

**G. BERKELEY & F. MATHEWS “LOGOS” ONTOLOGY****Anastasiia Tykhonova**Postgraduate Student, Oles Honchar National University of Dnipro, Ukraine  
e-mail: timoimaster@gmail.com, orcid.org/0009-0004-7791-2988**Summary**

The purpose of article's study is to discover Logos phenomenon which is present in the nature of thinking using an empirical method in the value system of F. Mathews & G. Berkeley from the point of view of modern ethics, historical experience, modern psychology and culture of ecology.

“Logos” is considered as a segment of the field of thinking, a certain event in the field of meaning. The meaning of “Logos” as an event in the ontology of F. Mathews is considered from a metaphysical point of view and acquires a special semantic value in the context of G. Berkeley philosophy. In the space-time continuum, “Logos” exists in a moving field of meanings and is opposed to “Nonthought.”

In the course of history, the manifestation of “Logos” was absorbed by everyday life and mediocrity, but F. Mathews and G. Berkeley are trying to prevent the disappearance of “Logos” by creating an “Ecological Model of Thinking”, revealing perception from internal semantic structures towards natural phenomena. An ecological model of thinking can prevent the formation of a “perceptual dead zone” where human genius is devalued by self-centered mediocrity. The phenomenon of the integrity of the “Logos” is an ethical expression of intuitive perception. The causes and consequences of “ontological inertia” are also revealed.

**Key words:** existence, duality, intelligence, Clip thinking, contemplative thinking, creativity, egocentric perception, compassion.

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**1. Introduction**

For the first time, a comparative analysis of the philosophical works of G. Berkeley and F. Mathews is carried out in the context of modern epistemology and ontology, psychology and sociology. Individual existential positions of G. Berkeley are outlined with the help of *existential* ideas of F. Mathews in a more adapted and new space for the modern reader. An *existential* thinking substance combines the rational and the sensual sides in the form of a “*single living idea*”, which embodies the identity of being and thinking, along with the phenomenon of ontological *non-existence*. At the same time, the existential thinking substance is transformed with the help of the moral component and is a tool for the embodiment of Being in *ontological emptiness*.

From the point of view of the practical implementation, we found the following signs: *duality* of thinking gives rise to the legitimate dominance of human groups by uniting them with an absolutely morally disenfranchised character, therefore the main goal of G. Berkeley and F. Mathews – to overcome the *duality* of perception with the help of the integration of the sensual and the rational aspects.

*The relevance of the research* is in the formation of a new view concerning human existence. Studies of the phenomenon of *duality* of perception in the context of the philosophical

teachings of F. Mathews and G. Berkeley are carried out on the basis of the unity of scientific-theoretical and religious-mythological approaches to knowledge in relation to the causes that form the consequences of the ecological and moral catastrophe of humanity.

So the objective of the study is as follows:

1. Review the "Logos" as an integrated substance of being in the context of F. Mathews & G. Berkeley's philosophy
2. The investigation of the metaphysical foundations of the empirical level of perception in the philosophy of F. Mathews and G. Berkeley.
3. The research of the sensitive and rational aspects in the philosophy of G. Berkeley & F. Mathews from the point of view of modernity.
4. Review of the phenomenon of "things in themselves" – "the world from the middle of one's own existence" – "the world hidden in the world" according to the concept of metaphysical space by F. Mathews from the point of view of G. Berkeley's philosophy.
5. Discovering the manifestation of "ontological inertia" in the works of G. Berkeley and F. Mathews.

6. The analysis of the concept of "Logos" as part of historical and social transformations.

In order to implement the tasks set in the paper research, a number of general scientific methods are used: the method of structural analysis, the dialectical method along with the metaphysical and inductive method. The method of explication, which is very common in analytical philosophy and literary criticism, is used to reveal the essence of the principles of G. Berkeley's cognitive activity in the context of the philosophical teaching of F. Mathews. The descriptive-evaluative method aimed at empirical research and description of certain phenomena in the philosophy of F. Mathews & G. Berkeley. The method of differentiation is aimed at separate meanings, symbols and concepts that are reflected by ontology, environmental sciences and metaphysics. The sociocultural method allows reproducing the features of the sociocultural space. It is also possible to define such a method as hermeneutic, by means of which the principles of G. Berkeley's cognitive activity are interpreted in the context of philosophical teaching of F. Mathews at a new level of perception. It should be noted that research is based on the principles of holistic theory and is conditioned by axiological, ethical, theological and ecological components. It is possible to emphasize the involvement of the transcendental method according to the apriori level of cognition, where the paradoxes of the sensual and the rational collide.

## **2. The integration of logical and creative principles in the philosophy of G. Berkeley and F. Mathews**

It is known that the left hemisphere is responsible for logic, and the right hemisphere for creativity. The question arises: can creativity be logical? However, a synthesis of logical and creative principles is indeed possible, and as a result of such integration multiple paradigms of meaning are built. The concept of "thinking substance" in the works of G. Berkeley and F. Mathews with the help of a literary image in the science fiction novel "Solaris" by S. Lem finds a unified meaning.

So, according to the plot of the film "Solaris" by A. Tarkovsky based on the novel by S. Lem, we have the opportunity to observe "the ocean as a thinking substance", which very well reveals aspects of F. Mathews' cognitive being, reflecting the image of the "world from the inside". Also, the "thinking ocean" reflects the essence of the concept of "G. Berkeley's idea", which is embodied by the "thinking substance" in the human mind with the help of another idea and forms the image of the "Logos". The planet of "two suns" can be seen as a "duality

of perception", where the truth remains beyond words, because the words that are the result of observational experience are questioned. Stanislaw Lem very realistically conveys the state of crisis in the system of scientific knowledge in a literary image: "We have no need of other worlds. We need mirrors. We don't know what to do with other worlds. A single world, our own, suffices us; but we can't accept it for what it is. We are searching for an ideal image of our own world: we go in quest of a planet, of a civilization superior to our own but developed on the basis of a prototype of our primeval past. At the same time, there is something inside us which we don't like to face" (*Lem, 1961 : 72*).

With the help of ontopoetic images, F. Matthews explains exactly how it is possible to enter the subjectivity of the world and feel it "outside" as well as "inside": "If one stepped inside the world, in this sense, might the trees and grass and rivers no longer appear as external to oneself? Might they – along with oneself – now be experienced as internal to the psyche of the world? Would one be experiencing them, and oneself, from inside the world, rather than from outside it, from whence they appear as an object-manifold? As soon as one slipped under the subject object membrane in this way, wouldn't one feel the psychic streaming with which things, as emanations of psychic process, are charged?" (*Mathews, 2007 : 5*). F. Matthews also notes: "One has only to surrender one's subject/object mind-set – where this encompasses all discursive thinking – and relinquish one's discursive goals and ends, in order to be borne along on its fast current. When this occurs, a path begins to open up in the midst of the phenomena" (*Mathews, 2007 : 5*). "The synthesis of the mind is the synthesis of action, which is realized by the mind as a result of the transcendental synthesis of the imagination, and then affects the inner feeling" (*Kant, 1881 : 65*). This is the relationship between the present and the past, the communication of consciousness with the outside world. We can contemplate old film footage from the life of any city, for example, in the 70–80s compared to today. Many material objects remained the same: bridges, shops, boulevards, etc., the perception and consciousness of a person changed. Everything begins with individual consciousness. For example, during a war, man loses his basic sense of security. Anna Maguire, Canadian writer describes refugee loneliness as a psychosocial state of alienation systematically produced by a hostile environment. The author cites an example from "Ben Sharrock's film "Limbo" (2020), follows the story of Omar, a Syrian refugee and musician who, carrying his oud, a stringed musical instrument, has managed to make his way to the UK. Omar has been stationed on a mythical Hebridean island while he waits to see whether he will be granted asylum. On this 'purgatorial island', asylum-seeking inhabitants escape only in Border Office police vans ready to deport them, long-awaited letters from the Home Office confirming their status, or through death" (*Maguire, 2023 : 47*). This story very well reveals the "crisis of empathy" and not just the refugee crisis. In the context of the philosophy of G. Berkley & F. Matthews, human feelings regarding wild nature are related precisely to the "empathic crisis". This is the story of a person, mentally detached from wild nature, a story about loneliness in a hostile world. Thinking about loneliness often arises because of modern infrastructures and technologies that produce states of inclusion, exclusion from the environment. After all, a person can acquire not only a physical disability, but also a spiritual one. A Syrian refugee on a Hebridean island is not much different in his misery from the kangaroos and rabbits that the authorities destroy in Australia. In this case creativity can not be logical. You can hear the presence of chaos and absurdity in human destiny. Each individual is in the ocean of mass consciousness while he exists in society. It is for this reason that F. Matthews studies the peculiarities of the consciousness of the Australian Aborigines in order to take something valuable out of their secluded way of life.

### 3. "Logos" as a socio-cultural phenomenon in the philosophy of G. Berkeley & F. Mathews

According to the conclusions of G. Berkeley: «The Estimate we make of the Distance of Objects considerably remote, is rather an act of Judgment grounded on experience, then on the Sense» (*Berkeley, 1709 : 11*). Why is this so? Comparing footage from old documentaries with the present, one gets the impression that people have been pulled out of the natural rhythm into a cycle of endless commotion. Human consciousness was changed as a result of endless wars; various mutations that happened after the consciousness of the individual was caught in the trap of the beast of the totalitarian form of government, where natural gift and high intelligence were not considered as the "Divine Logos", which humanized the thinking person and pulled out of the emptiness of Being, but were put on the same level with base criminal instincts. Thinking was reduced to a crime for which a person was turned into an outcast, sent to a camp or shot. From the point of view of modern psychology, it can be said that a complex of the inferiority of thinking and a departure from Logos towards mediocrity, merging with a homogeneous gray mass was gradually formed in human consciousness. The whole world today is experiencing a crisis of natural *intelligence*, which has been replaced by artificial *intelligence*. It cannot be said that artificial *intelligence* is characterized by a minus sign, but the acceleration of life has not led a person to a greater awareness of the fullness of his or her own *existence*. However, what danger does the phenomenon of so-called "*Clip thinking*" pose? G.P. Bakhtina, Associate Professor, Director of Research and Methodological Center "System analysis and statistics" NTUU "KPI" emphasizes: "*Clip consciousness* involves the almost complete absence of rational bases and clear logic as it is not a *contemplative thinking*. It leads to: mass syndrome attention deficit disorder; loss of desire of new knowledge; destruction needs and abilities to be creative, helped by the constant use of secondary-level information processing and combination. It leads as well to *chaos* in the desires and actions; discrepancies mindset lifestyle; inconsistency in decision-making to address the challenges of life and even a purely weakening responsibility for their consequences" (*Bakhtina, 2024 : 1*). Thus, we can conclude that *Clip thinking* does not include logical and creative principles, much less their combination. Does this mean that people with *Clip thinking* have some kind of gap in the right and left hemispheres of the brain? The reality of human existence with *Clip thinking* is questioned within the framework of the philosophy of G. Berkeley and F. Mathews. Since, in accordance with their principles of knowledge, in line with Kant, the thought of an object arises as a result of sensory contemplation, through which we can obtain *apriori* knowledge about the object. If people with *Clip thinking* do not have the ability for sensory contemplation, the logical conclusion is that they are not able to perceive the truth of Being through the "Logos" and see the essence of the world from it's inside reality. Reality is also questioned in the sense that a person cannot even contemplate himself, his own inner nature. In this case we can observe a case of ontological inertia. There is no fullness of life. Life is divided into separate fragments of perception.

Did this fullness of being ever exist? Is it possible to see the world through the eyes of musicians playing the "*Tango of death*" in the Yanovsky concentration camp in 1941 on the outskirts of Lviv? The orchestra consisted of the best Lviv musicians. As you know, shortly before the liberation of Lviv, during the performance of this tango, all the orchestra members were shot. Like the trauma that a child experiences in childhood, the human subconscious at the genetic level stores the trauma of humiliation of *intelligence*, talent, and the ability to think. The Ukrainian war is now a shock to the whole world, but this is also just the result of many years of abuse of the human intellect, which by its nature is not capable of destruction in

principle, since it is based on *creativity*. And reality ends where there is no thinking, the Logos disintegrates. In fact, G. Berkeley and R. Descartes are talking about the same thing, only in different languages. G. Berkeley does not set clear boundaries between perception and Mind. The world is perceived with the help of the Divine Logos, which creates a real space of being in consciousness. If a person does not think, he or she cannot adequately perceive the world, and therefore nothing material, tangible exists, the very essence of a person disappears without the ability to perceive. From the point of view of G. Berkeley, the identity of perception and thinking is the identity of Being itself in the ontological dimension. In the words of R. Descartes, "I think, therefore I exist." In the words of G. Berkeley, "I perceive, therefore I exist" is interpreted by F. Matthews as "Everything comes into existence if *awareness* exists." Otherwise, such a dimension as "Now" becomes a place of "alienation", which a modern person is unlikely to even mention in everyday life. Perhaps we need to stop thinking of the world as a configuration of things and start thinking of the world as a configuration of events. It is known that language is closely connected with our thinking and its richness and scarcity depends on the breadth of thinking, and therefore perception. The broader an individual thinks, the wider the boundaries of his Being. Wittgenstein's assertion: "The limits of my language mean the limits of my world" is very appropriate in this context (*Wittgenstein, 1922 : 149*). He notes that "Diese Bemerkung gibt den Schliissel zur Entscheidung der Frage, inwieweit der Solipsismus" – "This remark provides the key Deciding the question of the extent of solipsism" (*Wittgenstein, 1922 : 150*). So Wittgenstein, along with G. Berkeley and F. Mathews, believes that "The world and life are one" (*Wittgenstein, 1922 : 151*). Thus, the boundaries of the subjectivity smoothly connect with the essence of objective space. And the world from the inside is the same as the world from the outside. In Hegel's words: "certainty is unaware that its essence is the empty abstraction of pure being" (*Hegel, 1910 : 122*).

#### 4. "The Metaphysical Mirror" by F. Mathews reflecting the presence of the "Logos" in the philosophy of G. Berkeley

The question of one's own existential uncertainty is quite relevant in the modern world. A person really more often notices what he is not only able to notice, but what is determined by the limits of his *existence*. This effect radiates and affects the environment in much the same way that a drop falling into water creates waves that ripple in all directions. G. Berkeley describes individual peaceful *existence* as a unit of peace in the whole world, but from the point of view of the presence of God's grace, in which human life is more natural.

If you look long into F. Matthews' "*Metaphysical Mirror*", it is possible to see that it reflects G. Berkeley's "Logos" ontology, where the truth of human existence is revealed not only through self-reflection and intuition, but is a synthesis of reason and will. That is, reality is like a mirror of the mind, in which the internal, subjective dimension is reflected. As F. Mathews emphasizes: "The seeker after truth holds up a mirror to the world, and when he finds there an image which he regards as accurately reflecting the nature of things, he has found truth" (*Mathews, 2008 : 43*). Things are seen in the inner mental state of the world itself, where it is possible to experience things from within. The image of an ontological emptiness arises in the space in which consciousness disappears. Consciousness does not disappear immediately, but gradually at the point of total degradation. Since G. Berkeley does not distinguish the rational from the sensual, it is possible to assume that perception and thinking are identical in his philosophical system. This is a certain metaphysical space of "Logos" where consciousness is present. In this way, everything only makes sense in the presence of the Divine substance

of “Logos”. G. Berkeley emphasizes in various interpretations: “Colours, sounds, tastes, in a word all those termed secondary qualities, have certainly no existence without the mind” (*Berkeley, 1906 : 31*). The philosopher also defines the boundaries of thinking: “What do you see beside colour, figure, and extension? Nothing” (*Berkeley, 1906 : 41*). Thus, we see that the mystical experience of G. Berkeley and F. Mathews conditions an inner feeling connected to the mind.

G. Berkeley conducts a lot of research in this direction, which is reflected in his work “An Essay Towards a New Theory of Vision” (1709). He notes: “It is evident that when the Mind perceives any Idea, not immediately and of itself, it must be by the means of some other Idea: Thus, for Instance, the Passions which are in the Mind of another, are of themselves to me invisible. I may nevertheless perceive them by Sight, though not immediately, yet by means of the Colours they produce in the Countenance” (*Berkeley, 1709 : 2*).

The rational and the sensual in the works of G. Berkeley & F. Mathews make up a whole structure that reflects the symbolism of the “Dao”. With the help of F. Mathews articles, it is possible to see how Divine love is distorted and impoverished in modern society. It is impossible not to notice that F. Mathews and G. Berkeley have such an unusual feature as philokalia, in Slavic – benevolence, that is, love for beauty, a manifestation of human love for nature at the soul level. On the other hand, F. Mathews reveals the limits of spiritual emptiness. Every animal has an indisputable moral status, but environmental ethics unfortunately does not take into account the special moral status of the animal.

From time immemorial, man has not only abused animals and representatives of the plant kingdom, destroying forests, there is no end to the moral abuse of man over man in any society. This is what caused the disappearance of such ancient civilizations as the Maya in the areas of Mexico, Belize, Honduras and Guatemala. According to Jared Diamond, the crash Mayan civilization was as a result of destruction of forests and natural resources: “Their vanishing touches us as the disappearance of other animals, even the dinosaurs, never can. No matter how exotic those lost civilizations seem, their framers were humans like us. Who is to say we won't succumb to the same fate?” (*Diamond, 1995 : 1*). J. Diamond says that “the environmental problems facing us today include eight factors that undermined past societies: deforestation and habitat destruction, soil problems (erosion, salinization, and soil fertility losses), water management problems, overhunting, overfishing, effects of introduced species on native species, human population growth, and increased percapita impact of people , plus four new ones: human-caused climate change, buildup of toxic chemicals in the environment, energy shortages, and full human utilization of the Earth's photosynthetic capacity” (*Diamond, 2005 : 7*).

Based on the philosophical reasoning of G. Berkeley, it is possible to conclude that the weakness of the mind really lies in our thoughts. When the mind is out of balance, it looks for the cause of its troubles in the outer space: there is a critical view, condemnation and conflicts, wars and other destructive manifestations.

But life is naturally complete in itself. G. Berkeley defines this natural completeness at the level of the absolute, where all aspects of reality acquire fulfillment. It is possible to conclude that the conflict begins in the middle in the absence of internal natural balance. In fact, the mind is at war with the reflections in the water, but at the level of *egocentric perception*, although this fact is not realized in this process. There is a great difference between what the individual is guided by at the moment of perception. The space between thoughts is the inner space in which truth is born. F. Matthews identifies this gap in intuitive knowledge of the world through *compassion*. G. Berkeley emphasizes the importance of experiencing the inner space as a source of Divine light and love. Without these components, everything loses its meaning.

G. Berkeley in the work "Alsifron" gives a critical view as to human mental abilities in the context of Wild Nature: "People generally think, that it is praiseworthy to clear and subdue the earth, to tame brute animals, to provide nourishment for men's bodies, and cure their illnesses. But what is all this in comparison to the most excellent and useful undertaking of freeing mankind from their errors, and improving their minds?" (*Berkeley, 1803 : 4*). The philosopher illuminates the multifaceted human nature, even its very dark corners compared to the instincts of a wild animal, but he has in mind the lower instincts: "Man and beast are really of the same nature, and that consequently a man needs only to indulge his senses and appetites to be as happy as a brute" (*Berkeley, 1803 : 14*). This is the main question in his work "Alsifron" or "The Little Philosopher", who makes all real things insignificant and worthless, asserts himself at the expense of ridiculing other people's values, but does not notice his own shortcomings. There is a feeling that the "small philosopher" captured most of the human consciousness in the modern world, where man puts himself above animals. Hypotheticality is a very frequent phenomenon in G. Berkeley's thoughts. He makes many assumptions about the expression of the metaphysical nature of people, plants and animals in various circumstances (*Berkeley, 1803 : 283*). Thus, we see that the philosophy of G. Berkeley and F. Mathews of the single nature of humans, plants and animals is combined with the main tendencies of panpsychism where "The Metaphysical Mirror" by F. Mathews reflecting the presence of the "Logos" in the philosophy of G. Berkeley.

## 5. Conclusions

As a result of the research carried out in this article we can see that philosophical positions of G. Berkeley and F. Mathews is carried out through the prism of modernity and the main existential questions are actualized with the help of cross-sectional approach.

We can see that the loss of "Logos" in postmodern culture leads a person to the loss of the meaning of his own existence or ontological inertia. It is possible to say, according to historical experience of many generations, that people all over the world must change their minds in order to stop the implementation of war. In such conditions as war, it is difficult for a person to choose the external reality, but it is possible to choose the reality inside. The mechanisms of manifestation of free will are inherent in a person from birth. This is the choice of internal reality as knowledge of the world in the teachings of F. Mathews & G. Berkeley. If we combine the philosophy of G. Berkeley & F. Mathews, we can draw parallels between metaphysics, ecology, ethics, personal growth and self realization. A deep understanding of these philosophical questions can help change the way of individual thinking in modern society. However, depth of understanding plays an important role. When a person feels stressed, it is difficult to think creatively, because the mind is focused on the problem. Destruction can lead to more destruction. But a sense of peace and harmony can create true peace and harmony beyond internal boundaries. It is for this reason that F. Mathews explores the external world from within his own nature. Each particle has its own subjectivity, and not just a superficial form of being.

So, in the article we revealed the main goal of G. Berkeley & F. Mathews – "to overcome the *duality* of perception with the help of the integration of the sensual and the rational aspects in a broader sense" with the help of comparative analysis, taking into account the main works of such famous philosophers and writers as *S. Lem* – "*Solaris*" (1961), *I. Kant* – "*Critique of pure reason*" (1781), *L. Wittgenstein* – "*Tractatus Logico-Philosophicus*" (1922), *G. W. F. Hegel* – "*The Phenomenology of Mind*" (1810), *J. Diamond* – "*Easter's End*" (1995), *G.P. Bakhtina* – "*Computerization of society and the problem of 'clip thinking'*" (2024) etc. The works of these authors are unique in own nature. We can say that works of F. Mathews & G. Berkele are completely different, especially since the authors are representatives of different epoches. However,

with the help of the main ideas in their works regarding the very possibility of manifesting the essence of life itself and saving civilization from lack of spirituality, which leads to collapse at the level of consciousness, these philosophers are mirrors of each other revealing the potential opportunity for the formation of a new view concerning human existence.

Studies of the phenomenon of *duality* of perception in the context of the philosophical teachings of F. Mathews & G. Berkeley let us to see the main features of modern civilization collapse from the point of view of the “world hidden inside”. The problem of the unity of the sensual and the rational in the work of F. Mathews & G. Berkeley is related to the peculiarities of thinking and the attitude to human mind’s abilities at the crossroads of different human generations. It arises in the same way as a consequence of thinking dualism.

Discovering different aspects of "Logos" as an integrated substance of being in the context of the existential ideas of the philosophy of F. Mathews & G. Berkeley we have found that the feeling of self-presence in the subjective dimension, available for introspection not only from the human position, it is considered as an integral part of all nature, the entire sphere of existence in its totality, which in itself explains the phenomenon of unification of physical existence and thinking consciousness into a coherent structure. That is, material substance exists due to subjectivity, which gives rise to a sense of self-presence and is a whole, unlimited structure. But this subjectivity cannot be a collection of discrete units of experience or fragments of experiences at the empirical level of perception. (Mathews, 2019 : 18).

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