

## KNOWLEDGE AND ATMOSPHERE – A POSSIBLE APPROACH\*

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**Srboljub S. Dimitrijević**

University of Niš, Faculty of Philosophy, Serbia

E-mail: [srboljub.dimitrijevic@filfak.ni.ac.rs](mailto:srboljub.dimitrijevic@filfak.ni.ac.rs)

**Abstract.** *The aim of this paper is to point out some basic problems regarding the mythic model of knowledge and atmosphere. These include questions regarding the nature of knowledge, the models of knowledge, the relationship between atmosphere and knowledge, and the determination of the sphere of the atmosphere itself, the position of man within in and the indication of the reasons due to which it cannot be a scientific but a philosophical problem.*

**Key words:** *atmosphere, sphere, knowledge, mythic model of knowledge, myths-stories, awareness, location, occurrence, "3D".*

**1. On the relationship between atmospheres and knowledge.** Everyone is familiar with the concert, religious, ceremonial, global, summer, theoretical, intimate, inn, urban, assembly, war, democratic, market, hospital, court, prison, exam, festive etc. atmosphere. Figuratively speaking, it is the surroundings, opportunities, mood, state etc. of one kind or another, pleasant or unpleasant, joyful or sad, serious or frivolous, tense or relaxed... We can also speak of atmospheres such as the saturnalia, earthly atmosphere, but also of the biosphere, lithosphere, hydrosphere, where there are no figurative moments such as: mood, pleasantness or unpleasantness. They are unities, the circumscribed wholes of something. However, this unity has a single meaning, uniform, stereotype, without the elements which make human atmospheres. In addition, there is no atmosphere or better yet varied atmospheres in the case of other living creatures. They are a part of the environment, the relationship is also stereotypical, constant and there is no intermediary "element" in the relationship itself. The atmospheres related to man are unique and different from this natural state of things or the relationship between naturally occurring bodies in space and time. There is no human, life situation, or moment, without us being engulfed in an atmosphere.

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\* This text is attempt to indicate the central questions and problems to be found in the monographies of the author of *The atmosphere of moths*, which is currently in the process of being published.

Human atmospheres primarily **determine knowledge**. In addition to the importance of the other participants: people and things, experiences such as emotions, willing instincts, and knowledge is what determines a sense of completion, gives color to the entire group. It all occurs simultaneously, with the addition that knowledge precedes everything ever so slightly. We will not be joyful at a funeral or be sad at a birthday party. We could be, but that is an inadequate form of behavior from a different relationship between things and our knowledge. We first have to know in order to behave in a proper fashion. Just like in a caricature in which a drunk runs around a tree holding on to it. The caption contains his cry: "Help... I've been walled in alive!!!" The caricature represents knowledge in a concrete-representational-sensory way, or with an insight which is fatal for the drunk but to us seems tragi-comic. Thanks to knowledge, the drunk and we find ourselves in different atmospheres but in relation to the same thing.

In the lives of people, atmosphere always accompanies a specific event which is "enlightened" by means of "constructive" knowledge. Everyone is, in each moment, "walled in" alive. Thanks to it a person can exist as such in a certain location on this earth. He also has his own wandering spin around his own "tree of drunken knowledge" or moves like a moth around a flame. Wandering is rotation within what is ours in our own sphere. We say "wandering" rotation, since neither the rotation of the "drunkard", nor the "moth" around the flame is a perfect circle, but imperfect, impulsive, at a certain angle so that the sphere is not a perfect ball either. As Peter Sloterdijk described it, we all jump around in our balloons, but in joint foam, from place to place, only for some of us to jump away from the foam just a little bit more. Looking at the other guy in his balloon, to us he seems to be the drunk who is running around the tree. It seems comical because we see that revolution around the essence as which in fact it is not, but is instead a very ordinary thing which has been deemed essential and which is kept in perpetual rotation. What is essential is always given in the form of knowledge. The form of knowledge does not exist in and of itself, but is in conjunction with other content of knowledge in relation to an object (real or imaginary) and they determine our sphere as a kind of "atmosphere".<sup>1</sup>

In the case of man, the initial and then the real sense of the relationship between the atmosphere and knowledge is revealed in the first and original union, which is the mythical state of the sphericity. This sphericity is the atmo-spheric intertwining of everything with a sort of spiritual-divine substantiality... *which reaches the original spatial expansion of what is traditionally referred to as the spirit.* (Sloterdijk, 2010:45). The internal space of the united yet separate relationship between "god and man". In that sense now "atmos" is indicative of the Sanskrit "atman". "Atman" (in Sanskrit), as it is written in the dictionaries, is "...the nominative case of the pronoun "self" (Lat. ipseitas, Engl. the Self, French le Soi, Germ. das Selbst); selfhood. It is translated as the "consciousness", the "spirit" or "soul", "the transcendental subject". The term "consciousness" best suits the system of the vedante where the science studying the atman expresses a pantheistic iden-

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<sup>1</sup> In terms of meaning, "atmosphere" is a compound word derived from the Greek "atmós", vapor, breath and "sphaira"... the ball, sphere, the surface of the ball and so on. For the Greeks the ball is a perfect all-encompassing figure, and thus a divine state. In the philosophical symbolic ontological system the term "sphere" was first introduced by Empedocle. It is a state of unity encompassing everything, eternal elements under the influence of the force of attraction, Love... *under the spell of Love everything becomes one and Sphairos is attained.* (Dils, Empedokle, fr.41.)

tity of the individual and partial awareness with the absolute and all-encompassing. Thus the atman, which has a very important ontological function, is shown as a "transcendental subject" – one that enables knowledge. This "transcendental subject", divinity, is the creator-actor of the events in the story. The story is the basic feature of knowledge as a "scenario" for the type of organization. In other words knowledge likes to be narrated. This is how each mythic atmosphere daily fleshes out what is a relevant feature of knowledge, and that is a story. In mythic-stories (mythologies), the central figure and main uniting point, the all-permeating spirituality is always a divinity as an ontological hypothesis. It is the "scenario", the matrix of daily events and behavior of people in the sense that there is no human place on earth lacking a myth-story and various divinities which govern human behavior.

How do we explain atmosphere? The explanation of atmosphere is also a situation which is in itself an atmosphere. It is similar to artistic representations, as we have seen in the example of the caricature. In colloquial speech, for example, atmosphere is like a "climate" or a state endowed with some sort of spirit which determines the atmosphere. Thus we can speak of the "climate" of populated areas. As Sloterdijk would say, these are places where we jump around in our bubbles or a certain climate.<sup>2</sup> The climate is always related to an earthly location. Cassirer himself, in relation to the mythic model of knowledge, also designed a "mythic geography". In the lack of a better term for earthly space as the space of the atmosphere, climate or ontological objectification, we can use the term "geography". However, these spatial-temporal locations are not space or time, homogeneous and indefinite – a general milieu for everything, as geometry claims today, or physics for that matter, as does geography itself and other sciences, it is only one kind of representation of space and time – one kind of ontological bubble. "Historiography" is also overtly temporally-conceptually schematic as a science or an ontological form for obtaining information on the mythic world and it is only one form of representation. It uses a pre-determined sense of time, and does not start with the design of the space in time. Closely related to it are ethnography and archaeology. There are also disciplines such as "chorology" within which as a geographic interdiscipline the "geography of religion" emerges.<sup>3</sup> Geography of religion is a young discipline which studies the wide distribution of a religion and in part how it influences the lives of people on a certain territory. It is interested in: *the relationship between religion and the natural environment; the spread-*

<sup>2</sup> Peter Sloterdijk speaks of "spheres" and not of the "atmosphere". There are both differences and similarities. His opinion is not gnoseological, regional, local, geographical, and so on, and is more ontological-anthropological-informational, but once again on our trail since...*being-in-the-sphere is actually a basic relationship in the case of man*. The theoretical-ontological moment is still inevitable, because Sloterdijk says: *...a sphere is a double joint space of the experience...* Sloterdijk, 2010:45. Or: *A sphere is an "animated internal space"...which exists in all of the founding relationships of human culture...realissimus*. Ibid, pg. 80. In addition, this fact or the real-concrete difficulty of determination...*in every location of human existence, that is thereness, forces us to create something like the source figure of the circle or ball...* Ibid, pg. 80. Even for Sloterdijk the sphere is a necessary relationship, it "eludes" any attempt at simplification, linguistic, geometric, scientific and so on. We indicate the reasons, that the sphere is a complex concrete relationship which as such is difficult to define but is philosophically appealing and because at its basis we find the knowledge and its concrete diverse forms as what determines.

<sup>3</sup> "Chorology" = horo (in Greek khōra, the first part of the compound indicates what refers to the place, location, space, country) + logia, is a science on the occurrences and regulations of the spreading of plants and animals on the earth. The geography of religion belongs to it. The "chorograph" = a description of a region or space.

*ing and distribution of religion; the functioning of religion in space... While we emphasize that for studying the distribution of religion, what is exceptionally important is the chorological approach, for to the study of the expansion of religion, the chronological approach is the most important thing. As, in addition to expansion, religions include the historical process taking place in space, which has an important influence on the structure of a society. (Šećibović, 2001:105-106)*

There is also "choro" (Lat. hora from the Greek gr. hōra), as the first part of the compound, which means time; "chorology" = the general knowledge of the measuring of time and the design of instruments used to measure time. The same sign, the word for space and time "choro" leads us to the conclusion that in myth-stories (which are the decisive model of knowledge and atmosphere), no matter how simple or how complex they may be, there is no division between time and space, and instead it is a unique space-time and locations (bodies which move in a certain place in space), just like in Einstein's theory. Space-time and locations are determined by the myth-story itself. Just like in Einstein's theory, space-time depends on the speed of the movement of a body, and so does the space-time of a certain ethno-locality depend on the movement of the actors (divinities) in the myths. However, what is important is that the atmospheres are shaped through knowledge, and thus determine the "horizon", or "horízein" in Greek as the "limitation" and "determination" of everything. That is, the secret of everything lies in knowledge and its relation to human existence or the basic human needs, for survival and sense in the "indifferent river of the world".<sup>4</sup> This "indifference" or "lack of care" we overcome through atmospheres, through certain knowledge and the experience of knowledge. Therefore, in the case of the question of atmosphere, we need a philosophical approach since, based on everything that has been said, atmospheres are not related to geographic space and time but the existential kind or knowledge. Or better yet, the question of the atmosphere derives from the meta-plane, not denying that the meta-plane is actually earthly and that the one who thinks of an atmosphere in a certain place and in a certain atmosphere will want to know that the atmosphere is.

In a situation such as this one, when we from our atmosphere are trying to understand someone else's, and each one in existence, we are faced with something foreign to us, so to speak elusive, since we cannot exit from our own bubble (sphere) in order to enter somebody else's. That is why we need to introduce something that could overcome this rift. It is either a place or our shared earthly space as a joint-existential space, and not the indifferent, featureless space as science portrays it to be. It is an actual **physical space**. In the words of Bernhard Waldenfels: *for physical space (der orthafte Raum) the opposite is true: we should think of it as if it allowed its own and foreign places, and as if from the very beginning it did not encircle and balance out the difference between what is its own and everything foreign.* (Waldenfels, 2005:12.) In that sense he is referring to a philosophical or phenomenological procedure known as "topography", that is "topographies"... *a topography indicates the procedure of describing, which marks the ways, borderlines, and crossroads.* (Ibid, 2005:12.) It is not a "procedure of systematization", but is...a

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<sup>4</sup> *The phenomenon of the indifference of the world falls within the category of a basic experience, that is, one which cannot be interpreted as individual cases any differently, as original needs... ..the attempts at overcoming the indifference represent the central sense of the human struggle against destiny in its daily occurrence and its extremes.* Kolakovski, 1989:93 and 95.

study of *open and limited relationships*. (Ibid, 2005:12.) In other words, that the bubbles were not like those described by Robinson, were contained in the foam, but, in our view, were not unsystematized. There is always some kind of ontological model which determines things. There is no atmosphere without other atmospheres and there is no atmosphere without a place and an ontological model. We are all in the same place at the same time but at the same time not in some imaginary linear time, but physical time. As we have already said, it is something reminiscent of Einstein's view of the dependence between bodily movement, which like human movement we design from the viewpoint of the ontological model and not a detailed scenario. These global ontological models are: mythical, economic and virtual.

**2. Personal involvement and support in knowledge.** It is a fact that there is no human situation without an atmosphere, but there is no atmosphere without man or to be more precise without concrete people in a particular place on earth. This we need to add to the question of the atmosphere of an ethno-locality and "the foam" in which it finds itself as an atmosphere to be partaken of, not the understanding of space, or delimiting of space like in science, but an **"an existential" perspective on space**.<sup>5</sup> A personal physical "center" as a reference point is always needed. Thus the "center" of the bubble, which is not geometric, and what is used to determine an atmosphere. A visual representation of the center of the bubble is something that we (as a community and individuals) turn around and through this turning we move an entire sphere in a particular direction. Human movement in the world is not determined in relation to the things around us, but from some inner space, sense of unity, a system in relation to other systems or bubbles. Communication, the link between things and other living beings is not direct, individual, but planned. A good and plastic example is that of the solar system and the atom. Here we speak of an "internal" connection which as such communicates with what is "external". We use the terms "external" and "internal" provisionally, since each exterior is the interior of something else. To be more precise, revolving is not only internal but external as well, or to use Foucault's terms "one interior which is its own exterior ". That is why the "center" of the revolution is not a geometric center, but what determines movement and that is determined ontologically.<sup>6</sup>

The mythic model, mythic thought as the first and basic kind that occurs in the form of the organization of things objectified in the myth-story,<sup>7</sup> thus, includes or represents the world in the form of a unique view of space and time, objects, occurrences and relation-

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<sup>5</sup> For more on this existential, so to speak "personal" space refer to the aforementioned Mythological understanding of space...Ernst Cassirer...in *Mythic thought*, Heidegger in *On the being and time* as the *expanse of space which is of importance*. The question of the space and the body-man in archaeology, ethnology, ethnography in the interesting PhD thesis regarding the space of the Macedonia people, written by Ljubče Risteski, *Kategorite na prostor i vreme vo narodnata kultura na Makedoncite*, Matica makedonska, Skoplje, 2005.

<sup>6</sup> This is where the "atmosphere of the moth" originates from, viewed without the biological mechanism as Richard Dawkins does is actually a metaphor. *Maybe the feature we are interested in (in this case, religion) is missing, in and of itself, the immediate value of survival, but also represent a byproduct of something else which has such a value*. Dawkins, 2007:175.

<sup>7</sup> The term "myth-story" is actually a pleonasm, since a myth is a story. In the lack of any other term which indicates the initial and specific ontological stories, which differ from the scientific, philosophical, partly artistic, daily and the like, we use this term.

ships. The ontological forms here are more specific, different than others. Mythic, religious geography or a unique form of chorology (spatial-temporal). It is concretely, to the detail, represented in the ontological story, in order to be incorporated in the reality of the space or to be a representation of that space as an event within it, thus temporal as well. The spatial part consists of natural things (the sacred tree, animal, today the sun, galaxies etc.) which are a part of the knowledge incorporated in the divine moment all the way to artificial forms (the sacrificial altar, temple, computer, office building) or anything else that is an image of sacredness or power. The proximity between them and primary power and sacredness is the greatest. They are unique features of the divine.

The generally available areas are determined through sacred areas which as distinctive features rise above them. Cassirer states that: *However, all the enormous complexity which results from this, the inclusion of everything that is individual and social, everything spiritual and physical-cosmic existence in the form of the most varied connections of totemic relations can relatively easily be viewed as mythic thought about the spatial expression. That is when this complex division into types is separated based on the great general directions and guidelines of space, thus becoming obviously clear. For example, as in the "mythological view of the world " Zuna, (...). The overall space is partitioned into seven areas, the north and south, west and east, the upper and lower world, and finally the middle, the center of the world, and every existence has its own singular place within this division, that is holds a strictly prescribed place within it.* (Cassirer, 1985:95.). Every space has an added color, shape and every shape or part has its own equivalent in space. The connection is wholesome, necessary and lawful. It is similar to the lawfulness of the world of today's science, since scientific knowledge is subject to the guidelines of the mythological model in some of its features.<sup>8</sup> The analogy can be represented in Heidegger's sense of a "thrown project" (of the ontological model) from which the science of today makes its field of study, but this project that has been thrown together can be found both in the economic and virtual model.<sup>9</sup>

Spatial-temporal occurrences in the world, actual human movement or behavior, the orientation, is dictated by the general division or ontological story through certain linking (religare) points of power around which everything revolves like a moth around a flame. And not only from the viewpoint of pure, for example geometric, guidelines, forms and powers as in today's physics and cosmology, but instead mythic realities and the flow of

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<sup>8</sup> We have concluded that the mythic model is the first and therefore basic model of knowledge. We would not be wrong if we were to economically place it first, since the question of survival, and making a contribution to it is also important as is the knowledge of the direction in which the activities and atmosphere itself will be developing. It is certain that the virtual model as well, as an ontological model in the simplest sense of prolonging human abilities (for example the wheel is now a virtual leg) is also significant but not decisive. But we should start from one which emerges as a matrix for the scenario, and those are mythic stories. All-encompassing, ontological wholes, unlike the other two which are aimed more at partial matters. Everything stems from the mythic model, all of the ontological symbolic systems: the philosophical, scientific, artistic, and even the daily one which we can hardly refer to as an ontological system.

<sup>9</sup> *The essence of what we refer to science today is research. What does this research consist of? ... It is carried out in such a way that in some space related to a being, for example, in nature, it establishes a certain foundation template. The template will determine beforehand, the way in which the ontological process will be related to the newly opened surroundings.* Heidegger, 1989:9.

force as the original ontological model.<sup>10</sup> Space is also determined by economic and virtual points when we are dealing with in addition to the mythic, economic and virtual **ontological models**.<sup>11</sup> Space itself is thus determined as a location in relation to actions and duration as its time. Thus, the mythic atmosphere of reality is a closed scenario or scenario based on the current ontological story, which we daily, consistently, and as precisely as possible repeat as accurately as possible in a certain space and time or for a certain period of time.

The mythic atmosphere inside of us is monitored and causes, as a form of knowledge, constant **divulgion** (experience) from a lack of clarity – ignorance and leads from darkness, towards clear knowledge and a moment of enlightenment – the day compared to night.<sup>12</sup> This is usually referred to as "mythic awareness". The word "awareness", which in the Serbian language contains the word "sve" meaning everything is also closely related to the words "svetlost", "svet", "sveto" or light, the world and holy, respectively. Revelation is made possible through the help of the ontological form, while these forms depend on the revelation itself or altogether on the central light as if on some axiom. This light determines awareness. It is not an astronomical or physical light and darkness, day and night and so on, but a revealing knowledge with the divine axiom. The light which reveals the world, consciousness, sacredness. Thus our physical existence, our daily lives pass, flowing from night into day and day into night. Light and darkness, as central axioms, determine our ontological forms or their specificities, our bodies use them in a specific way and place them in a spatial-temporal sphere or certain atmosphere.

**3. How do we shape the atmosphere through knowledge and how are we shaped in a certain space?** Life and light go hand in hand. It is a fact that we always live in a certain physical location in the presence of light. Or, to be more precise, there is no life without light at least not life on Earth. There are some exceptions and life can be found

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<sup>10</sup> *The spatial structures of religious systems are made up of the following elements: sacred theories, religious centers, circulation within religious systems, the border belt of the spreading of religion, the functioning of religion in space.* Šećibović, 2001:106.

<sup>11</sup> Affections, sensations, sensory input, representations, opinions (rational and mental), memory, are all forms or functors of knowledge. They are considered categories of knowledge, we determine them as forms or functors of knowledge. They play a role in all forms of knowledge: models, ontological symbolic systems and moduses of knowledge. Thus, in the case of the mythic, economic and virtual model, then the everyday, philosophical, scientific and artistic symbolic system of knowledge and at the end even the local moduses. However, the forms or functors of knowledge are partially different from the models of knowledge, symbolic systems and moduses. This difference is quite clear in the case of global forms of knowledge of the mythic, economic or virtual and then it expands to the others, so to say, lower forms. Generally speaking, the mythic model is symbolic-representational, economic, conceptual-representational, and also virtual informational-representational. In relation to the mythic model, Ernst Cassirer considers: "*That perceiving a space is indicated as the basic moment of mythic thought inasmuch as in this opinion we find the desire for all the differences which it sets up and encompasses, to be translated into spatial differences and in that form be represented.*" Cassirer, 1985:101. And not only of mythic thought or knowledge, but of the others as well. In the economic one the spatial differences of the physical-experiential type will be transferred into the field of the exchange and central light which is different but no less valuable. What remains is that light which in the economic model is presented as money. Divinities are replaced by money. Economic "geography" is "different" from the mythological one but also from the virtual or informational-representational one. These geographies indicate the movement of people throughout the local space into some ontological sphere.

<sup>12</sup> *The development of mythic thought for space always stems from the opposition between day and night, light and darkness.* Cassirer, 1985:103.

under specific circumstances. On some form of life outside of this earth, which would be based on some other features, we have no data. The relationship between life and light is simply determined, simply put that life and man cannot do without light. However, this relationship and the influence of light is more varied, richer, and thus we can speak of the light of knowledge.

Light is close to awareness and awareness to the spirit. If we were to take into account that the spirit is an act of longing, then it is an act of longing for an articulation or enlightenment or ideation. We could form a biological-ontological sequence: the elementary-bodily-life-psychological-spiritual-mental-ideational-transcendental. The spiritual as awareness resides on the knowledge or psychological experience of the spirit as a flow of awareness (of something). The longing for knowledge on the basic plane is "reference towards the object". As a desire to establish a relationship, clarity, the archaically speaking the communication of light at the expense of darkness. Therefore the spiritual, subjective states are psychological, but not all mental or spiritual states are only subjective. There is always some object or object of knowledge *"Sensations in general, if they are a part of the relation between the subject and object, belong to the object, and not the subject In other words, it would seem that the objects are represented through sensations.* (W. Sellars, 2004:151). The objects of knowledge, the subject matters of various kinds are in the spirit, psychologically given through sensations or as the content of knowledge, where the articulated, satisfied, enlightened form of the sensation is actually the form of the articulation of "blind" longing through an object. And yet again behind every longing there lies a physical need. Actually knowledge, spiritual activity the sphericity itself takes place "wedged" between the bodily and bodily with the added influence of light or illuminating knowledge.

The relationship between the bodily and the bodily is manifested, in the case of man, as an emotion. If we were to start from a sensation, then the content of knowledge is not the same as the object of knowledge, and instead the content of knowledge is the beginning of the field of the spiritual or psychological experience. A sensation as an ontological form is a basic spiritual or psychological experience of the nature of the object. (And the spirit is a feature of the atmosphere or climate.) If we were to go on and follow the spiritual desire of a cognitive type, thus the creation of an atmosphere, while neglecting the emotive and volitional one, since they also play a role in beliefs and every psychological experience, then it is reflected in the further spiritual or psychological trial of the content of knowledge or sensation. It is as if the atoms of the senses, disturbed by the longing which surfaces from the depths of the body and the input of the atoms of the object, move faster and faster increasing the temperature of the senses themselves until they enlighten the nature of the object.<sup>13</sup> This enlightenment at the same time is the enlightenment of ourselves as bodies which are present. That is the primary state of sensations.

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<sup>13</sup> We will not be developing the story of the senses in its entirety, but of the body which is open to sensations. Not about feelings which are a part of the emotional striving of the spirit, but of the feelings as ontological moments of the body. Sensations are already given in the "differentiated" or special senses. External bodies have an impact on our entire body. Throughout the ontological evolution of the living world on this earth parts of the body have become specialized senses, and thus we inherit these features. It is a fact that ontogenesis is the repetition of the phases of philogenesis. We use the word light, enlightenment, but not speak of forming the sense of sight, but that light is a collective, **metaphoric** name given to knowledge which enlightens primarily through the senses. Even if we were to consider light a sense, it has the function of an ontological touch but at a distance.



Sensations, through knowledge or further increases in the movement within our bodies (from the depths of our bodies or the direction of the need and content of knowledge of objectification), become sensory input. From them emerge perceptions, and from them concepts and finally ideas and our memory.<sup>14</sup> It is at the same time the road to "enlightenment" of knowledge or awareness. All of this will, as the objectified and formed desire, as something "other than" the body be referred to as the state of the spirit. "The spirit" is important for the "climate", that is atmosphere, since it is usually the atmosphere that is understood as something permeated by the spirit, even as possessing a "soul".

The process of gaining knowledge on the nature of objects has its double moment, as the sensation of the nature of the object in the form of the content of knowledge and the sense of the self in these cognitive activities, since the content of knowledge is our own. The ontological process takes place primarily within us, but also is an indication of the "unity" with the object of knowledge which is often referred to as "what is outside us" or "the other", something "foreign". The sensation of objectification, presence in the form of the content of knowledge, is also the sensation we have of ourselves through that content. The sensation cannot itself feel, but we feel it, and thus experience that state or begin to experience it as a certain mood or atmosphere. We focus on it, since it carries what affects longing. Our longing now has next to it the object of its desire not in a literal sense but in the form of the content of sensation. It will, for example, be ours and the longing diminished if we, through the willing action of the body, pick it up with our hands and put it in our mouths. Even if it seems that this sequence of movements and willing orders is a practical act, it requires knowledge or knowing "how?" Through simple desire as a type of longing we cannot do anything, will is still "blind will".

In this part of the ontological process we make a "natural mistake" as we identify the object of our sensations and the content of our sensations or knowledge. It rests on the possibility and frequent introduction of elements into the body, on a reflex. Knowledge is "an acquired reflex" which has been formed by a living being which thus became human. When exposed to sensations, in addition to having feelings, there is still no difference between the gnoseological and ontological type of objectification. What is certain is that having something at our disposal, we are still working or that the process is ongoing, and identification is natural. That is, the content of knowledge with a part of us as a sensation is an integral activity and not objectification. What we are searching for is further activity, based on something that is not ours but lies within us. However, in this duration and the presence of the content of knowledge there is increasingly more "revolution" with a certain amount of returning to the object of knowledge itself, and our activity comes to the foreground, guiding our "processing" of the content of knowledge or what will much later be referred to as the "ontological synthesis". It is reflected in the transformation of the sensations into sensory input.

The deciding moment of awakening and the mistaken identification starts from the perception and moves to the concept. Already in our concepts, not having before us the object of our knowledge, we are referring to awareness (even though there are those who

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<sup>14</sup> This is an abstract pattern of the sequence of forms or functors of knowledge. In their developed stage, forms of knowledge are interdependent, that is, there is no sensory feature, no perception without a representation and so on, until we reach the point where there is no knowledge without memory.

already in the sensations, perceptions, see moments of awareness)<sup>15</sup>, that is, to us as something spiritual which is different from the objectified and physical. Awareness and the awakening of spirituality – atmosphericity is ever increasing, the more we process the content of knowledge, but the identification of us as well, with ourselves in that process is also greater. The awakening of awareness which occurs while the ontological process is ongoing, leads to repetition and the formation of an impression of ourselves as someone who is becoming aware as a conscious being or as a consciousness. Awareness is a consequence of ontological illumination. It is also a process and it does not exist without the awareness of something or as pure consciousness. With the awareness of the other, of the content of knowledge we also become aware of ourselves. Awareness is a state caused by a kind of knowledge. It is not an ... *essence of life or spirit*.<sup>16</sup> Thus we make a distinction between mythic awareness, economic or virtual.

Awareness of ourselves, as the knowledge we have of ourselves or the knowledge of knowledge is unity, the result of the identification of awareness and the content of knowledge. Identification of the awareness of oneself and longing, which is always present in the process of knowledge but is still not clear or known, produces spirituality. Through awareness (awakening) and longing, processes, the movement of knowledge and spirituality the spirit as a kind of selfhood will synthesize. While the soul is bound to the movement of the living body, the spirit is an ontologically-experienced movement. That is why the spirit will be a special part of the soul. However, the spirit will declare itself the highest category, not immediately of the ontological type, but only in the further process of knowledge, thinking that with deeper involvement it will actually return to the pure self. It might declare itself a pure (ontological) awareness of itself or the pure I. The spirit like a "cloud" which encompasses everything imposes itself as the determination of the atmosphere.

Grabbing at the essence through knowledge, we gain the impression that we are participating in the essence itself. It would then be easy to identify awareness, oneself, the spirit with the essence. And what we are actually dealing with is the constant balance between the content and subject matter of knowledge, from the moment when the sensory inputs are understood as things. It is a case of a "natural mistake", which can now still cause a series of byproducts, that through viewing one's selfhood we could reach the study of the spirit as such and its separation and self-acknowledgement as the ultimate substantiality. This is how we reach the wrong metaphysical conclusions on the existence of awareness, the subject, spirit, outside of experienced or ontological acts – referring to awareness – the spirit without the content of knowledge when it is understood as awareness or awareness of oneself. Or that the atmosphere is the consequence of something substantial, and not the mere knowledge of it. That is, a "heightened awareness of things" is pronounced a special substantiality, and in essence what we are dealing with is a *...deepened familiarization with available things and the greater ability to distinguish between them...* (W. Sellars, 2004:152.)

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<sup>15</sup> For this purpose let us consider the various ways in which we become aware. The first of these is perception. ...the second is memory...From memory it is just one short step to what we refer to as ideas... Russell, 2008:15-16.

<sup>16</sup> Ibid, pg. 41. Here we agree with Russell, but at the expense of knowledge.

There is no such thing as an empty spirit, awareness...it is always related to the knowledge of something, an awareness of something or a spiritual state of something. That is how metaphysics is not only myth-religion, the byproduct of something else. It also produces its own atmosphere. What will hinder our progress the whole time is the fact of the existence of the body, since without the body, which in this sense is considered the other that it is reflected in and without which we cannot act. A spirit without the body and knowledge is nothing. That is why the spirit is constantly "forcing the body" to revolve around its reference point, something that achieves hypostasis through knowledge. What would a "dark" body do without the light of the spirit?

Pure awareness – the spirit, without the content of knowledge, ontological forms or functors, the body, can be seen, understood and represented as something floating, transparent, as pure light, as the mirror image of the object of knowledge. Here we forget that longing is actually the longing of us as physical creatures aimed at the satisfaction of a certain need, where knowledge is merely an instrument which from the emptiness of ignorance leads to the wealth of knowledge. Knowledge cannot exist outside of us and without the subject matter of knowledge, love or desire, and thus awareness and the spirit are not possible in the pure sense. In all this, knowledge is "confusing", as it can make a lot of things the object matter of knowledge and the cognitive combination. It has the ability to acquire knowledge. Knowledge gathers knowledge, while love does not love and desire does not want. Nor can they know of themselves, say something of themselves since they do not have the power to determine but only connect and reject. Emotions and will are blind desire. From this position all the incorrect concepts of the spirit and awareness emerge and even "their power".

What we are dealing with is the power of knowledge. Knowledge enables, determines both what "we can" and "cannot", since knowing something is related to power and "being up to it". Knowledge is power and force, to use Foucault's terms again. To know oneself, the Greek "know thyself", also means "to take care of yourself", "be yourself". Knowledge is related to power, it is power. When the object and content of knowledge are the same, then everything inside of the ontological is pronounced the object, up to the subjective, conscious and spiritual. Why is it then that such a nonexistent objectification cannot be considered spiritual, and every objectification real, containing the spiritual within itself? The spirit, awareness, become power. Then we go one step further, and thus the determining ontological moments are named order and connection between the objects themselves, but now thanks to some sort of awareness, the spirit and so on, on the basis of those final moments in knowledge or an idea. The phenomenological cognitive world merges with the kind of noumenon and many other things. Such an absolute limit of knowledge becomes an absolute being of knowledge of some ethno-locality and limits of all its atmospheres.

The atmosphere of every ethno-locality and individual in it depends on the extent of the "natural identification", on those atmospheres which go beyond the physical and ontological to the spiritual as the transcendent to it all. The power of knowledge is a force, a transcendent power which will always represent the basis of the transcendent. Around them, around these forces or thanks to them, we revolve. We are speaking of the physical and spiritual, immanent and transcendent and the fact that they actually overlap, mix, separate one from the other. Our lives take place "between" them, shrouded in a specific sphere produced by knowledge and our activities thanks to our body which is motivated

by lust or needs or their satisfaction. The "sphere" is a certain cognitive-activity space of people on the earth, and no matter how far we may go in our process of acquiring knowledge we remain within it. It is also an activity related to occurrences. It is involved in the physical atmosphere, as a sort of animation or ontological objectification.

**4. On the occurrence and manifestations or "3D" situations on the example of the mythic model of knowledge.** Here we will not deal with the phenomenology and history of the concept "phenomenon", but this does not mean that we will not touch upon and use some of the philosophical solutions, if for no other reason than the shape a word is given through its meaning. Our intention is to indicate something that is specific this time only in the myth-representations.<sup>17</sup> It is the appearance of a mythic creature, which at the same time is the occurrence and essence but all in a unique sort of way. It is a specific (in the sense of a model) ontological situation, which determines space and time like some sort of tridimensional animation. The atmosphere is an all-encompassing tridimensional and reality-appearing animation.

Namely, the mythic model of knowledge, mythic atmosphere rests on the "occurrence"<sup>18</sup> and is not familiar with the "occurrence". The occurrence of the elements of the story, myths, and religious beings are merely the manifestations and not the occurrences. The myth stories are knowledge of this occurrence. Even ritual-ceremonial activities are manifestations in the sense that what is given in a way should in concrete terms be returned. These are singular events in the field of events between what occurs and man. It occurs in a spatial-temporal setting at one location on the earth and never again. The occurrence is real, the liveliest one possible. No one would be willing to say that god is an occurrence or a collective name for a series of occurrences. God is not an occurrence, he is an infinite number of singular occurrences. The occurrences have their concrete determining reasons and will be remembered as such, written down and repeated once again in certain concrete moments (a time and place). What we are referring to is the multiplication of the image or better yet the "3D" animation, or in terms of our current discussion, atmosphericity. The reason for the occurrence is not a general thing, but a concrete one. Every occurrence is important for someone. The occurrence is objective, all-encompassing as it takes up all of the space and time. Like the occurrence of something we are a part of. At the same time subjective and objective. An occurrence for us and within us, in the sense of "the content of knowledge", but outside of us as well. In that way there is no difference between the subject and object. There is no difference between the content of knowledge, the object of knowledge or knowledge and events, subjects and objects. After all, sacredness is not separate. What we want to say is that a difference will be made in the later models and systems of knowledge. The difference is made through conceptualization.

"The field of occurrence" – the atmo-sphericity is the place of the occurrence, the action and the relations between individual elements. This field is unique, so that there is nothing else. There is no differentiation between the one who is gaining knowledge and

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<sup>17</sup> Of course there are representations of the economic and virtual ontological model. An analysis of these representations would lead us into a wide analysis that would extend the scope of this paper.

<sup>18</sup> With this distinction we wish to indicate that mythic representations are living real images. Thus, here we can make a distinction between mythic "representations" and those from other systems of knowledge, where representations are considered to be weaker than sensations, perceptions, and that they appear even when things are not really present, caused by a variety of reasons.

what is being learnt, before and after, outside and inside. That is a complete "3D" situation. We are referring to something all-encompassing, and not of a representation, understanding, the formation of concepts, evaluation, ideation and so on. It is a case of the level at which we find an undifferentiated plane of knowledge. In other words, it is a plane of knowledge of everything and for everyone.

What is evident is that our constant meeting with the things around us in the "field of occurrence" or atmosphere. What is also certain is that each of these meetings is unique, one of a kind. The reason is that we and the things around us are constantly being changed and we do not always find ourselves in the same meeting point in the same field. The starting position is a mathematical-conceptual one and not a real size. In that field of constant changes or the "Heraclitian river" (or better yet "Cratillus river") is governed by indefiniteness and disorder, spoken in the language of physics and the state of entropy or a constant need for additional energy in order for something of the energy to be retained. Everything needs something else in order to exist. It repeats over and over again. It keeps repeating since every existence of something requires additional strength. Changes mean spending. At the same time constantly spending things means changing them all the time. In the midst of it all we find ourselves, and we cannot leave it, remove ourselves at a respectable and independent distance, that is, the entropy also applies to us. Something constantly keeps occurring and we also keep reappearing. The occurrence is at the same time an information or being informed of one's selfhood. Reoccurrence is a constant feature, the ability to show oneself by reoccurring. Like a model being photographed by a photographer in the sense of oh look at me now, and now, and now... or listen touch... Mythic knowledge is precisely this, and acceptance of the necessary occurrence in the "3D" being named. The necessary moment is the definition of everything. Every object in that field gets a determining element based on the necessary naming, and not based on their nature and the features such as the case with other systems of knowledge.

If we were to start from the "field of occurrence", the singularity or punctuality of the current moment, then it is a pre-form or the "presence of a noted reality". for example, for Husserl, according to Derrida: *...the presence of a noticed presence can occur only to that extent in which it is continuously merged with the non-existence, lack of observation, lack of attention, with the primary memory and expectation (retention and protention).*<sup>19</sup> Something that is suitable to the entropy and negetropy, destruction and construction of the state or the lighting and putting out of a fire, light and darkness. Using constituting phenomena – the occurrences in the phases co-occurs with "*continuity (with) memory*". It is the pulsating of the living in the form of protention (expansion) and retention (holding back), the large group of occurrences in the form of memories of something that is no longer present. This flow of the "living presence" or the living human body which still cannot "tell" the difference and thus the difference between man and the world, and instead everything takes place in the atmo-spheric in every place on the earth.

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<sup>19</sup> Ibid, pg. 83.

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**SAZNANJE I ATMOSFERA - MOGUĆI PRISTUP****Srboljub S. Dimitrijević**

*Ovaj rad ima za cilj da ukaže na neke osnovne probleme u vezi sa mitskom modelom saznanja i atmosferom. To su pitanja prirode saznanja, modela saznanja, specifično mitskog modela, odnosa atmosfere i saznanja, određenje sfere same atmosfere, ljudske pozicije u njoj i ukazivanje na razloge zbog kojih ona ne može biti naučni već filozofski problem.*

Ključne reči: *atmosfera, sfera, saznanje, mitski model saznanja, mito-priče, svest, mesto, pojavljivanje, "3D".*