

Mark Sverdlov

United Humanity ... Is It Possible?

Annotation

It is shown that the human perception of the world was divided into two principally different representations - Eastern and Western. The Eastern school of thought was attempting to deepen its perception and viewed its knowledge in this context. The Western school of thought was based on subjectively logical modeling of the information obtained from the perception. It assumed that this way it was learning about the world.

It is shown that the Western understanding was the basis of the human being created its own world during the time of civilization. This was not taken place not from the federative structure which is natural for the makeup of the world, but rather based on the system of mono-governments, which was built on the repression of weak people by the strong ones, as well as the exhaustion by the human being of the natural resources.

It was shown that the development of humanity in this way has led to almost complete extinction of the natural resources, and has put the humanity on the border of self distraction.

It was shown that many-centuries-long development of humanity in this way did not ruin the initially representative of the human nature, basis for the world, federative structures. It was shown in the formation of federative governments as well as international market system in the 19-th and 20-th centuries.

It is assumed to be possible, in case of appropriate, fundamental, qualified efforts, the formation on the federative basis the unified all-humanity-system, which is correlated with the makeup of the world and, because of this, retaining the ability to live.

Keywords

World, Humanity, Environment, life, nature, interaction, correlate, world outlook, east, west, truth, federative principle.

Introduction

The point of the world, of the man and of his place in the world - there are questions, long since foundations of humanity. Now, when it is more and more obvious that its spontaneous development is the reason of destroying by it of its living environment, and of itself, these questions are not only world outlook ones, but they are connected with humanity's survival.

Entering into the civilization epoch was transition of humanity from animal kind existence, naturally interacting with the environment, to intensive consumption of vegetable and animal

world, which the nature couldn't restore. Exhausting of its resources, caused population's migration and conflicts, wars, because of it. The conflicts were stimulated by ethnology, religion-world outlook contradictions, difference of traditions and standards of life.

Economics and trade interactions, were not enough to form united interconnected society of different living modes. Scientific and technical progress correlated with sharpening and widening of contradictions and conflicts, and intensified them. It seems that humanity can't form united and totally interconnected system; that confrontation between its parts lead to their weakening and disintegration.

So there is understandable importance not only from the point of view of intellectual development but also from the point of view of survival of humanity.

The Main Part

Through huge diversity of world outlooks and living standards, there are two main areas - East and West ones. The essence of this is such:

The world is given to a man through subjective sensation and feeling. The logical comprehension of this information is the next stage of subjectivity, which forms new quality notion. This world outlook is founded at immersion into sensation of the world, the West one at logical formalization of this sensation. That is why at these world outlooks there are different thinking types, languages, ideas about the world, and about humanity's place in it.

D.T. Sudzuky: "Unconsciousness is something accessible only for feeling ... and some basis primary" ([1], p. 17)

S. Radhakrishnan: "Intuition can light up places inaccessible for the mind" ([5], p.23)

Upanishads: "feeling is more than thought" ([6], p. 352)

D. T. Sudzuky: "Mental is initial before logic and analysis" ([1], p. 28)

China: "Anonymous is beginning of the sky and of the Earth" ([18], p. 115)

Upanishads: "That which is unthinkable, that which thinks consciousness ... is Brahman" ([6], p. 526)

S. Radhakrishnan: "The thought can't give the truth: The highest knowledge contains using of unknowable soul's elements. The soul is intimately connected with the primal reality" ([7], p. 610)

S. Radhakrishnan: "We can [feel and know] without outward senses ... The world is more than we can imagine" ([7], p. 296)S. Radhakrishnan "We must be absorbed at the general

consciousness and become united with all reality. Then we shall not only think about it but live by it" ([5], p. 25)

So as "the soul is intimately connected with the primal reality", then "to absorb at the general consciousness and to become united with all reality we can understand, absorbing at our own soul:

S. Radhakrishnan: "Development of Upanishads relative to Wedas is ... transference of the center from the outside world to the inside one" ([5], p. 118)

For many centuries at the East there was an elaborated system of absorbing insight itself, of sense-feeling and perception of the world through the own self.

D. T. Sudzuky: "To know unconscious, it is necessary special training of some conscious structures" ([1], p.20)

S. Radhakrishnan: "To know the first-united, it is necessary to enter inside the own soul, and repudiating from everything ... at the full rest to silently wait for contemplation first of outward forms and then the innermost, first form" ([7], p.59)

This is meditation

D. T. Sudzuky: "A man must free himself from predomination of logic and intellect" ([1], p. 22)

D. Krishnamurty: "Meditation is full devastation of the mind" ([9], p. 158)

The East understands cognition as absorbing in sensation of the subject of the world.

D.T. Sudzuky: "The essence of the Dzen principle is absorbing in an object, observation of it from the inside. To cognize a flower it is necessary to become it ... Then the flower shall speak at its own language ... together with the flower's innermost cognition. I shall open the world's secrets together with my own ones" ([1], p. 15-16)

China: "The appearance is a flower of dao" ([18], p. 126)

China: "The heart can't not know dao" ([19], p. 184)

Absorbing at our soul, "we feel not the objective reality but the synthesis of our soul with the reality during their interaction. Ancient Greeks understood this like east philosophers:

Plotinus: "The Supreme contains not only in the realm of sense but more" ([13], p.251)

Plotinus: "The matter is inaccessible for our senses ... does not have any [feel-perceived qualities] and may be comprehended only by [deep] notion" ([18], p.303)

Remember: this "notion" is subjective

Ancient Greeks understood knowledge as feeling:

Protagoras: "Knowledge is feeling" ([2], p. 238)

Plotinus: "[Everything] is linked with ['invisible']" ([3], p. 360)

"[All] the elements and beings ... dependent on each other" ([14], p. 852)

Ancient Greeks felt the world's unity in spite of incomprehensiveness of it.

Platinus: "As for notion that all is in all, this clearly is impossible" ([3], p.52)

East ancient philosophers also felt the world's unity even not thinking of understanding of it:

S. Radhakrishnan: "For Upanishads .. matter is God. Its first forms ... were created by the United Spirit" ([5], p. 150)

China: "We must not try to know [the dao's] source because it is indivisible ... It is endless and can't be named ... Its name is vagueness, haziness" ([18], p. 118 - 119)

China: "All entities forms harmony" ([18], p. 118)

S. Radhakrishnan: "There is no chaos at the universe" ([5], p. 283)

Ancient Greeks felt it also:

Plotinus: "In all the changing there is no change by chance" ([3], p. 89)

Plato: "Nothing is independent; everything arises connecting something else" ([3], p. 89)

Plotinus: "Nature inherits all life and all intellect ... as one act within a unity; every part is a whole ... There is no separation of thing from thing, no part standing in isolated existence, nowhere is there any wronging of any opposition" ([3], p. 83)

"Every part is a whole" but "there is no separation of thing from thing" This is the basis of the world's structure [17]

Plotinus: "That which resumes all under a unity is a Principle in which all things exist together and single thing is All" ([3], p. 97)

Everything is interconnected with each other. That is the world's structure [17]

Plotinus: "All is unity sprang of unity; therefore one thing is known by way of another" ([3], p.80)

We can know not some thing itself but a thing during its interaction with another one. This interaction has influence on all these things. In particular, interaction between a particle with a measuring apparatus acts at both of them, changing their condition. So, the particle's condition before the measurement can't be known. Physics mistakes trying to know it and thinking it is known, in spite of Bohr's principle of apparatus' influence. For example, the corpuscle-wave dualism is only a consequence of measurement of a particle by means of different apparatuses.

Plotinus: "A variety of powers contains many powers and yet it is one thing" ([3], p.206)

There is an obvious connection between the modern physics and the ancient philosophy. The ancient philosophy assumed the basis of the universe's union:

Heraclitus: "The logos is common bond ... Insight is common to all" ([10], p.19)

Plotinus: "[The one] is an identity in variety" ([3], p. 206)

Plotinus: "Multiplicity does not conflict with unity ... Many souls fore-exist in the 'all' " ([3], p. 299)

Men spiritually feel the 'all'. This feeling can be expressed by means of art, music, poetry,

painting, and so on. About spiritual musical felling talk is a composer A. Shnitke: "There is some invisible but indisputably existing another reality for me" ([20], p. 59)

A. Shnitke: "Creative conception has ... some uncontrolled by consciousness region ... Created work is like translation of foreign language from ['invisible'] original ... Rational cognizing of music ... is impossible" ([20] p. 64 - 65) Because "rational arguing" of any spirit feeling subjectively abstracts it, destroying its basis.

A. Shnitke "My work is listening of something already existing ... At some moment I am forced to resort to a simplified rational deciphering ... This is descending from a higher step to a step roughing, destroying the truth ... Words ... are the thought's roughing" ([20], p.139)

And thought is an object's subjective abstraction:

D.T. Sudzuky: "Obtained [by means of science point of view] object is summary of our abstractions" ([1], p. 15)

That's why "The outward world can't be completely studied" (S. Radhakrishnan, [5], p. 535)

Because the outward information is inevitably distorted during its interaction with our organs, this distortion can't be known.

Plato: "To see something is not to know it" ([2], p. 254)

Platinus: "What is known by the senses is an image; a sense can never grasp the thing in itself ([3], p. 228)

Platinus: "In all we look upon, we see a falsity, ... only objects' images ... not containing the authentic, ... holding the false [and] never possessing reality" ([13], p. 229)

Joga: "All varieties of the visible phenomena are mere imaginations of the mind" ([4], p. 112)

Joga: "The mind perceives a false world" ([4], p. 112)

Platinus: "Matter is apprehended by a sort of spurious reasoning" ([3], p. 53)

This apprehending is subjective

Platinus: "We think of knowledge as a mass of theorems and ... propositions, though that is false" ([3], p. 24)

This "knowledge" is only subjective reflection of reality in man's head. But modern scientists don't understand this, thinking that they study the real world:

A. Migdal (a physicist): "Beautiful formula can't be incorrect" [in a conversation] The basis of such thinking was in the west ancient philosophy:

Platinus: "There is no distinction exists between being and knowing" ([13], p. 133)

Platinus: "The mind consists all immortal entities" ([18], p. 58)

The mind's cult manifested itself at concentration on practical life-formation, building of the human world, lost feeling of the universe. That's why humanity destroyed natural environment and each other. Now its destruction is obvious.

How to prevent this? And is it possible?

History of the mankind development testifies about the opposite: Let us remember its main parts:

Ancient man was like animals, an organic part of nature, he did not violate natural processes.

Everything he used in nature had time for restoration. Now there are still some tribes living this way.

Beginning of civilization has radically changed the situation. The use of the agricultural implements and of hunting weapons lead to soil extinction and to destruction of enemies. The need of agricultural lands lead to destruction of forests, migration of population and consequently to wars. Organic connecting with nature was changed by its destruction, coexistence with neighbors - by enslavement, and killing of each other. The future development of humanity was connected with strengthening of these processes. Using of fertilizers and of animal husbandry didn't essentially influence this situation. Nature continued to get destroyed. Scientific and technical progress was aimed not to its preservation, but to creation of weapons; in other words, to people killing each other.

So, development of mankind lead to formation of different parts, sometimes contradicting each other, but not to united community.

Some of these formations united several peoples, every one of them with their own cultural-living traditions. Development of economics lead to formation of production-trade relations cut of country's boundaries.

So, it was possible consolidation of several unions with different culture-living traditions and religions. It required some organizing - regulation measures. The positive result makes it possible to hope that the total consolidation of all of the humanity, of all its vital spheres with reservation of inner living modes of every united formation, that is, at the federative basis, can take place. Natural development of its every part causes its organic connection with the world. The total organizing structure causes formation of the environment, favorable for nature interaction between these parts without influence of their inner nature.

Formation of the humanity, being an organic world part, is the only way for its surviving. Can it go this way?

Conclusion

The ancient human, like animals, was a natural part of nature (as evidenced, in particular, by the research of life of tribes that were preserved till our time). The introduction of human into the time of civilization has violated his natural equilibrium interaction with nature, as a result of the intensification of the use of its resources. Their thinning lead to the migration of the groups of people and the resulting confrontation and wars. The world that was made by the civilized man had nothing in common with the dynamics of the foundation of the world, which was based on synthesis of elements with their correlated interaction, which did not violate the processes inside the elements. The civilized humanity was built on the distraction and the enslavement of the weak by the strong and of the environment by the human. In present time the humanity is in the border of self distraction in the conditions poorly suitable for life.

However, in the 19-th and 20-th centuries the humanity found tendency and ability in forming structures based on the interaction of the independent elements. Based on this foundation there exist, and successfully developing, a number of leading governments - USA, Japan, Germany, Japan, India, and so forth; there is inter-country market system. This shows that the humanity retained the ability of self-organisation on federative basis, which does not violate the natural nature of inner processes of individual elements.

It seems that the humanity did not realize the fundamental and global nature of federative principle, which is in a foundation of the world, in which inner processes are not the same as the processes that occur in their unifications. There are persistants, despite on their uselessness, of attempts to unify the principle of democracy in all the countries, despite on the history of their development based on cultural-practical living-religious basis. The attempts to reform all inner and interelemental processes based on one example continue, wherever they occur. Such politics is a reason for confrontation in increasing scale, of both inter- and intra-government conflicts. This is similar to the attempt to get rid of fire by using gasoline.

The positive examples mentioned above of the organization of inter and intra government formations based on federative principle are showing that the humanity still has the global energy resource, as well as the possibility of the formation of unified humanity on this basis. The federative systems may form not spontaneously, but only as a result of well organized qualified efforts. There is no need to hope that based on their foundation we can use our experience. Such problem with the same direction is far more complicated and global, since it incorporates all the countries, as well as the life of all tribes and people.

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