

PHILOSOPHY OF BEING (ONTOLOGY)

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Annotation: This article provides a comprehensive and multi-layered analysis of ontology as one of the most fundamental and conceptual branches of philosophy. Within the scope of the study, the category of being is examined through the interrelation of its epistemological and ontological interpretations, and its substantial, attributive, and modal characteristics are explored on the basis of deep philosophical reflection. The dialectical relations between the material and spiritual forms of being, as well as their dynamics of development through contradiction and negation, are theoretically substantiated.

Furthermore, the article analyzes the ontological status of the categories of space and time, including their absolute and relative properties, as well as metaphysical and post-metaphysical approaches associated with them. The role of human consciousness in the cognition of being is considered within the framework of subject–object relations, and new interpretations are proposed through phenomenological and existential perspectives. Philosophical views ranging from ancient Greek philosophy to modern continental and analytic traditions are comparatively examined to identify the evolutionary stages of ontological thought.

Keywords: Ontology, Metaphysics, Substance, Dualism, Determinism, Materialism, Being vs. Becoming, Causality.

INTRODUCTION:

The philosophy of being, or ontology, is a fundamental branch of philosophy that studies existence, analyzing the nature of being, its forms, and its general laws. The term “ontology” is derived from the Greek words *ontos* (being) and *logos* (doctrine), and it was first introduced into scientific discourse in the 17th century by the German philosopher R. Goclenius.

In the history of philosophy, the problem of being has held a central place since ancient times. For example:

Parmenides considered being to be one and unchanging.

Heraklit, on the contrary, argued that being is in a constant state of change, expressing this idea with the phrase “everything flows.”

Platon divided being into two levels — the world of ideas and the world of sensory



perception.

Aristotle explained being through the concept of "substance," attempting to reveal its essence.

In philosophy, the concept of being is classified into several main forms:

Material being — nature, physical objects, and phenomena (such as earth, water, and living organisms).

Spiritual (or ideal) being — human consciousness, thinking, ideas, and emotions.

Social being — society, social relations, and historical processes.

Virtual being — the digital environment formed as a result of modern technologies.

MATERIALS AND METHODS:

The methodological framework of this ontological inquiry is constructed through a **systemic-functional synthesis**, analyzing the transition from biological "matter" to regulatory "being". The research utilizes the following complex method:

- **Dialectical Structuralism:** Used to examine how the microscopic morphology (histological structure) of endocrine glands necessitates their macroscopic physiological functions.

- **Integrative Modeling:** Information from light and electron microscopy was synthesized to model the "materiality of being," treating the endocrine system as a self-regulating micro-universe.

- **Comparative Teleology:** A systematic analysis was applied to determine the "final cause" or purpose of specific hormonal secretions (e.g., PTH for calcium balance) in maintaining the totality of the organism's existence.

- **Analytical Deductivism:** Modern textbooks on anatomy and physiology provided the empirical data set from which the universal laws of **Homeostasis** (the equilibrium of being) were philosophically deduced.

RESULTS:

The ontological mapping of systemic existence reveals a **teleological hierarchy** where material substrate functions as the "material cause" for existential stability:

- **Hierarchical Monism:** The system is governed by an **Ontological Anchor** that translates abstract regulatory intent into concrete systemic being.

- **Substantial Modes:** Discrete entities act as specialized **modes of substance**, each maintaining fundamental existential parameters within the totality.

- **Morphological Determinism:** The spatial-material configuration of the substrate is an **ontological necessity** for the manifestation of being in the temporal realm.

- **Homeostatic Ontogenesis:** The ultimate result is **Homeostasis**—the supreme law of being that prevents the transition from "Existence" to "Non-Being" through active equilibrium.

DISCUSSION:

The results underscore that the endocrine system is a **dynamic ontological manifestation** of homeostasis.

- **Ontological Crisis:** Hormonal dysfunction (e.g., diabetes or adrenal insufficiency) is viewed as a rupture in the systemic hierarchy, leading from "Being" to "Non-Being".

- **Morphological Teleology:** Histological specialization is "intentionality in matter," where the structure of each organ is pre-destined to optimize the synthesis of hormonal essences.

CONCLUSION:

The ontological synthesis of the endocrine architecture establishes a **teleologically integrated circuit** where every discrete "part" is justified solely by its absolute subordination to



the **Total Homeostatic Whole**. This **Morphological Predestination** proves that biological form is not a stochastic occurrence but a structural necessity—an "intentionality in matter"—required to manifest specific regulatory essences into the temporal-spatial reality of the organism. By identifying **Homeostasis as an Ontological Imperative**, this research reveals the supreme law of existence as an active resistance against entropy, asserting that any clinical pathology is, at its core, an **ontological rupture** in the logical harmony that sustains the very essence of complex Being.

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