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## PHILOSOPHY OF PERCEPTION OF THE WORLD IN THE INFORMATION AGE

The article considers the author's vision of the problem of awareness by individuals of themselves, their own kind of societies, the natural environment and their place (within the investigated universe) in the industrial and information societies. Attention is drawn to the fact that the awareness of the world by an individual of the industrial society was stable and did not cause internal anxiety. The information society creates a need to explain the world on a fundamentally new, innovative principles. It is proposed to consider the philosophy of the world through the philosophy of its perception. Outlined are the ways of substantiating the thesis that the physics of the universe cannot be viewed outside of man. Man is a systemic, necessary element of the world's existence. The approach existing in science, based on a material product (transformation of nature) as a human's goal on the Earth, should be formulated differently. The basis is the spiritual product (information about the world) as the goal of human's presence in space and time. The material world is a mirror image of the other – the spiritual dimension, and the visible events act as a mirror image of their information dimension. In this case, information about the world becomes primary. It is assumed that individuals reflect the world in certain combinations of reality, and only those that can exist. They do not know others. It can be assumed that any model of the world proposed by our mind today will probably occur in the future. The assumption is made that if the motion is viewed in the context of a person, then we are not moving on the scale of distances and time, but on the scale of cognition of the world. We move through time and space, learning the world, and time moves through us, bringing new information knowledge. Accounting for this allows for a new look at the existing laws inherent in the natural sciences. In the information view, the universe is infinite until the time when information about its development gets exhausted. An original vision of cognition by individuals of the world is proposed. It is shown that in information development, mankind, learning the world, is moving not to the future, but to the past, to the source where all information about the three-dimensional world and the development of all living things was accumulated. If it were the other way round, then we would not be able to learn the world. It is assumed that when, on the sphere of the expansion of the universe, all information about the world runs out, the movement will cease. At this moment, humanity will approach the knowledge of the world in its essence, the transition to a new information dimension. The ratio of the internal energy of the mass and the energy of motion of this mass is introduced. Based on the analysis of this relationship, a conclusion is made about the possible maximum speed of mass in three-dimensional space. It is focused on the fact that space cannot have a limit. It is information about our three-dimensional space that has a limit. The presence of an edge or a limit, to which the galaxies have moved apart at a present point in time, would mean the restriction of the existence of space itself. Such a limit would mean that the goal of the existence of the world in general, and not only ours (three-dimensional), has been realized, and the birth of a new world is impossible.

**Keywords:** philosophy; perception; reflection; information; space; time; man.

**Introduction.** The relevance of the study of the problem is due to a number of reasons. Until the middle of the last century, the individual's awareness of himself, his own kinds of social groups, the natural environment and his place within the investigated universe was described by a small number of true at that time theories and did not cause a person's internal anxiety. The world in his understanding was stable, eternal, and its laws were clear and inviolable. However, the formation of the information society, scientific discoveries and new technologies contributed to the creation of new tools in the understanding of the world, in the study of the origins of the formation of the universe and intelligent life. "It is reasonable to raise the question of what impact a new information society has on the human essence" (Rashkevych, & Kravec, 2011, p. 27). Man realized that

the world is not built in the way that the humanity had thought in the course of the preceding millennia. It turned out that many phenomena in the human-universe system cannot be understood from the standpoint of the traditional vision of the physics of man and the universe. At the same time, "... the cumulative impact of changes brought about by the scientific and technological revolution can dismantle our notion of who we are, and what the goal of our life could be" (Hor, 2001, p. 242).

Today, scientists have proposed hundreds of new theories, with the help of which they try to substantiate certain phenomena of micro- and macroworld. In our opinion, many of the ideas expressed by Stephen Hawking about the future of humanity and the structure of the universe are not fully clear and understood by us. Researchers at the begin-

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ning of the 21st century could not offer, as it was before, some hitherto unknown and missing link that will give a vital impetus to the creation of a new scientific paradigm. All this is gradually starting to generate apathy towards life, to its roots which no longer exist in the new cultural artifacts. The world for a particular individual has turned out to be impersonal both in space and in time.

The question is not only in the study of this world, but also in extending and maintaining its existence. It is time to talk about the philosophy of the world in the context of the philosophy of its perception. From the point of view of this idea, there will be a discussion in this article. Let us try to generalize the available scientific facts and draw definite, argumentative summary and conclusions.

In science, a situation has developed in which the existing world is on one side, and man is on the other one. In our view, humanity has come to the point where the world should not be viewed from the standpoint of the isolation of the individual, but from inside man, along with man. Only upon this consideration, the spiritual (of higher order) and physical laws and phenomena can be combined. As long as we consider man and humanity as an accidental phenomenon, it will be impossible to build a real physical picture of the world. We believe that the physics of the universe cannot be viewed outside the context of man. Otherwise, as I. Kant asserted, "time is absolutely the first formal principle of the sensually perceived world" (Kant, 1964, p. 402). Man is a necessary and integral part of time.

In the existing scientific research, man has been excluded from complex syncretic vision of him. We continue to study a person at the level of studying a car driver through the study of the car itself, which would be equivalent to studying a computer in the absence of its software. Such an approach cannot bring us to a level of understanding of what may be inside there.

**Presentation of the main research material.** Mankind has entered the era of seeing themselves and the surrounding world in all their diversity. There is a gradually growing understanding that humanity is a systemic phenomenon, has arisen not accidentally and performs in space and time a certain, unknown to us hitherto, function. Until we perform this function, human civilization has the right to exist. Otherwise, we will have to disappear to be replaced by others. We will create our substitutes ourselves. The 21st century is the beginning of man's new vision of his place in space and time.

It turned out that the world is described by the known laws only partially, and only under certain conditions at the level of our traditional perception. Today, we are not in a position to unequivocally answer whether this is the world as we are exploring and observing it. It is time to look at the world not as a separate, independent of us, system, but the world along with man and his individual perception and reflection.

All the laws that we have discovered and phenomena arising around us, should be considered together with us and with our attitude, outlook and activity. The crisis in the understanding of the world is not a crisis of the world itself, but a crisis of our consciousness, which is to develop a new scientific paradigm in its reflection. We believe that humanity is approaching the awareness of the fact that the development of the material world and its laws cannot be considered outside the context of man, his perception and reflection.

If the laws of the material world are viewed and studied through the human context, the material world is to be a

mirror image of the other – the spiritual dimension, and visible events, in this case, must serve a mirror image of their informational dimension. In this case, the information about the world becomes primary, the rest is secondary. Therefore, the individual, as an element of the macrocosm, using elements of the microworld, becomes more vulnerable with every step in the exploration of this world.

Today, prerequisites are being formed that will lead to the replacement of biological creatures, whose building material is a variety of organic substances, by creatures, the building material of which will be chemical elements. This thesis is increasingly confirmed by the development of computer technology. There remains only one small thing to do – creating an artificial intelligence. It must be assumed that these two opposite directions of the existence of intelligent beings with different chemical structure of the material basis of the intellect were inherent in previous civilizations on Earth. There was a constant process of creating someones by others. Behind the laws of symmetry there must exist a third nonmaterial, a field dimension of the mind, producing all the processes of the material world.

Let us pay attention to one feature of our informational perception of the world, the formation of its own vision. If we assume that our thought is material, then everything that we think about is described by a definite, finite number of categories or concepts comparable to the level of reflection and clarification of the material world by our consciousness. If the number of these categories is limited, then their combinations can be finite. That is, we create a vision of the material world on the basis of its previous picture. Thus, each of the models of the world-view that we have proposed will be described by the really existing features of our perception. We display the world in certain combinations of reality, and only those that can exist. We just do not know others. It can be assumed that any model of the world proposed by our minds today may exist in the future. As an example, we note that all the works of science fiction were created on the already achieved categorical exploration of the world and new ideas were put forward based on the combinations of the achieved things. All assumptions about the structure of the nucleus on the basis of the categories describing the nucleus turned out to be valid within the limits of the mastered speeds and measurement techniques. Everything that can be created in this dimension, nature has already created. We create, combining the created, obtaining a new quality, which is already there. We just make it out.

Disputes about the truth or falsity of the theory of relativity consist in the fact that we consider the material world outside man as if from somewhere around, we include ourselves only as a material object of the motion of matter, endowed with the ability to analyze phenomena and draw conclusions. If the movement is viewed in the context of a person, then we must assume that we are moving not on the scale of distances and time, but on the scale of cognition of the world. We move through time and space, learning the world, but time moves through us, bringing new information knowledge. This is a fundamental difference, a consideration of which allows us to look at the existing laws inherent in natural sciences in a new way.

If, for example, to take an event that happened a second ago and divide this second by a number that tends to infinity, then even after such a small amount of time, the past no longer exists, it simply does not exist, time swallowed it and transformed, most likely, into information about the

event. And if this event had power, then the information will be full of energy, so that it can again produce the event. Our brain can only model the past by the available artifacts. To draw a conclusion that "Someone" was here. It was the Past. What was it like? Each of us reflect it in his own way, as a virtual phenomenon. The past exists in our minds. Considering any artifact, we create the past in a virtual state, not in the material state.

If we assume that time exists simultaneously in the past, present and future, what we will meet in the future already exists. After all, in fact, time, as such, exists in our representation of the world. It is the product of the presence of matter and space. We live in the past, present and future at the same time. For the future, the past is virtual (on the time scale), for the past, the future is virtual. But if the future is real, then the past is real and parallel. Time has no direction, it exists in the informational dimension both in the past and in the future. For example, the disappearance of the train "Sonnetti" is possible only in one case: every moment of the past exists constantly in the present and the future. If there is no time in the dimension, then we must assume that we are in a different dimension. The information transfer rate in it is equal to an infinitely large value. *V is less than C* occurs only in the presence of space, matter and time. Note that at each stage of our development, we explain our past by categories of the present, which is fundamentally wrong. At the same time, in recent decades, in the explanation of the past, there has been a tendency for it to become more complicated. We are increasingly coming to believe that the past is getting closer and closer to the present.

From the point of view of information development, the marginal front of the universe expansion must catch up with the beginning of the origin of space, time and matter. The universe is infinite until the time when information about its development has been elaborated. In the "Beginning" of the birth of the universe, information had already transformed into matter and space. A pure matrix (a kind of black hole) with empty cells was formed instead of it and it is inaccessible to us. Information about the world development is present only on the horizon of the expanding universe. It displayed itself, got realized in the material world, and, in the end, it went out. It is also absent at the point of the Big Bang. The visible universe is such a materialized informational "ball-in-the-ball" the surface of which serves as a matrix of recorded information. At the same time, it is also a torus ('boublik' – ring-shaped roll) with a different dimension and other laws hidden from us inside. If we represent the Poincaré theorem proved by G. Perelman in the context of the identity of the surface-information, then some questions concerning the structure of the universe can differ from the classical understanding of them. It should be assumed that in its own way, the information about the three-dimensional world is equal to a constant, since nothing new to what appeared as a result of the Big Bang is not observed.

If information on the outer surface of the ball runs out, then on the inside of the ball it increases and gets compressed. In the information dimension, when learning the world, we are moving in the opposite direction. On having burnt out information as a fuel for the development of the universe, the "boublik" will have to collapse to a point. Thus, the expansion of space (galaxies moving apart) is nothing more than the "burning out" of information about space, time and matter, the movement toward death as a certain stage in the development of the world. Galaxies moving apart is a way

for space and time to compensate for the loss of information. Then their moving apart should occur with increasing speed to restore the information equilibrium. In view of this, the existence of beings who know and record information about the world, is not an accident, but a necessary condition for the very existence of the world, its continuous filling with new information. Thus, the outer space lives in each individual due to the fact that humanity is a systemic phenomenon. The assumption that the Big Bang is an explosion (release and transformation) of information about everything is equivalent to "the Creator of the World." "Creator" is the whole World, and everything that exists, acts as elements of the structure of the "Creator" or "World Mind" unfolded in space and time. Initially, space was folded inward in the form of information. The Big Bang was the point from where space began to get unfolded.

We believe that the approach existing in science, based on a material product (transformation of nature) as a human's goal on Earth, should be formulated differently. The basis is the spiritual product (information about the world) as the goal of human's presence in space and time.

We acknowledge that objective reality exists insofar as there is a subjective reality that is aware of it. Intelligent creatures are an element of the system, without them there is no space, there is simply nobody to understand it, then there is no time, there is nobody to measure it, and there is simply no need for this. Man or similar creatures are the most important elements of the world-formation. Their destruction is equivalent to collapsing the three-dimensional material world. "Individuals are supersophisticated and supercomplex state of matter". Add: of information, space and time. "... At a certain stage, living thinking matter should arise in space" (Zhan-Mari Pier Len, 2010, p. 10) as a derivative of the deployment of information in space and time. Note that human memory is able to store one petabyte of information. Man was initially programmed for such a volume. Why? If the evolutionary theory was correct, then the amount of memory would grow in proportion to the exploration of the material world.

If we take into account that energy is transformed from one form to another, then the question arises: 'From where, from what, did the energy come, and was it energy?' In this case, it is necessary to draw a conclusion about the existence of such a dimension and such a space from which all this happened. The point at which our three-dimensional world began was a world, too, but the world of another dimension, of a different order and our usual categories and concepts are simply inapplicable to it.

If in our space, mass is converted into energy, then it is most likely that there information about energy at a certain moment of time turns into mass. And in the form of mass, time and space, it will be "thrown in" as space and matter, which we perceive today with our senses. Why this happens, we do not know.

It is known that  $E = mc^2$ . In the informational perception we will denote  $E_i = m_i c^2$ . The mass is completely transformed into energy or information about itself. Here  $m_i$  is nothing more than complete compressed information in mass  $m$ . But when in motion, the compressed information in three-dimensional space has kinetic energy equal to  $E = mv^2 / 2$ . Let us introduce the compression ratio of the kinetic energy of mass in relation to the internal energy of the compressed mass. We denote it by  $G$ . Then

$G = \frac{E}{E_i} = \frac{mv^2}{2m_i c^2}$ . Let us write  $m$  taking into account its relativistic nature:  $m = \frac{m_i}{\sqrt{1-v^2/c^2}}$ . Finally  $G = \frac{v^2}{2c^2 \sqrt{1-v^2/c^2}}$ . If

$v$ , (which is equivalent to time) tends to zero, then the degree of kinetic energy compression, which is equivalent to information about it (in internal energy), will tend to zero. In such a system, the three-dimensional world is absent. We are in the informational dimension. If  $v = c$ , then  $G$  is the degree of the kinetic energy compression (which is equivalent to information about it) will be equal to infinity. The matter turned into information about itself. In the first and second cases, the matter passes into the informational state. If  $G = 1$ , the kinetic energy is equal to the internal energy. Then  $v$  equals  $2.7305 \cdot 10^5$  km/s. In this case, matter begins to change qualitatively, transforming into an informational state. Most likely this speed is the limit to which it is possible to accelerate a material object.

Another important conclusion lies in imminent cessation of expansion of the universe, as discussed above. In this case, we will have to question another postulate of the modern scientific paradigm about space and time, namely: in which direction we are moving, trying to understand the world.

Information about the structure of the world after the Big Bang was not being accumulated in the process of expansion of the universe. It had been accumulated before that. Changing the laws in motion, occurring according to these laws is equivalent to the emergence of chaos. From this it follows that with the expansion of the universe, information runs out (is exhausted). The closer to the horizon of this ultimate event, the less information about the world. In information development, mankind, while learning the world, is moving not to the future, but to the past, to the source where all information about the three-dimensional world and the development of all living things got accumulated. If it were otherwise, we would not be able to explore the world. It should be assumed that when the information about the world runs out on the sphere of the expansion of the universe, the movement will cease. At this moment, humanity will approach the knowledge of the world in its essence, the transition to a new information dimension. This will cause instant compression of the three-dimensional space. Time and matter will cease to exist, the reverse process of the formation of new energy information will begin, taking into account the material that has been produced. Thus, there must exist two worlds, two dimensions: the material world and the information world. In the information dimension (time is absent), two events A and B are located one inside the other or the speed of information transfer between them must be equal to infinity.

Energy and matter exist in space and time. Outside of this they can exist in certain combinations: information in space in the above-defined states, matter in time and space. These are two qualitatively different formations, different worlds. We know nothing about the first, or almost nothing. Based on the study of the second, we assume the existence of the first. Man is not endowed with sense organs of other dimensions. This ability manifests itself only in separate individuals. For an individual, time will cease to exist under one condition: if he simultaneously exists in the whole space and can materialize at any point in it.

From this it follows that dark energy or dark matter is, first of all, residual information, which today maintains sta-

bility and the very existence of the material world. This information in the form of dark matter must be material in our three-dimensional space or interact with material objects.

It follows from the above that space cannot have a limit. It is information about our three-dimensional space that is finite. The presence of an edge or a limit up to which at this point in time the galaxies have moved apart would mean restriction of the existence of space itself. Such a limit would mean that the goal of the existence of the world in general, and not only ours (three-dimensional) has been already accomplished and, therefore, there is no need for the birth of a new world.

Note that from the point of view of modern human in historical development, it is an artifact that is important. From the point of view of the development of the world, it is knowledge about the artifact that is important for its subsequent re-creation at a new spiral of birth and development of three-dimensional space.

It is logical to assume, as noted above, that we are not moving into the future, we are moving along the scale of events from one state to another, gradually approaching the roots of its origin. Every moment a new state arises, it inevitably arises, in spite of ourselves, because our will, as a certain information field, moves along the scale of mastering the world, but also to its beginning, where all information about the world was concentrated. Each of us is sure: if "I" think – "I" live, I live in two worlds: material and informational. A separate person is an element of a big picture puzzle, which we call an earthly civilization. This is a large screen with more than seven billion pixels, where each in turn is able to store more than one petabyte of information, navigate the whole picture, creating more and more combinations and links, and this pixel is important for the fullness of the world. Over time, the pixel ages and dies, but the information it accumulates is preserved in the features of the created artifacts and, most likely, in the Earth's information field and the whole space. If this is so, then it should be assumed that there are no random, dead-end branches of development in nature. In nature, there is a primacy of temporary need for a particular species. The species did not adapt, but died off, having fulfilled their own, only their inherent function. Apparently, sad though it may be, this is also true for *Homo sapiens*. As stated above, today we are not able to understand the function that we are performing and until what time this function will be needed on the time scale of the development of the universe. Or we ourselves will destroy this function, and with its destruction we will deprive ourselves of the right to exist.

**Conclusion.** Commonly accepted is the model of the Big Bang, the subsequent expansion and formation of the universe from some point. If this is so, it should be assumed that the availability of information compressed into a superdense state assumes the existence of space, and the subsequent presence of matter presupposes the existence of time. And if in vacuum,  $V$  cannot be greater than  $C$ , then vacuum is not absolute emptiness. Light stumbles on something and this something can be space and time. The light has to pass through these components of the world. From this it follows that in order for a person or a material object to get into the information dimension of space, it is necessary to fulfill two conditions: to overcome the speed of light and at that point to turn into information about himself or, in the form of an informational field, at once to appear in another dimension with awareness of himself as informational field creation.

The light that comes to us from another galaxy passes, first and foremost, through space and time. Most likely it carries information about everything that is there. Unfortunately, we have not yet learnt to read this information.

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### ФІЛОСОФІЯ СВІТОСПРИЙНЯТТЯ В ІНФОРМАЦІЙНУ ЕПОХУ

Подано авторське бачення проблеми усвідомлення індивідами себе, собі подібних соціумів, природного середовища і свого місця (в межах дослідженого всесвіту) в індустріальному та інформаційному суспільствах. Звернуто увагу на те, що усвідомлення світу окремим індивідом індустріального суспільства було стабільним, не викликало внутрішньої тривоги. Інформаційне суспільство формує потребу пояснити світ на принципово нових інноваційних засадах. Запропоновано розглядати філософію світу через філософію його сприйняття. Окреслено шляхи обґрунтування тези про те, що фізику всесвіту не можна розглядати поза людиною. Індивід є системний, необхідний елемент світоіснування і світобудови. Наявний у науці підхід, в основі якого лежить матеріальний продукт (перетворення природи) як мета людини на Землі, потрібно сформулювати по-іншому. В основі лежить духовний продукт (інформація про світ) як мета наявності людини у просторі і часі. Матеріальний світ є дзеркальне відображення іншого – духовного виміру, а видимі події виступають дзеркальним відображенням їх інформаційного виміру. У цьому разі первинною стає інформація про світ. Зроблено припущення, що індивіди відображають світ у певних комбінаціях реальності, і тільки тих, які можуть існувати. Інших вони не знають. Можна допустити, що будь-яка запропонована нашою свідомістю модель світу сьогодні, можливо, буде існувати в майбутньому. Обґрунтовано припущення про те, що якщо рух розглядати в контексті людини, то ми рухаємося не в шкалі відстаней і часу, а в шкалі пізнання світу. Ми рухаємося крізь час і простір, а час рухається крізь нас, приносячи нові інформаційні знання. Врахування цього дає змогу по-новому подивитися на наявні закони, що притаманні природничим наукам. В інформаційному представленні всесвіт нескінченний доти допоки не вироблена інформація про його розвиток. Запропоновано нове бачення пізнання індивідами світу. Показано, що в інформаційному розвитку людство, пізнаючи світ, рухається не в майбутнє, а в минуле до джерела, туди, де була напрацьована вся інформація про тривимірний всесвіт і розвиток всього живого. Якщо було б навпаки, то ми не змогли б пізнавати світ. Передбачається, що коли на сфері розширення всесвіту закінчиться вся інформація про світ, рух припиниться. Людство в цю мить наблизиться до пізнання світу в його сутності, переходу в новий інформаційний вимір. Запропоновано коефіцієнт співвідношення внутрішньої енергії маси та енергії руху цієї маси. На основі аналізу цього співвідношення зроблено висновок про можливу граничну швидкість маси у тримірному просторі. Акцентовано увагу на тому, що простір не може мати межі. Граничною може бути інформація про тримірний простір. Наявність межі або краю, до якого на цей час розбіглись галактики, означало б обмеження існування самого простору. Така межа означала б, що мета існування світу взагалі, і не тільки нашого (тримірного), вичерпана, а його нове народження неможливе.

**Ключові слова:** філософія; сприйняття; відображення; інформація; простір; час; людина.

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### ФІЛОСОФІЯ ВОСПРІЯТТЯ МИРА В ІНФОРМАЦІОННУ ЕПОХУ

Рассмотрено авторское видение проблемы осознания индивидами себя, себе подобных социумов, природной среды и своего места (в пределах исследованной вселенной) в индустриальном и информационном обществах. Обращено внимание на то, что осознание мира отдельным человеком индустриального общества было стабильным, не вызывало внутреннего беспокойства. Информационное общество формирует потребность объяснить мир на принципиально новых инновационных началах. Предложено рассматривать философию мира через философию его восприятия. Намечены пути обоснования тезиса о том, что физику вселенной нельзя рассматривать вне человека. Человек есть системный, необходимый элемент миросуществования. Существующий в науке подход, в основе которого лежит материальный продукт (преобразование природы) как цель человека на Земле, следует сформулировать иначе. В основе лежит духовный продукт (информация о мире) как цель наличия человека в пространстве и времени. Материальный мир есть зеркальное отображение другого – духовного измерения, а видимые события выступают зеркальным отображением их информационного измерения. В этом случае первичной становится информация о мире. Сделано предположение, что индивиды отображают мир в определенных комбинациях реальности, и только тех, которые могут существовать. Других они не знают. Можно предположить, что любая предложенная нашим сознанием модель мира сегодня, возможно, будет иметь место в будущем. Сделано предположение, если движение рассматривать в контексте человека, то мы движемся не в шкале расстояний и времени, а в шкале познания мира. Мы движемся сквозь время и пространство, познавая мир, а время движется сквозь нас, принося новые информационные знания. Учет этого позволяет по-новому посмотреть на имеющиеся законы, присущие естественным наукам. В информационном представлении Вселенная бесконечна до того времени, пока не выработана информация о ее развитии. Предложено оригинальное видение познания индивидами мира. Показано, что в информационном развитии человечество, познавая мир, движется не в будущее, а в прошлое к истоку, туда, где была наработана вся информация о трехмерном мире и развитии всего живого. Если бы было наоборот, то мы бы не смогли познавать мир. Предполагается, что когда на сфере расширения вселенной иссякнет вся информация о мире, движение прекратится. Человечество в этот момент приблизится к познанию мира в его сущности, переходу в новое информационное измерение. Введен коэффициент соотношения внутренней энергии массы и энергии движения этой массы. На основе анализа этого соотношения сделан вывод о возможной предельной скорости массы в трехмерном пространстве. Акцентировано внимание на том, что пространство не может иметь предела. Предельной есть информация о нашем трехмерном пространстве. Наличие края или предела, на который в данный момент времени разбежались галактики, обозначало бы ограничение существования самого пространства. Такой предел означал бы, что цель существования мира вообще, и не только нашего (трехмерного), исчерпана, а его новое рождение невозможно.

**Ключевые слова:** философия; восприятие; отображение; информация; пространство; время; человек.