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## **Is the self-destruction of mankind inevitable?**

### Abstract

It has been shown that men cannot objectively percept and cognize the world but are organically connected with it, feel its total unity. This unity includes living – unloving synthesis.

Mankind – world uncorrelation during civilization epoch prevents from feeling this and from forming of common human unity, leading to confrontation between peoples, to destruction of nature. Escalation of these processes led mankind to the verge of self-destruction.

Science is directed to objective cognizing of the world which is inaccessible for men because of subjectivity of their perception and thinking. That is why science cannot help to understand the present situation. New science is necessary, taking into account the nature of human perception and thinking.

It is shown that men can restore their natural feeling of the world and form united mankind, organically connected with it, on this foundation.

### Keywords

Man, mankind, perception, cognizing, thinking, feeling, world, unity, intellect, civilization, confrontation, destruction, nature, science, subjective, objective, adequate, universe, matter, spirit, system, cell, biosphere, reason, federative.

### Introduction

Aspiration to cognition of the world is inherent to the human nature. The ancient rock painting shows that it was peculiar to prehistoric men. Now craving for cognition is caused not only by inquisitiveness but also by aspiration to keep existence, to overcome the crisis.

This work shows that the formed crisis is caused by historical human's loss of adequate feeling of the world which is immense and uniform; by aspiration to guild its own world which does not correlate with reality. The formed situation needs correcting by means of restoring the natural feeling of the world, by correction of the future mankind's existing in accordance with this feeling. This needs much skilled efforts and can be effective due to its natural aim.

### The main part

Possession of intellect induces men to comprehend perceiving objects. It seems to them that this perception is objective, Practice confirmed this. Escalation of conflicts and wars during civilization epoch, = caused by exhaustion of nature which could not restore, seemed to people natural. The same applies to confrontation between different religions.

P. Teilhard: “The science, because of its naivety... seemed to be able to observe appearances such as they are independently of us. Physicists and naturalists instinctively acted such as their look falls at the world and their cognition penetrates in it, not being influenced by it and not changing it. Now they begin to cognize that... their observations are saturated with initial thesises, forms and habits of thinking.” ([1], p. 37).

These peculiarities of thinking are caused by subjectivity of human perception. Subjectivity of human idea of reality is caused by a chain of outer signals' transformations, beginning with its primary perception and till its final “imprint” in the brain. On this way, a minimum of two “quantum”-qualitative reformatting of the signal take place, 1) in the moment of its primary sensual perception, 2) in the moment of interaction of the signal transferred by nerve canals with the brain. This is why the idea in the brain cannot in principle be identical with the primary outer signal. It is about this two-step reformatting of the perceived signal that Augustine wrote.

Experimental perception is subjective and limited, similar to sensual. This is why attempts of science to explore the microworld only seem adequate. Man sees it as analogously to his model perception at the region of his natural feeling. For example, he imagined atom structure analogously to the planet system. But the world structure is different.

P. Teilhard: "At standards of different values the matter... does not repeat... Numerous cosmic regions cover each other, not repeating themselves only at whole. A cell of the universe is the universe itself." ([1], p.46-47)

False initial positions lead science to escalation of questions during deepening of investigations. Such escalation led physics to deadlock. The way out of it is not at increasing of experimental plants but at analysis of foundations of human perception and thinking, at creation of absolutely new science on this basis.

P. Teilhard: "[Scientists] don't know if the structure, comprehending by them, is the essence of the matter or reflection of their own thought... They notice... that they themselves intertwined with interlacing of connections which they intended to throw on things... Object and subject interlace each other and reform each other during cognition." ([1], p.38)

Not only "during cognition" but through all the human life which is an organic part of the universe. A man distinctly feels his material and spiritual unity with the world:

P. Teilhard: "Satisfactory interpretation of the universe... must comprehend not only the outward but also the inner side of things, not only matter but also spirit." ([1], p.40) – because matter and spirit are organically grown together.

P. Teilhard: "We suppose presence of some psychics in rudimental state." ([1], p. 229)

Really, at the world's foundation there are roots of human spirit.

P. Teilhard: "Mankind can be understood only in so far as we go out of its corporal... constructions and try to determine its specific type of conscious synthesis... In final, mankind is spirit." ([1], p. 197)

This spirit is a part of the universe which is united system of everything existing.

P. Teilhard: "Coordination of universe parts always was delighted by people. This delightedness increases while science is learning of facts more exactly and deep... Every element of cosmos is weaver from all other elements..."

It's impossible to tear this net and to pick out some cell from it not destroying this cell. ... There is only one possible way to consider [the world] – to see it as a block, wholly." ([1], p. 46)

Endlessly diverse, unlimited and besides united system, in which "it's impossible to pick out some cell" – such is the world. It is not divided in living and unloving. They are synthesized, as all the rest, as foundation-field level. New data confirm this.

G.B.S. Holdein (bio-chemist): "We don't find at that, which we call matter, no evident track of thought of life. That's why we study these properties first of all there, where they are revealed most evidently. But if modern scientific perspectives are right, then we must wait that they will be revealed at last at all the Universe." ([1], p. 56)

V. Vernadsky: "For the Earth we do not know... geological deposits... without life. Editor's note: Vernadsky's guess about geological eternity of life... finds more and more confirmations in modern geology. Track of life processes of ancient organisms were 3-3.5 milliard years before." ([2], p. 154)

Last American researches of meteors, founded at the stratum of eternal frost, discovered there molecules of DNA, that is, life. Life at elementary level surely is on any dust particle of cosmos, on all meteors, planets, stars. This is natural display of basis-field synthesis:

P. Teilhard: "Rudimentary life acts already in atoms." ([1], p. 67)

P. Teilhard: "Mineral chemistry and organic chemistry... are two indivisible sides of united, joint earth-formation process. So, the beginning of each of them must be attributed to the earliest stage of the existence of the Earth... Nothing in the world can appear in the end, without imperceptibly being there in the beginning. If organic had not been on the Earth from the very first moment, it would never appear." ([1], p. 66)

It is right for all the Universe, for everything, for consciousness in particular.

The "beginning" of the Universe is its basic field.

P. Teilhard: "From the beginning on the Earth matter was some quantity of elementary consciousness." ([1], p. 66)

P. Teilhard: "The life makes its way through everything and always." ([1], p. 229)

Because there is no barrier between the living and the non-living.

V. Vernadsky: "Biologists forget that the organism studied by them is an indissoluble part of the Earth's crust, changing it." ([3], p. 51)

It has been written here that this "organism is an indissoluble part" of all the world."

P. Teilhard: "On the basis of positive data it is possible to confirm that... there is some function connecting... microorganism with megamolecularity." ([1], p. 75)

And this "function connects" microfield processes forming the Universe and depending on it.

P. Teilhard: "The world of cells is revealed as infinitely complicated... We come to the understanding of life, at its microcell stage, as a huge bunch of microorganic fibres." ([1], p. 83)

V. Vernadsky: "The dimensions of viruses are approximately the same as with micromolecules ( $10^{-6}$  cm). They reproduce... They were found in living-unliving matter of biosphere – in soil, troposphere, water." ([2], p. 189)

The Universe is an interconnected system of wave processes leading to resonance formation of soliton-similar local elements with a specific inside structure. Their size varies from microfield to mega-galactic. Elementary particles, atoms, molecules, cells, people, animals, planets, stars, galaxies and so on are such elements. [5]

V. Vernadsky: "The autonomy of living organisms is the expression of the fact that their thermodynamic field has other parameters than that which are in biosphere.

...Chemical compounds forming there cannot be out of them in biosphere. In this environment they are unstable and decay...

They are in living matter, in the environment different from that of the biosphere. For example, in the biosphere, decomposition of molecules of carbon dioxide and water – one of the main biochemical processes – cannot take place. At our planet, it can be only in deep regions of magmasphere... In laboratories we can do it only at high temperatures which do not exist in biosphere. Thermodynamical field of living matter is different from that of the biosphere...

This differentiation is connected with changing of atom systems in living matter." ([4], p. 64-65)

P. Teilhard: "At before-living stage [it has been written before that there is no matter without life. – M.S.] Matter inside the element is not a continuous stratum but grainy like all the matter...

The matter of the Universum is grainy; every particle has influence over all the cosmos [and is influenced by it. – M.S.].” ([1], p.57)

P. Teilhard: “Cell matter is grainy.” ([1], p.74)

P. Teilhard: “Fila’s matter is grainy.” ([1], p.142)

P. Teilhard wrote about the forming of matter system on biological basis:

“Cells, from the first moment [of their existence], were inside such form of interconnection which was ... a beginning of “symbiosis”, joint life... The first cover of organic matter on the Earth could not form and remain without a network of influences and exchanges turned it at biologically connected totality... live film...

Countless elements containing it... are not... collected jointly occasionally... Depending on their chemical groups... all molecules containing live film are symmetrical equally, that is, if a ray of polarized light goes through them, they turn its plane in one and the same direction. All the living beings, from primitive bacteria to man, have one and the same complicated... types of vitamins and enzymes. The same as all hither mammalian are “three-hillock” and all going vertebrates, four-legged.” ([1], p. 83-84)

P. Teilhard: “The more complicate are the organisms, the more evident is their blood relationship. It is expressed in... uniformity of cell type, ...in identity of principles of eating, perception, reproduction... laws of development... giving to all the living world... connection of united jet.” ([1], p. 87-88)

Nicholas of Cusa: “Everything is penetrated by invisible spirit of connection... Intellectual nature... is related to this spirit.” ([1], p. 239)

P. Teilhard: “[There is] a line of development [in biology]... Living substance... rises to less probable [and more complicated] forms.” ([1], p. 117)

P. Teilhard: “Life is evolutionary in its nature.” ([1], p. 117)

P. Teilhard: “Characteristic substance found by paleontology: from stratum to stratum... nerve system develops and concentrates.” ([1], p. 121)

P. Teilhard: “[In the course of evolution] the brain of living beings perfects itself.”([1], p. 122)

P. Teilhard: “Life, after arriving at the thinking level, cannot continue without rising structurally.” ([1], p. 186)

The development of mankind does not correspond to this tendency. Primitive man was an organic part of the world, developing corresponding to it. But beginning from the epoch of civilization, this correspondence was broken. Man started new, intensive methods of soil cultivation and of hunting, using agricultural tools and weapons; he also began cattle-breeding.

P. Teilhard: “Cattle-breeding and agriculture substitute hunting and fruit-gathering.”([1], p. 165)

This caused exhaustion of the soil and animal world. Existence and development of mankind began to contradict the living world of the Earth.

Exhaustion of the soil and animals evoked migration of population and wars connected with it.

P. Teilhard: “Free territory is decreasing. Groups are colliding into each other.” ([1], p. 165)

P. Teilhard: “Strongly broken mankind... mosaics of group, which strongly differ from each other, ethically and socially.” ([1], p. 1166)

V. Vernadsky: ”[There is taking place a breach by man] of balance in migration of elements settled for geological ages... of thermodynamic balance inside the biosphere.” ([3], p. 115-118)

P. Teilhard: "Mankind has [never] been so well equipped and made so much effort to regulate its multitudes... This leads only to... enslavement."([1], p. 203)

Why does using reason lead to confrontation with the universe? It is clear. Being incapable of objective perception and cognizing of the World, man tries to organize its specific existence by means of reason inside this World. The World, however, is a united, interconnected system. Any specific formation in it is impossible. The Deadlock of human development confirms this.

Is there any exit from this situation? If there is one, then its basis must be understanding of the happening. Of necessity to restore the naturality of mankind's existence and of its interaction with the World. With the condition of unnecessary of intellectual perception and cognizing of the World, it is only possible on the basis of feeling it. Correlation between human reason and sensation must be changed cardinally: feeling must be the first; reason must only carry fulfillment function. The main task must be reformation of humanity on the basis of the principal system of the Universe. That is, on federative foundation. Some attempts of state formation on this basis gave positive results (USA, Germany, India, Canada, Great Britain, etc.).

Is it possible to form a united, common human system on this basis? This problem is fundamentally different from the task of creating a federative state structure. Here, not some formalization of a naturally developing local process is necessary but creation of a united system of interaction of several naturally formed states, which differ from each other by social, cultural factors, religion, mode of life, on economic level. Intensive use of natural resources, not allowing them to self-restore, leads to international confrontation. Technical progress intensifies these processes.

So, the problem is the re-forming of the system of international relations, from escalation of the destruction of living environment and international confrontation to a united federative system combining effective international relations with preservation of conditions for natural existence of every country. It is just in this direction that man must use his reason.

Mankind did not face a task like this before. To achieve this, a new, highly professional level of state government is necessary, taking its bearings not out of narrow state interests but in creation of a united international system. Mankind must understand that this creation is a necessary condition for the preservation of its existence.

### Conclusion

Physiological subjectivity of the system of human perception and thinking leads to the formation of inadequate notion of reality in human feeling and consciousness. Subjectivity of perception does not prevent animals from naturally interconnecting with the world, forming united essence with it. Just as organically united with the world was the primitive man. Some tribes kept such unity with nature until now. But later intellectual perception superseded the sensation. Man began to build his own world on this basis. This world was founded on non-restorable consumption of plant and animal environment, on confrontation and wars caused by it. Such was the epoch of civilization.

Escalation of moving this way, lasting till now, led to almost full destruction of environment, to creation of weapon capable of destroying all living beings on Earth. Confrontation of cultures and religions is an arena of increasing enmity between them.

This system, it turned out, sharply contrasts with the soliton-similar federative structure of the world based on synthesis of natural formations at more complicated and energy-capacious ones. Instead of that, civilization epoch was full of enmity, conflicts and wars, resulting in the destruction of the environment. Migration leads to the mixing of population, breaking its natural

existence and development. Now it is evident that the end of this way is total destruction of mankind and environment.

How natural is this way? Can it be corrected? Through all the civilization epoch, intellect played a destructive part, breaking the natural processes. Was it given to man for this? Maybe, on the contrary, the trouble of man is that he did not use intellect for the formation of a synthesized global all-mankind system, naturally interacting with the environment? Positive results of formation of several countries on federative basis (the USA, Germany, India, Canada, Great Britain etc.) confirm the likelihood of this supposition.

I mean not intellectual creation of artificial human system but reconstruction of natural social processes, of natural synthesized system of international interaction, of natural interaction with the environment. Intellect must be used, not for repetition of natural processes but for creation of conditions of their natural existence. To do this, a highly professional level of leadership is necessary. At present, mankind does not have it.

Is mankind capable of this? I hope it is. This is really the only way for keeping its existence.

P. Teilhard: “-----([1], p.37)

V. Vernadsky: ”-----.” ([2], p.154)

#### Literature

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