаимодействия материального, духовного и виртуального пространств. Ключевым методологическим подходом в данном исследовании стала топология. Это позволило, во-первых, осмыслить данный феномен в терминах философской онтологии, трансцендентологии, социальной философии, а, во-вторых, ввести новое понятие – «тривергенцию». Подтверждено, что всеобъемлемое целое, если его понимать в трансцендентологических шкалах, не вписывается в любую модель эволюционного процесса, поскольку само является источником эволюции, коэволюции, деволуции, инволюции и так далее. В результате исследования более четко выделена суть явления «вергенции», отображающей принципы симметрии и синхронии в различных системах. В выводах продемонстрировано, что идея всеобъемлющего целого «как божественной сущности в себе» и «божественной сущности для нас» проявляется в дихотомических образах духовного и материального миров. Топологию всеобъемлющего невозможно отобразить в той или иной пространственно-временной модели. Виртуальная реальность «снимает» дихотомические противоречия.

**Ключевые слова:** всеобъемлющее целое, дивергенция, конвергенция, вергенция, топологическая тривергенция духовного, материального и виртуального миров.

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## ПОЗАЧАСОВА ТА ПОЗАПРОСТОРОВА СУТНІСТЬ ВСЕЗАГАЛЬНОГО ЦІЛОГО: ТОПОЛОГІЧНА ТРИВЕРГЕНЦІЯ ДУХОВНОГО, МАТЕРІАЛЬНОГО ТА ВІРТУАЛЬНОГО СВІТІВ

Показано, що явище «вергенції» – це стан системи в точці перетину дивергентних та конвергентних процесів, а також їхня балансировка. «Тривергенція» відображує серединну локацію віртуального світу в дихотомії матеріального та духовного світів. **Метою та завданнями дослідження** став аналіз впливу всезагального цілого на поведінку різноманітних елементів систем в процесі їхньої синхронії з метою подальшої концептуалізації топологічної взаємодії матеріального, духовного та віртуального просторів. **Ключовим методологічним підходом** в даному дослідженні стала топологія. Це дозволило, по-перше, осмислити даний феномен в термінах філософської онтології, трансцендентології, соціальної філософії, і, по-друге, ввести нове поняття – «тривергенцію». Підтверджено, що всезагальне ціле, якщо його розуміти в трансцендентологічних шкалах, не вписується в будь-яку модель еволюційного процесу, оскільки саме є джерелом еволюції, коеволуції, деволуції, інволюції тощо. **В результаті дослідження** більш чітко виділена суть явища «вергенції», що відтворює принципи симетрії та синхронії в різних системах. **У висновках** продемонстровано, що ідея «всезагального цілого» як «божественної сутності в собі» і «божественної сутності для нас» виявляється в дихотомічних образах духовного і матеріального світів. Топологію всезагального неможливо відобразити в тій чи іншій часово-просторовій моделі. Віртуальна реальність «знімає» дихотомічні суперечності.

**Ключові слова:** всезагальне ціле, дивергенція, конвергенція, вергенція, топологічна тривергенція духовного, матеріального та віртуального світів.