

A.I. Loshmanov

**1. About the myths**

**2. Attached essay: “From egocentrism to ecocentrism”**

## **1. About the myths**

It is necessary to define the meaning of the concept of the myth first of all. The generally accepted definition does not exist at present. But probably it is not necessary because the concept of the myth is applied for designating the varied phenomena that can be hardly reduced to the common denominator. None the less the myths have something in common, and namely as a rule each of them being the integral part of social evolution is personified as if the certain picture of reflection and developing of the surrounding universe. Moreover sensible reflection of reality dictated by instincts prevails in myths since a man exists in habitat of material conditionality as any other specimen of life. An objection is possible to be arisen in accordance with the widely-distributed opinion that intellect or abstract-logical thinking plays the important and even predominant part in human life and in the myths therefore. But given objection is refuted by result of the research (4) <sup>1</sup> that is evidence of fact that abstract-logical thinking is subordinated to instincts. Strictly speaking, the myths are false in this sense. The given conclusion relates both the myths of the primitive tribes and the myths of the civilized societies including the contemporary phenomena of such a kind. Apparently the following quotations allow to close the question of creating a myth.<sup>2</sup> 1. “The myth is not the work or the subject of the clear thought. Pure abstract thought takes the less part in creating a myth. Already Woonndt has displayed well that the affective root is a basis of a myth as it is always expression of if not one, then the other vital and urgent necessities and aspirations”. 2. “...mythic consciousness is intellectual consciousness in the least degree in case of immanent reasoning”. 3. “A thought works in a myth by not more than there is need to think for interaction with the ordinary things and people”. In accordance with the foregoing the following series of causal succession take place in social development: instincts – egocentrism (general mouthpiece and way of manifestation of instincts) – the myths – socialevolution. This series exclude conscious development of a society as instincts are its basic section.

---

<sup>1</sup> Here and further the figures in the round brackets mean references on the proper parts of the enclosed work “From egocentrism to ecocentrism”.

<sup>2</sup> А.Ф. Лосев. Диалектика мифа. Москва, 2008 г. Академический проект. Научное издание. Сс. 35, 36, 61.

Thus social evolution is conditioned by instincts through egocentrism and is fulfilled by means of the myths that appear as its instrument. The words “A myth is being itself, reality itself, concrete of being itself”<sup>3</sup> reflect essence of social evolution. Although it didn’t broach a question about the last in the quoted book none the less this book is interpreted as the hymn of social evolution. A myth as such is representation of egocentric social conscience (3) about existence guiding the human actions in view of the decisive role of instincts in social development (4).

The myths differ by significance. They reflect the definite group of necessities and interests in most cases up to international ones. It is enough to limit oneself here by mentioning the myths having global meaning. It is necessary to mention the chief myth of the contemporary civilization of the west type in the first place. It is the west conception of freedom (2). The Marxist

communist theory is the myth that is the next by degree of significance and it relates to the series of the Utopias about transformation of society.

At last it is necessary to mention and consider briefly besides the contemporary global myth about so-called stable development of society (“sustainable development”) that relates to the developing countries chiefly and was fixed by the UN conference (Rio de Janeiro, 1992) on environment and development in the program document “Agenda 21”. History of two decades (1992-2012) shows that the program “Agenda 21” is impracticable (1). The point is that execution of the tasks on solution of the global problems that is necessary for attaining “sustainable development” and that has put in the program “Agenda 21” requires transformation of individual conscience, which is impracticable during supremacy of social evolution(4). Consequently “sustainable development” is also impracticable. That is moving on the way of “sustainable development” means the unconscious and wittingly unattainable attempt to make oneself free from power of social evolution in the existent conditions. On the strength of this circumstance during the whole century fixed for attaining “sustainable development» many people are doomed to take a back seat of history wandering on the imposed false way.

We always have to deal with a myth when having shortage of information while explaining some phenomenon. Ocular demonstration of this one is existence of the scientific hypotheses that are the myths in essence. The myth about “sustainable development” is not exception of this rule arising

---

<sup>3</sup> А.Ф. Лосев. Диалектика мифа. 2008 г. С. 53.

because of shortage of information about a man. There are no exhaustive answers about being, therefore we can not doubt inevitability of the myths during social evolution. Our consciousness leans on myths involuntarily as it needs stop of thought chaos. In this sense a myth comes into with a religion that plays the same role, but in spiritual sphere exceptionally. Myth and religion can often be hardly distinguished. And what is more there is opinion that a religion is a sort of a myth<sup>4</sup>. The idea of “sustainable development” has found the religious characteristics leaning on authority of the international association that is not called in question for the present to all appearances. But belief in this idea gives up wittingly to religious faith (being based on the transcendental deity), that is confirmed by history demonstrating insolvency of human conscience for solving the vital social problems. However a man is not able to treat without faith even as he does not believe in God. And this is a man composing himself by belief in the idea of “sustainable development” that is unattainable practically in the conditions of social evolution because of imperfection of human conscience (4). And the definite social quarters interested in this situation participating assertion of this false idea are in fact the religious hierarchy holding a “flock” on the false way.

All our life is run through by the myths. It is necessary to realize this clearly in order not to be mistaken during taking the decisions. The myths are the way of human existence in the conditions of social evolution. Our intellect is limited by the logical constructions adapted for evolution, which means the superiority of instincts realized with the help of the myths by the their general mouthpiece that is egocentrism. And so we are not able to proclaim truth in the last instance. The aforesaid about our intellect means that egocentrism is the decisive and all-embracing factor of social development (4) and does not allow often taking adequate decisions on any abreast of human interrelations. It is a root of the so-called eternal problems and in the wars the first place not even mentioning others including interpersonal relations. Egocentrism leads to the myths inevitably as it conveys expectations of an individual on any abreast of social relations, but by no means fundamental interests of the species Homo sapiens(3,4) hindering manifestation of objective approach to the social phenomena hereby. Therefore without any doubt egocentrism raises the myths, and while egocentrism “reigns” till then and myths “reign” being the

---

<sup>4</sup> А.Ф. Лосев. Диалектика мифа. 2008 г. С. 143.  
phenomena of human life by their origin.

The question inevitably arises of itself about correlating the aforesaid with the ideas about the so-called unconscious <sup>5</sup>. They enjoy extraordinary popularity at present and came to the help in the past and continue to come to the help up to now in the attempts of explaining the psychical and social phenomena. It is noteworthy that it is seen something mystical in fact of using the ideas about the unconscious. Most likely it is going on because such objects being mysterious in the highest degree like the psychical and social phenomena are explored with the help of the not less mysterious instrument, that are the ideas about the unconscious. The founders of the contemporary ideas about the unconscious are Z. Freud and K. Jung as it is well known. Let us argue about the so-called collective unconscious of Jung now. It is necessary to begin with the fact human conscience forms in a collective, and in this sense individual conscience is collective conscience at the same time. If only it had been otherwise, the people wouldn't be able to speak with each other. Let us suppose that there is the individual unconscious being one from central notions in psychoanalysis of Freud <sup>6</sup>. It is possible to consider in this case that the given unconscious is antipode or dialectical opposition with respect to individual conscience and by analogy with the last it is the collective unconscious at the same time that it is possible to compare quite with the collective unconscious of Jung containing the so-called archetypes in accordance with his ideas. From this follows that collective unconscious of Jung is not necessary as it is identical with the individual unconscious of Freud. Thus it is possible to consider that only the unconscious of Freud remains that contains possibly the archetypes of Jung.

It is proposed to consider the above-cited reasoning in the character of the argument refuting existence of the collective unconscious of Jung and qualifying the last as a myth. Simultaneously we know a man has the real unconscious that consists of the complex of instincts. Is it possible human instincts are not worthy of that in order to be corresponded with all descriptions that Freud and Jung attributed to the phenomena of the unconscious? Why the last has become necessary as the unconscious was already defined in fact as the complex of instincts? We do not know real causes of impulsion the scientific thoughts of Freud and Jung on the given question, but the next version is highly probable. Their activity went in the epoch of supremacy of anthropocentric

---

<sup>5</sup> Большая российская энциклопедия. Т. 3, сс. 421-422; т. 2, с. 323.

<sup>6</sup> Советский энциклопедический словарь. 1989 г. С. 134.

world-outlook that was supported to a considerable extent by the philosophy of F. Nietzsche and theomachy in 19<sup>th</sup> century. It seems that the phenomena of the unconscious that did not enter in the framework of the traditional conceptions about instincts declared about themselves in these conditions as the independent, pretending especially human origin phenomena. If Freud and Jung had attempted to create the theories about the unconscious of a man as developing the general theory of animal instincts, the predominant world-outlook would have liquidated this intention having ostracized them among the scientists. And so Freud and Jung wanted each probably in other that the offering them phenomena was correlating with a man exceptionally. And although “the unconscious processes are identified with instinctive bents almost as the synonymous phenomena in the theory of Freud” <sup>7</sup> none the less he does not put the sign of equality between the unconscious and instincts. It is possible to explain the precise realizing inventing the new unconscious in addition to instincts, if this was in reality, only as wish to dissociate oneself from the rest living creatures to please predominant world-outlook. But there are not well-known the authentic evidences of absolute identity of instincts on the one hand a man, on the other hand the rest living creatures. It is fully possible that human instincts are sufficiently specific and are the hereditary regulating system containing elements that are like the archetypes of Jung. And if to importune to reinforce learning human instincts, possibly will be revealed the facts eclipsing all up to now well-known information about the unconscious.

The above-cited retreat about unconscious is called up to pay attention of a society to necessity of reinforced learning human instincts with the object of receiving information that is able to help to a man to conquer egocentrism in conscious fight. It should be taken into account continually that the thrusting ideas are conditioned by egocentrism as a rule. Consequently these ideas are mythical, and in accordance with the given sign it is necessary to be skeptical with respect to them even if there is hundred per cent formal (abstract-logical) proof. Agitation, advertising, sermon, etc. in favor of the thrusting ideas are acceptable for a society less and less as far as raising on the hierarchical staircase of the leading structures within the framework of given approach as they are the forms of compulsion in essence. The thesis “to each his own” is not at all appropriate so far as the people are often not able to realize objective

approach to the phenomena of reality in taking a decision namely because of domination of egocentrism. None the less if worsening of life comes in a

---

7

Большая энциклопедия. Москва, 2006 г. Изд. Терра. Т. 55, с. 369.

society at some time, people are guilty themselves in many respects because absolute irresponsibility of the specimens of species “Homo sapiens” is inappropriate also. The question is mass fault of some society that has yielded in mass order to the dictated by egocentrism false idea. Responsibility of the each energetic member of a society springs from here. If everyone turns down the false idea, it will not be realized.

The foregoing convinces us of necessity of conscious eliminating egocentrism and immutability of this action. Of cause taking responsibility on oneself with respect to conscious fight against egocentrism is inaccessible for most of people with present state of human conscience. Usually a man prefers moving on the line of least resistance and deriving pleasure with respect to weight of responsibility even during taking decisions that predetermine fate. Meanwhile wide practice of renunciation of priority of egoistic interests is able to serve to the contemporary and future generations as evidence of possibility of solution of the global problems and of attaining conscience corresponding to rapid worsening the conditions of life on the Earth. Essence of this change of conscience consists in gradual qualitative approaching individual conscience to specific conscience (2,3,4) reflecting common to all mankind interests and being opposite to individual conscience that is conditioned by instincts.

It is worth to mark as an example of all-embracing meaning egocentrism also that the last is the fundamental source for existence of psychology in all possible aspects this science and of all variety of the art subjects and shapes. Only it is not necessary to think that we being saved from egocentrism hereby are saved from these important sides our life. A man is always the emotional creature in habitat of material conditionality. Therefore the fixed phenomena corresponds to social evolution on them description for the present, but will be exposed to radical transformation in case of attaining conscious development of a society remaining at the same time not less significant and attractive than in present.

So then mythologizing the social sphere is all-embracing in view of all-embracing meaning instincts and consequently egocentrism. Although it is impossible to protect oneself from egocentrism with contemporary state of conscience after all it is possible to optimize life in the presence of conscious efforts on limitation of egocentrism taking continually the corrections during

making decisions by means of critical reaction on mythologizing the social sphere. It is possible this reaction will be the beginning of victorious fight against egocentrism and consequently conscious developing of society.

December 2015

A. I. Loshmanov

**Essay:**

## **2. From egocentrism to ecocentrism**

Moscow 2010

### Annotation

This work is research made up on junction of philosophy, history, biology, psychology and intended for the general public interested in problem of man's survival on the Earth by means of transformation of conscience.

## CONTENTS

|                                            |       |
|--------------------------------------------|-------|
| 1. Preface                                 |       |
| 12-14                                      |       |
| 2. How Can a Man Survive?                  |       |
| 15-20                                      |       |
| 3. Some Ideas about the New Type Religions |       |
| 21-25                                      |       |
| 4. From Egocentrism to Ecocentrism         |       |
| 26-44                                      |       |
| Literature                                 | 44-45 |
| Appendix № 1                               |       |
| 46-51                                      |       |
| Appendix № 2                               |       |
| 52-57                                      |       |

## **From Egocentrism to Ecocentrism**

### **1. Preface**

The UN conference of environment and development that took place in Rio de Janeiro in 1992 has taken the document “Agenda 21”. It is said in its preamble: “It reflects a global consensus and political commitment at the highest level on development and environment cooperation.” Quite appreciable space of time has passed since then, that is more than two decades. In this connection author has considered it was necessary to supplement the text by the given chapter including information about execution of the goals and objectives in the light of the document “Agenda 21”.

It is said in the preface to the regular report “Global Environmental Outlook 5” (GEO-5) of the UN Environment Program that was published on the eve of UN conference on sustainable development “Rio+20” in Rio de Janeiro in 2012: “GEO-5 adds new dimensions to the discourse through its assessment of progress towards meeting internationally agreed goals and identifying gaps in their achievement. Out of 90 goals and objectives assessed, significant progress could only be shown for four. Of equal concern, progress could not be appraised for 14 goals and objectives simply because were lacking”.

Basic cause of so insignificant result of international efforts is specified in chapter 16 of report “GEO-5”. It is marked in it: “Meeting an ambitious set of sustainability targets by the middle of the century is possible but current supporting policies and strategies are not adequate to achieve this...Most current policies focus on changes in production processes to achieve targets, but fail to address consumption. However, changes in consumption levels and patterns have great – but as yet unrealized – potential to reduce environmental pressures.

Effective implementation of wide-ranging technical and policy measures needs to be supported by a shift in underlying motivations and value patterns. Changes need to be both short and long term, and to combine technology, investment and governance measures along with lifestyle modifications grounded in a mindset shift towards values based on sustainability and equity”.

Above-cited estimation shows that irrational lifestyle is a stumbling block on the way of attempt of making better global environmental state. The same situation occurred while taking the document “Agenda 21”. It is said in chapter 4 of the last: “Poverty and environmental degradation are closely interrelated. While poverty results in certain kinds of environmental stress, the major cause of the continued deterioration of the global environment is the unsustainable pattern of consumption and production, particularly in industrialized countries, which is a matter of grave concern, aggravating poverty and imbalances...Although consumption patterns are very high in certain parts of the world, the basic consumer needs of a large section of humanity are not being met. This results in excessive demands and unsustainable lifestyles among the richer segments, which place immense stress on the environment.” Let’s consider the examples of irrational lifestyle.

As a whole in the world some annual expenditure in milliards of American dollars in one year is estimated in the following sums: golf – 40, wine – 85, beer – 160, cigarettes – 400, advertising – 250, military need – 800\*. At the same time it is necessary to expend in the world of milliards of American dollars in one year: for basis of children's health care – 13, primary education – 6, clean water and sanitation – 9, family planning– 6\*. We see that comment is superfluous. Besides it is appropriate to note considerable expenses for the personal cars that bring to poisoning air in cities and consequently to straight attempt at health of people.

The considered examples are quite sufficient in order to come to the conclusion that consciousness does not meet requirements of the contemporary challenges. Demography situation takes up a special place in this sense among the lasts that is most likely not touched on properly in the final document of conference “Rio+20”\*\*. Population of world will exceed nine milliard people (extraction from point 21 of the final document) and world economics will develop more four times as much\*\*\* to 2050, which will entail incommensurable pressure on the degraded ecosystems. Point 2 of the final document of conference “Rio+20” runs as follows: “Eradication of poverty is greatest mission of contemporaneity and necessary precondition of sustainable development...”But what is in store for mankind to 2050 with incomparably more rigid environmental and demography conditions? It is visible with the

naked eye that poverty is caused in no small measure by demography situation, which is the global problem in condition of rapid growth of earth population at present. It looks as if international association draws a veil over this problem purposely, so far as realizes feebleness in the face of human instinct.

So then the foregoing data does not allow relying on turn for the better. Global environmental outlook will become worse in future constantly and quickly, and rapid growth of population of the world that takes place at present will be one of decisive factors of worsening of process. The point is that approach to the global problems presented in the work "From egocentrism to ecocentrism" denies possibility of their solution with contemporary state of individual conscious. It foresees way of change of the last at the same time. There can not be the slightest doubt that solution of the global problems and achievement of sustainable development mutually cause each other. Consequently sustainable development is also unattainable at present in context of foregoing approach. Practical use of idea of sustainable development without change of conscious reminds of folklore subjects about motive of the domestic animals to movement by means of the food baits which are disposed in front of them in the unattainable distance.

*January 2015*

---

\* Духовность и экология. Материалы 2-й научно-практической конференции учащихся школ, студентов, аспирантов и профессорско-преподавательского состава (26 февраля 1999 г.). Московский Государственный Университет Природовоспроизводства, 2001 г., стр. 18.

\*\* Мانتатов В. В. Концептуальная революция: Конференция ООН по устойчивому развитию «Рио+20» (Улан-Удэ), ВСГУТУ, 2013 г. Приложение 1.

\*\*\* Доронина О. Д., Кузнецов О. Л., Рахманин Ю. А. Стратегия ООН для устойчивого развития в условиях глобализации (Москва), РАЕН, 2005 г., с. 58.

## 2. How Can a Man Survive?

One of the basic directions of the human will expression is an aspiration to be free from necessity as a foisted thing fettering person's initiative. So far as a man as species appeared against one's will he will never be the sole master of his fate. He acquires freedom till now as much as it is necessary for the human evolution. It is well known that each phenomenon has its opposition. Let's accept freedom as "good". This "good" is accompanied by definite measure of "evil". The last one appeared in the look of the global problems, and the ecological safety is the most actual one.

The global problems grow as a snowball in an avalanche and took threatening dimensions thus requiring urgent solutions. They signal the predominant among people's understanding freedom does not correspond to the man's fundamental interests, and it is necessary to refuse from it in the most resolute way. What is more, the scale of global problems serves as an appeal of turn of man's will efforts from the traditional understanding of freedom to the cognized necessity. The final result of such course of events should be, apart from the solution of the global problems, the radical change of the human perception of the world. One of the peculiarities of this perception should be the following. Necessity wouldn't be perceived as a foisted thing and would gain the status of something desirable. It would transform in its opposition, thus making a man free from the sense of being pressed. This quality which is new from the point of view of the contemporary man's level of perception of the world is proposed to be called *specific conscience* (the word "specific" is used here in its biological meaning). The last is supposed as a matter of fact general for all people, it is present at them initially like a genetic code, serves along with instincts for self-preservation Homo Sapiens as the species. Also it is shown in the subconscious impulses as much as it is necessary for maintenance of the specific population.

However a man is fated to comprehend not "first born" specific conscience. In this connection it is meant specific conscience played the definite role in people's behaviour motivation during the early stage of human evolution. Then in the process of developing of species "Homo sapiens" specific conscience yielded

more and more its positions to apparatus of the formal thinking at the same time developing in interrelations with it. This evolutionary stage brought specific conscience to the contemporary state. But the last one without regard for the early spoken supposition is the great mystery of the Highest Strengths that is for the present inaccessible for a man. It is possible to suppose only a state which is the result of the evolution of first-born specific conscience. Thus the foregoing data leads up to the conclusion that the comprehension of specific conscience is the act of self-knowledge when a man gets to know his secret qualities and possibilities and consequently perfects himself in this way.

It is necessary to underline the role of religions in a man's comprehension of specific conscience. They mean the stages of the long process of self-knowledge. But the religious way of self-knowledge existing at present time differs from the foregoing one by an absence of the cognized necessity principle. At least the last one does not enter the list of the fundamental tenets of dogmas. Nevertheless the difference can not be as a sign belittling the importance of religions. It should be agreed that even without consideration theories of the philosophers – idealists substantiating the independent rise and existence of the Ideas religious learning is the typical example of the independent life of the idea having a colossal effect on people. Yet in the very distant past even possibly in the prehistoric time there was kick-started the existence of the religious learning as the comprehensive ideas. The basic tenets of religions irrespective in their origin are primary with respect to conscience of a contemporary man and have an influence constantly on both the believer and the unbeliever. But formers distinguish themselves by correspondence their way of life to realized movement to comprehension of specific conscience. It was envisaged perfecting himself on the individual base without “general mobilization” in the world religions. They are not able therefore to be in the lead under solution of the global problems. In this case meaning of religions seems to be the next. As they contain homilies about the rules of life in the world, they make for human communal life and consequently the physical survival of people. Man survived really with the help of religions and what is more multiplied to a considerable extent. But at the same time quality of the natural environment worsened extremely. The cause of fixed disaster consists in predominance in the contemporary world of the west model of civilization that has a driving force of the universal worship of the personal gain and growth of use not stopping before menacing dimensions of interference in the natural environment. In the fixed conditions traditional life rules worked out in the eras of might and dominion of the world religions and remaining actual for the most part up to the present, are *already inefficient*.

## II

An ideological base of priorities of the contemporary west model of civilization is the conception of individual freedom supposing in the first place securing of the individual possibility of choice the mercenary targets and means for their achievement[1]. In philosophy the most found conception implies the cognized necessity under individual freedom. Both conceptions different by meaning show themselves in reality. But it is necessary to underline the philosophic conception is ignored and forgotten as a rule intentionally or unintentionally. A historical trial shows that it begins to be revealed manifestly only in periods of social shocks, wars, different catastrophes.

A simultaneous existence of two conceptions of individual freedom different by meaning serves as one of confirmations of the fact that conscience determining the human behaviour is a very complex phenomenon having two levels in conventional aspects. One of the lasts is as the exterior one[2] and the other – deep[3]. The well known “subconscious” concept argues just this one. The west conception of freedom according to its meaning was able to arise only on the exterior level of conscience under full tearing off the formal thinking from specific conscience the list of duties of that as a guarantor of preservation of the species should include the control function. Consequently, the west conception of freedom does not convey the fundamental interests of man and is an accordingly the falsehood or the myth about freedom[4]. In this situation the forward development of man is secured by specific conscience during its “struggle” with formal thinking that is accompanied by colossal expenses in aspect of the crises in the character of an apogee of those in twentieth century the world wars were. Negative aftermath of uncontrolled function of formal thinking are explained by establishment its dictatorship as a result of gradual becoming a man like robot accompanying by loss of ability for sympathy to the other people. In fact it is the mental illness always ready to pass to the epidemic. In the fixed situation even such it would seem positive achievement of the formal thinking as the scientific technical revolution comes frequently in the perverted, inhuman form (for example – creation of the arm with effect of mass defeat).

The myth about freedom that turned gradually into the common leading idea for many people mastered to a considerable extent by their conscience, but they do not notice it and enjoy the seeming freedom. Is it good or bad? In any case a man is often much more happy being in a state ignorance. The deduction inevitably arises myth being falsehood during long time stabilizes, strengthens the human psyche turning in the eyes of people into the trustworthy idea justifying the daily practice.

It is present the action of one of the dialectic laws – the law about unity and struggle of opportunities.

As history shows, myths having lived long life in human conscience died when their insolvency as trustworthy ideas was revealed. What prospects does the myth about freedom have? It is obvious that on the contemporary historical stage it stumps gradually the religions from conscience acquiring more and more global meaning. Is it possible that the myth about freedom will prevail over the religions? It is not. Appearance of the global problems in twentieth century shows the decline of reign of the myth is inevitable and not far off; the idea about necessity of securing ecological safety is appealed to overthrow it. Not far is the time when the idea will strike root in conscience so much that will press strongly the myth about freedom and then turn gradually into the *new type religion* dominating with respect to it. In the process of development of the religion a man will get earlier unprecedented success course of comprehension of specific conscience as will be guided more and more by cognized necessity of securing safe ecological environment. This one will appear as the evidence of gradual confession of supremacy of the philosophic conception of freedom and liberation of a man from captivity of the myth about freedom.

Final assertion of the new type religion will mean man's entry on a threshold of new stage of comprehension of specific conscience. This is similar by its significance with passage from heathenism to the world religions. Let's try to imagine up this stage. So then man will be saved from one big misfortune with the help of the new type religion. But judging by the past human misfortunes on the Earth are inexhaustible; therefore the other global problem will serve immediately by cause of appearance of the second new type religion. People will profit by the next chance in order to gain ground forward in comprehension of specific conscience. And so on[5]. Consequently historical process will be characterized in prospect by alternation of the epochs of the new type religions appealed to be conducive to save man from death or different global misfortunes. A man will pass a big way of comprehension of specific conscience thanks to be guided by cognized necessity. This one will be the time of supremacy of the philosophic conception of freedom. On its final space a man will complete self-cognition in indissoluble connection with cognition of surrounding environment (mainly – the earthly). More exactly, a man will approach in a most possible degree to this state taking into account endlessness of cognition. Traditional religions will stop their existence having executed their tasks for securing man's survival and helping man in self-cognition by means of the methods that are inherent to religion. It is arisen that all foregoing events will happen in the name of the large scale going out of man in the extra-terrestrial world on the qualitatively new level. The point is that

the whole man's history has demonstrated his constant tendency to cognition and opening up the surrounding world and perfecting himself. It is a reasonable supposition it makes fundamental man's essence, and by the same man's chief earthly tasks are formed. A man will be entirely prepared to self-realization in the extra-terrestrial space to which he rushes constantly in his dreams only when he solves these tasks. Consequently man's life on the Earth is a preparation for higher mission of cognition and opening up the extra-terrestrial world. It is noteworthy the given deduction has in common with the religious idea about preparation of believers on the Earth to "celestial life" or "heavenly life". It ascertains summing up for foregoing ideas that man's earthly earmarking is acquiring and comprehension of specific conscience fit for a large scale going out in the extra-terrestrial world.

### III

Let's return nearer to the contemporary epoch. There will come a time, when the first new type religion, the myth about freedom and world religions co-exist. It is an extremely interesting question about the time of full ousting the fixed myth from life by the new type religion. Answering it is logical to proceed from following two premises. Firstly, the stage of coming-to-being of the myth equals the stage of its setting which is explained by gradualness of both processes. Secondly, the final assertion of the myth coincides in time with beginning of wide spreading the idea about ecological safety or what is the same, the sprouts of the new type religion. On this condition the time of coming-to-be (as well as setting) the myth amounts:  $200 \text{ yr}[6] - 20 \text{ yr}[7] = 180 \text{ yr}[8]$  The reminder its life amounts:  $180 \text{ yr} - 20 \text{ yr} = 160 \text{ yr}$ . (Look at the footnote 7 and 8). If to suppose speed of development of the arising new type religion equals speed of setting the myth, they are to dress between themselves on degree of influence on people in 70 yr (the half of the setting time except 20 yr). When this one happens there will be the great probability of considerable tributary of the followers of the world religion thanks to help from the side of the new type religion on a man's spiritual improving. Besides following after principles of the new type religion will stand gradually as the standard of man's behaviour beginning from the given historical boundary and will bring thus to appearance of the new ideology or the new life rules. In the character of the fundamental showings of estimation of human merits there will be more and more successes in affair of creation and maintenance of system of ecological safety.

It is now a time to stop on examination of the concept of the "ecological

safety”. This expression usually stands for at present a safe state of the natural environment. But this is insufficient. There came the time when it is necessary also to take into account *the moral-mental state of the human collectives*. It is understandable that this field of environment also has a great matter for a man that is confirmed by a display of terrorism (including the state terrorism). Without of progress in this field the considerable successes in creation of the healthy state of natural environment is impossible. This is connected with necessity of accumulation of humanist experience bringing to positive change of psychological climate round all problems touching the improvement of human life. In one’s turn the activity on bringing into a healthy state the natural environment assists for the same reason creation and maintenance of the healthy moral-mental state of the human collectives. That is successes in both of these fields of activity condition each other. Without any doubt religions take big part in creation and maintenance of healthy moral-mental state of the human collectives. Consequently both the clergy and society of all over the world would act in common for the sake of realization of the great common to all mankind target which is creation and maintenance of all-embracing system of ecological safety.

## Conclusions

1. At present we are witnesses of mastering human conscience by the west conception of individual freedom that is a myth and also of origin of the new type religion. The last one will cause the appearance of the new life rules that are appealed to become the factor of a man’s survival.
2. The contemporary world religions will last sufficiently long therefore taking place sometimes the formulation of a question about completion of their mission in the foreseeable future does not have practical meaning.
3. A contemporary man is not ready for the opening up the extra-terrestrial world. Going out on the near-terrestrial orbits does not count.

---

[1] Further – the west conception of freedom.

[2] A level of formal thinking

[3] A level of specific conscience

[4] Here and further a myth is a widely-distributed false idea that stroke root deeply in conscience.

[5] The principles of each new type religion will not be forgotten entering the code of the life rules.

[6] Approximate age of west conception about individual freedom (myth about freedom). A countdown is leaded

from the time of the declaration of the Constitution of the USA in 1787 and the French Revolution in 1789-1799.

[7] Approximate age of wide spreading of the idea about ecological safety or the sprouts of the new type religion. A countdown is leaded from beginning of wide spreading the voluntary organization “Greenpeace” in 1970’s.

[8] That are possible deviations on the first tens years in view of approximate calculations.

### **3. Some Ideas About the New Type Religions**

The new-type religions are appealed to ensure the spiritual transformation of individual conscience which is necessary for man’s further existence. In this connection the following questions are considered here: possibility of spiritual growth of conscience, necessity of the spiritual transformation of conscience, the new-type religions as the necessary means for the spiritual transformation of conscience and some of their peculiarities.

Let’s define at first the meaning of the key words: “spirituality”, “spiritual”. According to one of the meanings of traditional interpretation of the word “spirit”, spirituality is a presence of inner ethical or moral strength. This definition touches on individual conscience that, as follows, is mainly the focus of egocentrism. Now let’s look how so-called public conscience corresponds with spirituality. However we made an effort to raise the former it is necessary to deem conscience on principle differing from individual is not able to develop on the basis of the egocentric aggregate. It is only possible to expect the forming of the certain ideological standard of individual conscience reflecting some common interests of a more or less limited circle of people (for example any collective, a political organization, a nation, the inhabitants of a state or interstate alliance) and being elevated as a rule on a rank of «truth». But forming of public conscience is the objective process that is necessary for smoothing out the contradictions under complication of connections among people. The higher the level of a human union is, the more lying in its base public interests move away from those of individual, and as if consecration, basing superiority of the formers over all subordinate “smaller” interests is going on. The definite kind of spirituality as a part of public conscience is undoubtedly in a human union of any level. For example for any collective (industrial, military, sports, artistic, etc.) there is a characteristic presence of so-called feeling of comradeship arising in consequence of complicity to a common work or an affair. A state level is characterized by the spiritual sense called patriotism, an interstate that – international or interstate solidarity. Like public conscience as a whole containing in it spiritual part is reflection of the definite common interests of people. Moreover with the exception of cases touching on the whole the smaller collectives in forming the spiritual sense material interests play the chief part. The material interests on the high levels of public conscience are coming forward in the obvious look very bad (especially on

the State level and the interstate that). Therefore serving them types of the spiritual sense become as if over-material, holy, but being as the result of individual conscience resist often to each other calling out the various confrontations including wars and hereby divesting themselves of an imaginary cover of holiness. On the common to all mankind level the other phenomenon is observed. The spiritual sense arises independently, beyond any dependence from material interests and even more, in struggle with them (“Greenpeace”, for example). Consequently in this case the radically other spiritual sense takes place by comparison with the one which was considered till now, rather, true spiritual sense meaning display of the highest beginning in a man’s conscience coming to achievement of harmony with himself and the surrounding world. The words “spirituality”, “spiritual” are made use of namely in this meaning in this work.

There are weighty reasons allowing answering affirmatively a question about possibility of spiritual growth of conscience. In the 19<sup>th</sup> century it was declared the “contemporary human race” turned to spirituality on the way of its existence (E. Blavatskaya, “The Secret Doctrine”). But at the 20<sup>th</sup> century the world wars happened, the means for mass destruction of people were invented and applied, terrorism had gathered the threatening tempos. The events of the past century refute it would seem the possibility of spiritual growth of conscience. But is it right? Even such a big evil as the past world wars do not refute most likely the possibility of spiritual growth of conscience, but confirm it. That is on the contemporary state of development of conscience the “strife” between materiality and spirituality in view of inevitable victory of the latter became extremely sharp. There is of course the opposite point of view. For example, the popular thinker J. Krishnamurty denied change of human psyche in the course of time which should be understood conformably to being gone into the question as progressive change of ability of spiritual growth of conscience. At first sight Krishnamurty’s opinion is confirmed by history of the well-known civilizations, but the lasts subside in the space of a time that is manifestly insufficient in order to tell noticeably on evolutionary change of the human abilities. This remark is based on the conceptions settled in our time about duration of human existence on the earth (2 – 2.5 million years) and on the comparatively recent report of the means of mass information about a man who lived in Africa about 7.5 million years ago. In particular the report is in August number of the Russian magazine “Знание – сила” (2002).

We should mark separately publications of such authors as G. Gurdjieff, P. Uspensky, K. Kastaneda, etc. about the positive experiences of achievement of perfect conscience that is free from causation state and is meant with the words “I am”, “sight”, “awareness”, etc. At the same time such experiences are accessible

only for extremely narrow circle of people for the different causes. As a whole the foregoing data is not exhaustive although, but answers sufficiently clearly on the question that was put.

The following question is about necessity of the spiritual transformation of conscience. Coming-to-be of a contemporary type man's conscience went on chiefly on the basis of the *individual experience of survival* which shows irrefutably his inalienable relationship that is egocentrism. Moreover the long process of overcoming by human creature of identifying himself with a primitive collective (community) played the decisive role that took place on the early stage of the contemporary phase of the development of conscience that is the phase of individual development of that. (The A. Loseff's work "The Ancient Philosophy of History" contains some notions about the peculiarities of the process). During the fixed process ancient specific conscience was forgotten *gradually* having given up its place to individual conscience. The last one is a matter of fact uninterrupted thought action securing survival in new conditions. The explanation suggests the idea about unnatural character of the foregoing experiences of achievement of perfect conscience which manifests itself in the extremely rapid disconnection of individual conscience by comparison with the time of its coming-to-being and is confirmed indirectly by great difficulties feeling by the participants of the experiences.

Individual's conscience as receptacle of egocentrism is not adequate in respect of common to all mankind interests, therefore it uses with respect to them at best especially formal approach and accordingly can be called in the conventional air the apparatus of formal thinking. The fixed circumstance generates inevitably contradictions those demonstrates the human history and especially – the contemporary epoch that is the epoch of the global problems. The cause of the last ones lies without any doubt in the foregoing peculiarities of individual conscience. From this follows solution of the global problems is impossible without the *spiritual transformation* of individual conscience standing for the gradual passage of a decisive role in forming the man's behaviour to *contemporary specific conscience* that is adequate in respect of the common to all mankind interests. In accordance with the lasts the spiritual transformation of individual conscience in contradistinction it coming-to-be will be realized course of the *collective experience of survival* basing on taking in turn utilization of the ideologies grounding necessity of urgent solution of some global problems. Thus the spiritual transformation of conscience and solution of the global problems condition each other and will take for a long time a central place in further existence of man.

At present it can be seemed that by comparison with such a sharp problem as

the ecological that other global problems are less considerable and do not require therefore the transformation of conscience for their solution. But there is a big probability of their converting into the priority category in future thanks to growth of spiritual receptivity or for some other reason. Besides the new sharp problems can arise suddenly. Consequently some topical global problems will appear regularly in future being perceived the same tragically as the ecological problem in our day, and accordingly requiring for its solution the constantly supported process of transformation of conscience.

At last necessity of the transformation of conscience is connected with perspective of realization of high man's earmarking on the opening up the extra-terrestrial world. For the so grandiose performance intellect is insufficient whatever it was perfect. This is not the man's way; he should acquire the high spirituality, and only then he will have a right of opening up the Big Cosmos. In this connection the idea about True Harmony (Love) requires special significance. It contains understanding essence of phenomena. It is proposed that True Harmony (Love) is essence of specific conscience and a man is fated to comprehend it as a result of acceleration of spiritual growth. Not for a while yet it is "a mystery behind seven seals", and its well-known displays "twinkle through a haze" of evolution like the spark light in a misty night.

Why should the new type religions become necessary means for the transformation of conscience? The answer on this question proceeds from realizing of absence of prospects for use of the traditional means of persuasion (a sermon, propaganda, etc.) for collective experience of survival; as the past shows they bring about inevitably to distortion and perversion of a set object. That are intended ideologies for solution of the global problems will underline the standards of the way of life. Their realization will already begin as a rule from early childhood. These ideologies and realization of the corresponding them standards of the way of life will construct the principle maintenance of the new type religions that will alternate during the future historical epochs. But spiritual growth of conscience of their followers will happen not as a result of belief in dogmas, but thanks to *action* that consists in the constant ***following the principle of cognized necessity*** during all conscious life. A concept "necessity" associating in this case with physical survival will lose gradually a negative look in the man's eyes and acquire attractiveness and immutable value. Such a change of perception of the world making a man free from oppression of necessity will be one of the fundamental indexes of spiritual transformation of conscience or, alias, comprehension of specific conscience. The idea about cognized necessity is incompatible with egocentrism. Consequently its realization will allow a man become free from inhibiting influence of egocentrism hereby giving conscience a chance for

accelerated spiritual growth. In this connection a role of the stage of individual development of conscience becomes understandable as a source of the contradictions; overcoming of the last ones will add that acceleration of spiritual growth that is necessary for execution by a man his earmarking.

It follows from foregoing among of the principal peculiarities of the new type religions will be generality, priority, aim to securing uninterrupted and accelerated spiritual growth almost along the whole length of the human life. The ***idea about absence of an alternative for spiritual transformation of conscience*** will underline the new type religions as their cornerstone; it reflects vital necessity of reorientation of values from material that to spiritual that. Otherwise self-destruction of man is inevitable. In view of material causation of life in the new type religions should be included the idea about leveling people's well-being at the expense of bringing it nearer to the reasonable level both in consequence of realizing fatality of unlimited consumption and by means of ***forming such egoistic ruches that are an alternative of money-grabbing***. (Possibility of the realization of the picked out part of this idea is confirmed for example in the German Gesse's novel "The Play Beads"). There will narrow in this case a breeding ground for displays of antagonism among people making free a place for the spiritual experience. Starting from the certain stage of spiritual experience of man in each of the new type religion it should be made provision for concentration of some part from composition of the most advanced its followers in the isolated world with the object of creation and preservation of the "gold reserves" of spirituality as one of the conditions securing irreversibility of the mass transformation of conscience.

### Conclusions

1. Following cognized necessity as the fundamental principle of the new type religions will serve by driving force quickening spiritual growth of conscience as if despite to evolution.
2. As a result of final "victory" of spirituality over materiality a man will most approach to state of unlimited freedom (in the aspect of cognized necessity) or undivided complete management his experience thereby demonstrating that he is "himself the smith of his happiness".

## 4. From Egocentrism to Ecocentrism

### *Preamble*

Man's attitudes with the surrounding world are formed chiefly by instincts that are innate reactions of an organism being the result of biological evolution and also by spirituality; the last one is of social origin and stands for achievement of harmony both inside a man and with the surrounding world. As a rule the decisive factor is the ruling at present public arrangement or the tradition, roughly speaking, directed to "good" corresponding with spirituality, or to "evil" that the instinctive basis correspond with. In the second case deficit of spirituality arises with all following negative aftermath which is demonstrated by the human history and especially the totalitarian power forms. It is called attention to the readers the research about origin of the foregoing social situation and the way of influence on it.

### I

At first in the character of constant guide a kind of the framework is presented, to a considerable extent «free» elements of which were planned with the object of facilitation of entry in a theme.

There is the idea about special, out of material nature of spirit that has already appeared in the ancient world. As if the confirming of this idea spirituality is not transmitted by a hereditary biological system but is practically in full measure occurring during everyone's lifetime. In this connection it should be marked forehead that the scientific data about the work of brain (1) allows to speak about being within a man an inclination to ***development of the ability for spiritual growth*** having the material origin as the other abilities and consequently undergoing to change in the course of time. This ability can become stronger uninterruptedly in definite conditions both during of individual's life and from the generation to generation that stands for acceleration of the spiritual growth. In a basic of the last lies in fact the uninterrupted process of conscious limitation of

influence of instincts, bringing to weakening of egocentrism which is their general mouthpiece and means of manifestation. Therefore this process is regarded as a factor of changeableness of instincts (2).

Egocentrism owes its origin to individual experience of survival in the environment of material causation playing the same role that is attributed in religious conscience to the omnipotent mythic creature named Devil. From the religious point of view a great number of human affairs far from pleasing to God, especially in the twentieth century, is possible to explain only by undivided reign of Devil on the Earth. Egocentrism is a key-factor with the help of that Devil manages us bringing down accumulating dissatisfaction on us by means of wars, revolts, and other misfortunes. From the scientific point of view the environment of material causation or, in other words, nature is the first cause and the condition of rise and existing of life on the Earth, that is the cosmic factor that appears in the same role which is attributed to God in the religions. We can see returning the religious point of view that Devil and God appear in the one person. It is possible to say Devil-God govern the world «reasonably». For all that he allowed a man for counterbalance to egocentrism to have spirituality although the last is to our great sorrow only in embryo with the exception of the sparse cases. None the less this is indeed fatherly care prompting a man that he is fated in the end to get down to limitation of parental guardianship standing on the way of conscious development or, that is the same, self-development. Of course spirituality there exists in order to make use of it as means for conscious weakening egocentrism that is inherited from biological evolution and characteristics also for the other highest species of animals. Thus weakening egocentrism stands for conscious liberation from fetters of evolution or, if to apply here paraphrase of well-known utterance of the writer A. P. Chekhov, conscious pressing out from a man an animal by himself.

## II

Let's deepen now in the man's prehistoric past. According to the scientific data the most ancient of our forbears have stood on the human way of biological evolution in the East Africa. It happened over two million years ago course of biological adaptation to the changed habitat which is argued by appearance of human intellect manifesting itself in the beginning of manufacture of stone instruments (3). Consequently human intellect arose as auxiliary means or "the reserve system" (4) of evolution; that is instincts executed their immediate task of

biological adaptation by way of making use of human intellect.

A contemporary type man arose in the late stage of biological evolution. There is a report of biologist about the event: “There are genes that helped a man to become by a man! So, the gene FOXP2 was identified that answers for the speech abilities of a man. Small changes in the gene caused untwisting in a man structures of a face and jaws making speech possible...It is proposed changes of this gene spread among people 120-200 thousand years ago. Contemporary people appeared namely in this period” (5). The rise of social evolution is connected with a contemporary type man. It began from social adaptation that means realized adaptation of people to each other as much as it is possible. At the course of social adaptation the new human quality, spirituality, arose that is appealed to serve as the factor of social development.

Now the questions are events immediately bearing on origin of spirituality and spiritual traditions. The biologists inform about the scientific deduction of the different groups of genetics that the number of the simultaneously lived direct man's bears vacillated during the last million years from 40 thousand to 100 thousand, and 90-130 years ago it has decreased to 10 thousand (5). Let's try to find explanation of this event. Appearance of the species *Homo sapiens* and completion of man's biological adaptation must be of the approximately one age. The foregoing estimations of a time of appearance of a contemporary type man (120-200 thousand years ago) and the period of considerable shortening of numbers of the ancestor population (90-130 thousand years ago) are close. Consequently lesser of them is possible to correlate beforehand with the final stage of biological adaptation. The cause of dramatic considerable shortening the numbers of the ancestor population is, as follows, sharp strengthening of aggressiveness of primitive people. Thus the question is self-destruction of the population. In this case the process of selection was inevitable. Thanks to this process the least aggressive individuals survived who preferred to avoid confrontation as much as possible. It is fully probably that the process of self-destruction of population left a certain *impression* in survived people which was already a prerequisite to rise of spirituality. It is necessary to make now the special retreat for elucidation of reason of sharp strengthening of people's aggressiveness.

I. A. Selitskaya has come to the deductions propounded in the character of the hypothesizes of forming of a primitive man's thinking and speech on the basis of study of semantics of words of the ancient lexical stratum of the contemporary languages (6). She has informed: “The ancient lexical stratum...shows that in the distant past any contemporary language has gone through *prenominal* stage of development, when there were only the deictic words that served as indications to

objects of real world from the point of view of subject of speech in every concrete speech situation. - This deduction...is seemed to be...the most essential for reconstruction of primitive people's thinking"; "A set of the deictic words was very small originally; there was, apparently, from the very outset one word – sound with indicating meaning, e.g. "there"; "The deictic vocabulary has recorded that surrounding reality was reflected originally by man's thinking in the look of the undivided images including the definite parts of space in the field of sensual perception of the speaking subject, on the boundary and outside of sensual perception together with the being in this part of space objects"; "...thinking...was discrete (broken) and syncretic. It was discrete because it was connected with the limited space in the field of view of a man, in the field of his sensual perception...It was syncretic because originally was perceived space in the aggregate with objects included in it (including people)"; "Thinking...reflected only the present connections and the treatments between the speaking subject and the reality surrounding him from the point of view of the concrete speech situation, but still did not reflect connections and treatments between the objects and phenomena of surrounding world"; "Linguistic material has recorded different stages of development of man's thinking, from clearly-figurative, prelogical that to contemporary abstract-logical. In linguistic material the stage of transition from prelogical thinking to abstract-logical that reflected".

According to Selitskaya, in the transitional stage "Man's thinking went to working out in detail the perception of the surrounding world, has moved away from perception of space in aggregate with objects being in it (including persons) and began to perceive persons separately from the space (territory) where they were". Selitskaya has reported further: "Reflection of the concrete appearances of the surrounding objects and phenomena and interrelations between objects and phenomena of real world in speech is the following stage of the development of thinking when the subjective appearances based on man's sensations and perceptions of surrounding world were generalized. That has been reflected in speech – the nominative words appeared in it"; "Making use of material of the agglutinative Ural-Altaic languages in those morphological structure of words is transparent owing to successive addition of morphemes in processes of world-forming and form-forming, allows to retrace comparatively easily the stages of cognition by a man of surrounding world so far as the every stage of cognition gets material aspect in the structures of the words of these languages – both in the past and in the present".

The results of carried by Selitskaya scientific researches demonstrate the essential difference between prelogical thinking based on the deictic (indicating) words from abstract – logical one based on the nominative that is connected with

appellation words conveying concepts. The difference is in the comparatively primitive character of prelogical thinking. It is impossible to exclude that in transitional period between foregoing types of thinking its development occurred with constant acceleration so far as an initial base of every subsequent stage extended constantly. In this connection on the final stage of the transitional period abstract thinking has arisen as if suddenly. As it was noted earlier human intellect was set primordially by biological evolution for securing adaptation to the changed surrounding environment. Therefore it is in fact one of the links of the adaptive chains, along with instincts, but with essential difference that as undoubtedly more later and, consequently, supplementary, subsidiary link it submits to the main links – instincts. Abstract logical thinking has found itself therefore “in the power” of instincts “dictating their will” through their common mouthpiece that is egocentrism. But if instincts very little few “made use” of prelogical thinking because of its primitivism, then in the person of appeared as if suddenly abstract-logical thinking they found the “obedient” helper that is able and ready to to make the formal justification of any unseemly action provoking inevitably hypertrophic growth of aggression, being form of self-expression of an egocentrism. Apparently instincts “used” the presented opportunity wholly and together with abstract and logical thinking they are “amenable” to dramatic increase of human aggressiveness that led to self-destruction of the forefather human population.

There is some confirmation of limitedness of thinking in the S. V. Saveliev’s monograph “Origin of the Brain” (4). In this work thinking is considered as biological adaptive function that is general for the highest species of animals including a man. The author does not adduce radical deductions about the negative role of thinking, but emphasizes its comparatively low effectiveness. According to Saveliev, “By thinking should be understood the activity of animal that leads to appearance of substandard decisions in behavior in the standard situations...”, and “The biological purpose of thinking is an achievement of behavioral exceptionality of the concrete individual. By this the acquired way quantity of the variants of search of food, reproduction and dominating is enlarged. Search results of non-standard decisions are able to lead with equal probability both to the positive result and to the negative one (lowering achievement of the listed purposes). That’s why the effectiveness of thinking is therefore efficiency of thinking is obviously lower than realization of congenital forms of behavior”.

It follows from the aforesaid text that the process of self-destruction of the forefather human population acts as evidence of appearance of the dependent from instincts species-defining sign (abstract-logical thinking) and as example of the negative result of the last one. With taking into account this deduction the process

of self-destruction shows that biological adaptation exhausted its resources, was completed and therefore the necessity of its replacement by social adaptation came. The completion of biological adaptation means in one's turn finding by the forefather population ability for living practically in any widespread geographical conditions on Earth and, consequently, biological readiness for settling.

Just so as it was shown higher meaning and consequences of event happened 90-130 thousand years ago in the East Africa present themselves. At that time sharp strengthening of human aggressiveness at the expense of the newly-appeared abstract-logical thinking caused the process of self-destruction of the forefather human population. Prevention of this process or stopping it from the very outset would able to be fulfilled only in the presence of spirituality, but the last was still absent. The fact that 10 thousand men for all that survived tells in favour of natural regulation of the numbers by means of bringing it into line with dramatic increase of aggressiveness. Thus the aforesaid case of self-destruction of the forefather human population shows phenomenon of accordance of numbers to potential of aggressiveness is the general life law of a primitive collective dictated by the fact of existence of abstract-logical thinking.

It was already mentioned beforehand about rise of spirituality during social adaptation. In order that spirituality began "to work" in its full measure its embodiment was required by means of social evolution into the spiritual traditions. But on the first stage of its existence as it will become clear later, spirituality was only able to make for dispersion of the population of human ancestors.

The biologists also inform us about the following deduction based on the genetic researches: "...before going out already from Africa 60-70 thousand years ago (in this time was also lowering of numbers, but less considerable by comparison with aforesaid that) the ancestor population divided at least into three groups that began then to three races – African (Negroid), Asian (Mongoloid) and European" (5). This information shows the variety of people by the racial peculiarities took place at the foregoing time. Lowering of numbers is the confirmation of its natural regulation and reduction of degree of lowering and division of the population into groups in accordance with the racial peculiarities should regard as the signs of origin of spirituality taking into account that fixed division is the evidence of the general occasion of confrontation in both the described cases that is racial intolerance. The last points out in its turn that migration of contemporary type people from Africa that was fulfilled from its north – east parts (5) in the each concrete case formed of violent banishment or flight of some large racial group. The big number of the migrating group was advantageous itself because secured relative safety of its members. Of course it is impossible to exclude and separate cases of voluntary migration thanks to influence of

spirituality that manifested itself in realizing of big danger of continuation of confrontation.

Thus the process of social adaptation and, accordingly, origin of spirituality began from regulation of interracial interrelations consisting in division of the ancestor population into groups in accordance with racial peculiarities. In this way the crisis was overcome that put the ancestor population on the verge of death and also realizing of unity of the members of each racial group and their common fate began. So far as spirituality continued to manifest itself also after isolation of the human groups in accordance with the racial peculiarities and migration of many of them from Africa, its further action consisted in assistance to people's original settling inside of the regions of concentration of the separate big racial groups. The point is that the possessors of new human quality were always by the minority, and from the point of view of the overwhelming majority their behaviour was not adequate what was reflected immediately on interrelations in primitive collective causing manifestations of estrangement and aggressiveness. Consequently the possessors of spirituality were always the factor provoking the process of banishment of the undesirable persons in the case of achievement by primitive collective of the crucial levels of numbers and aggressiveness and entered as a component of the each group of the exiles being by the first candidates for banishment. The banishment of possessors of new human quality served as if by push to the process of relatively peaceful natural regulation numbers which brought the last to the safe size.

So then during the time of a contemporary type man's original settling surplus of aggressiveness liquored in the primitive human collectives thanks to manifestation of new human quality – spirituality causing to tearing away the “surpluses” of numbers at the expense of those arose the new collectives that settled on the new territories. In contradistinction to later settings contemporary type people's original setting in most cases was not equivalent of territorial expansion so far as they had not shortage of the free territories. The foregoing complex of the social adaptation ways including division of the ancestor population on the groups in accordance with racial peculiarities and the mechanisms of migration and settling ensured: 1) survival of the species *Homo sapiens*, 2) unity of the species ones as regards of possession by spirituality and 3) spreading of the species *Homo sapiens* almost on the all surface of land.

The end of contemporary type people's original setting was connected with the successive processes of taking by settling of the expansionary characteristics, working out principles of peaceful co-existence and rise of the spiritual traditions. During the time of original setting the time came inevitably when a reserve of the suitable for familiarization free territories practically exhausted. Beginning from

this moment any territorial people spreading meant territorial expansion accompanying by resistance its sacrifices that did not make for stable existence, and people came therefore gradually to necessity of working out the principles of peaceful co-existence of the primitive collectives living in the neighborhood. These principles undoubtedly including territorial division limited to a considerable extent tearing away the surpluses of numbers, and therefore the process of mutual adaptation on the one hand of the possessors of spirituality and on the other hand of the rest members of the primitive collective began perforce that laid foundation of the new, spiritual principles of collective interrelations. These principles formed a society as such and outgrew in the course of time in the spiritual traditions. Realization of the circumscribed two types of the peaceful co-existence principles was the chief content of social adaptation during social evolution continued after original settling.

The above – cited explanation of the rise of spirituality shows clear that it arose in reply to threat for being of the population of human ancestors that emanated from abstract – logical thinking. The pay of finding the new human quality was extremely high; that was self-destruction of the most population. At the same time from the position of today it is necessary to ascertain that the events connected with origin of abstract-logical thinking and spirituality served as the necessary condition for further man's being and developing.

Besides that the explaining of origin of spirituality and the spiritual traditions shows that their sources can not be connected with traditional religions. The lasts foist their exceptionality and on the strength of this it is safe to say are egocentric. The traditional religion even if it straight preaches love to a man, as, for example, Christianity, in the end turns into the accomplice of territorial expansion (for example, course the colonial wars). And Islam from the very outset of its existence served as the basing and the banner for territorial expansion of the medieval Arabs (7, 8). The sources of spirituality and spiritual traditions are as it is was shown higher to a considerable extent of more ancient origin and are reflected in the series of generations by means of different ways including the traditional religions. As the legacy of the distant past the spiritual traditions existed in the look of the beginnings in any forming historical community and waited for a favorable case in order to develop and “say their weighty word”.

### III

Discarding from the aforesaid ideas about man's prehistoric past let's consider now diagrammatically the general peculiarities of development of the historical communities that are important from the point of view of this research.

For realization of this plan let's take in the character of base the decisive role of instinctive man's beginning and the geographical conditions of life-support and the idea about cyclic development of the historical communities that has the following main stages: coming-to-be, stabilization, disintegration.

In the favorable geographical conditions the rapid increase of numbers of some primitive collectives not having the developed spiritual traditions and corresponding for increase of numbers the natural growth of potential aggressiveness happened. Hereby the elements of destabilization were put. After exceeding the optimums of numbers and the potential of aggressiveness self – organization of the historic community became difficult, as the result of this the process of destabilization threatening by self – disintegration of the community began. In this situation discharging of social tension was achieved on a background of spiritual scarcity by means of territorial expansion. The last was limited as a rule sooner or later by oncoming resistance and was not able therefore to secure long stable existence of the community. In this case the intensive development of the spiritual traditions began which had a stabilizing effect upon the community by means of assisting for limitation and removal of old dominant which is expansion and placing the new, spiritual, that is peaceableness. At the end expansion stopped to play the dominating part, and the historic community entered in its development the stage of stabilization or ripeness. In the character of comparison it is necessary to mark that during a contemporary type man's original settling the primitive collectives did not reach the stage of stabilization in view of absence of the spiritual traditions, consequently their development was not cyclic. This "shortcoming" made for maintenance of necessary mobility during original settling of our distant forebears.

In the past peaceableness that was, as it has been just elucidated, by membership of the each ripe historic community was "like a death" what related A. S. Pushkin by means of images in his poetic creation "The Tale About the Golden Cockerel" (9). Destructive influence of instincts rose and got stronger constantly both round of the ripe community and inside causing its destabilization and disintegration. The given regularity was characteristic also for development to a considerable extent of isolated historic communities as, for example, the ancient centers of civilization of Egypt and China. In these countries destabilizing influence of instincts manifested itself in disintegration of community as a result of opposition of local rulers to a central government and internecine struggle that continued also after disintegration (10, 11). The later history does not have any principle new phenomena in this meaning.

From the point of view of the given research those cases are of special interest when as a result of contact between the coming into being and ripe

communities the found level of spirituality inside latter went out gradually which led to loss of the spiritual traditions. The ripe community lost spirituality even in case of its considerable numerical superiority. This one happened due to the fact that, as it was marked earlier spirituality is only in embryo by comparison with instinctive man's beginning with the exception of the uncommon cases. The good example of explanation is the territorial expansion of the medieval Arabs who have conquered the extensive territories of Asia, Africa and Europe during comparatively short historical time (middle VII – beginning IX ages) (8). The expansion was began by the Muslim community that converted to its faith the peaceful inhabitants of Arabia with the help of the arms force (7, 8). The newly converted Arabs, which did not feel enthusiasm to put it mildly in this connection, submitted simply to force after the unsuccessful rising so far as did not want to be at war because of their peaceful character. But aggressive, as follows, character of Islam made its affair rapidly. It led to suppression and oblivion of the spiritual traditions and reinforcing the rows of the conquerors.

The cause of such phenomenal success of Arab conquerors lies in social aim (tradition) at violence ("evil") with respect to adherents of the other religions that was provoked and supported for a long time by religious doctrine of Muslims. The Koran, the holy book of Islam, contains the direct calls to violence (7). Here are some of them: "But do not take friends among them until they move on the way of Allah. But if they will turn away, then catch them and kill, wherever found them (from sura "Women"); "And if someone refuses the prophet after became clear him the direct way and he does not go to the way of believers, we shall turn him where he turned himself and burn him in Gehenna..." (from sura "Women"); "And when you encounter those who did not come to believe, then knock them on the neck by a sword" (from sura "Muhammad"). "The way of Allah" is apparently an aggressive war in the name of spreading Islam. The aim at violence ("evil") has been broken only under influence of the spiritual traditions of the conquered peoples during disintegration of the Arab caliphate.

In connection with the above-cited references to the scientific translation of the Koran, made by academician I. J. Krachkovsky, it is necessary to quote the following excerpts from preface of its first edition (1963): "The peculiarity of Crachkovsy's researches on the Koran consists in the approach to it as a ***literary memorial...***"; "He refused to consider Koran as mainly the religious – philosophic and legislative memorial..."; "I. J. Krachkovsky set himself to give the adequate literary translation of the Koran making its text free from the traditional commentaries and approaching to it as the memorial of its epoch and the environment, making use of all the latest achievements of scientific study of Islam." "He regards...the Koran as the literary memorial that arose in all

complication of the time of its lingual, political and ideological situation of the Arabian Peninsula, reflected this situation in general outlines and details and became itself the active instrument of the new creating state that is theocratic community (*umma*), its religious ideology and legislation.”

The aforesaid historical episode has some likeness with original settling of primitive people. In both cases the territorial spreading took place at conditions of absence of spiritual traditions. The difference between them is in following aspects. Firstly, in the case of Arabian territorial spreading it was an expansion, but no settling, and, secondly, during primitive people’s original settling their spiritual traditions were absent in general while but in case of Arabs they were suppressed by means of the social aim at violence (“evil”) implanted by Islam.

Man’s history shows us also other examples of expansion of the peoples that led to seizure of the extensive territories during the short historical time, but only in case of the medieval Arabs expansion obtained such an extent powerful ideological support as the religions doctrine containing the direct calls to violence that is appealing to instincts.

#### IV

The peculiarities of man’s prehistoric and historical past allow to make a row of the deductions and generalizations about contemporary state of the society and way of influence on it. It is necessary to say first of all, as if hot on the heels something in the context of the previous chapter. The indissolubly connected between themselves coming-to-be of Islam and Arab expansion are instructive historic lesson that demonstrate clearly consequences of deficit of spirituality in society. The danger of public assertion pacing at violence hung constantly above man as the sword of Damocles so far as spirituality is in embryo. It follows from this in the first place that if the society wants to live in well-being and peace it should nip resolutely pretensions to violence already in the bud. Otherwise society punishes itself cruelly that phenomena of the totalitarian power regimes confirmed during the newest time.

Ordinary conscience not objecting as a rule against spontaneous development of human society in the past, is ready often to agree with opinion that our time is characterized by social development fulfilling as though under the leading role of intellect as conscious beginning. But historical experience refutes this opinion that is the result of effect of aberration of nearness. In social development the decisive role play instincts (innate reactions serving the basic biological functions of organism) dominating above the intellect. This deduction is confirmed expressively by such a negative and constant phenomenon as wars. But

the conscious historic development, as we can see further, is not connected with dominating of intellect and is able to exist only under man's accelerated spiritual growth.

Intellect is obeyed to instincts till now, although necessity of this is absent as biological adaptation of a man is completed. Thus instincts have previous strength from force of inertia not giving up old laws with respect to intellect. The instincts are therefore the defining factor of development of the human society which is indication of spontaneity of this development. In this connection suffice it to say instincts are the source of the so phenomena having general character as socio-economic formations and market. Possibly many people realize this fact but they shame to discuss it being affected of own arrogance. The social evolution allowed a man to get out from the closed space of natural limiting of numbers of the primitive collective but at the same time it is the factor only provisionally and insignificantly limiting the all-powerful instincts. This one confirms the history of the leading civilized countries that organized from time to time wars between themselves. Moreover the wars were more and more scale and cruel during man's historical development. It follows that, at first, the considerable potential of aggressiveness is constant in the historical communities and shows itself under definite conditions in the look of social outbursts and wars despite of the social systems of limiting instincts. Secondly, perfectibility of social relations under the present character of individual conscience leads inevitably to strengthening instinctive displays in the look of violence ("evil") in accord of principle "action equals counteraction".

It is necessary to say straight that possibilities of "young" and "weak" spirituality for independent and successful opposition to inertia of supremacy of instincts are small. This fact explains superiority of egocentrism. The last is supported reliably moreover by the constructed by biological evolution method of thinking that is a survival of the past permitting to ground lie by means of logic and therefore having mainly a formal character. One of the most glaring historic examples of manipulating by logic is Gnostic religions doctrine of Manichees that arose in the third century AD. In accordance with the doctrine all the material objects, including a human body are the source of evil therefore are liable to destruction (12), and "rescuing" soul from the power of body is regarded as a new man's victory over old one (13). For later history it should be marked in the first place basing military aggression of the States. The further uncontrolled existence of formal thinking is a big threat for man. Therefore the time came for re-orientation of intellect serving for spirituality which is possible only under removing domination of formal thinking. Consequently spiritual transformation of individual conscience leading to establishing control over formal thinking is man's

vital need and next higher level of adaptation to the surrounding habitat in the character of that in this case the instinctive – intellectual sphere comes out.

It follows from the above-cited that in the process of solution of common to all mankind problems there is little use from intellect enslaved by instincts, to put it mildly. The prevalent opinion about the high intellectual level of a contemporary man brings only muddle in conscience creating the illusion of possibility of overcoming of global crises which is impracticable under the contemporary level of human egocentrism.

Cyclic development of the historic communities was possible in the more or less clean look, as it was marked before only up to modern times in view of relative isolation giving them possibility of comparatively long and independent life. But a situation changed cardinally to our time –it is already impossible to talk about some isolated, independent development. Most or even more exactly the overwhelming majority of the historical communities develops in more or less crowded interaction and under vigilant supervision of one after another. If in old days international tenseness massed on the whole in the regions of the separate centers of expansion, at present it acquires more and more traits of globalization affecting most people's interests.

Our time is the time of necessity of realizing that for survival man should unite in ***united with respect to spirituality civilization***, in that expansion in all the cases should be considered as common to all mankind evil, international terror with that the uncompromising struggle should be lead with by all people. But the realization of this idea is hindered for the present by contemporary state of human conscience, a chief trait of what is egocentrism of an individual creating the uninterrupted series from egocentrism of the communities of different levels and types (nationalities, nations, States, religious confessions, etc.) and their groupings. In this connection the nearest future of man will be characterized by the global illness – terrorism of different scale and therefore looks cheerless. The contemporary state of human conscience is necessary to take as fact, but at the same time it should not be reconciled with it and we should look for ways of solution of the conflicts connected with different, sometimes opposite interests and value systems. In the character of the stabilizing factor assisting for their peaceful regulation the spiritual tradition is able to come forward the common to all mankind that in the person of new type religion of ecological direction, having taken control of the group interests of communities of different levels and types. It is appealed to take in prospect a leading position among the factors defining conscience of the majority.

To be the follower of the new type religion does not mean only mastery by its principles, but for the most part it is their realization in practice, introduction in the

way of life. The question is about the *religion of action* directed on the spiritual transformation of individual conscience, about *religion of deeds forming the new man's new way of life*. It can be seemed it is enough to draw for explanation of principles of the new type religion powerful information system and a contemporary man will realize *necessity of the new way of life* and approach to its realization. But the character of human psyche is that conscience is able to transform only thanks to the concrete *deeds* personifying the *new way of life* (14), and in the case discussed here – *deeds necessary from the point of view of creating and maintenance all-embracing system of ecological safety*. These *deeds* should envelop all the sides of human life and all levels of social hierarchy.

The Kernel or the essence of the every deed should be conscious limitation of influence of instincts. A contemporary man does not need the present level of influence of instincts conditioned primordially by necessity of execution of biological adaptive function. On the other hand in the present conditions characterized by earlier unprecedented possibilities of self-destruction of man the present level of influence of instincts across meditation of egocentrism and aggressiveness is extremely dangerous. These two circumstances are the evidence of persistent *necessity of conscious limitation of influence of instincts* bringing as if to their backward development revealing itself in weakening both egocentrism and influence on process of thinking. This is display of *changeableness* of instincts (2). One of confirmations of possibility of influence on genetic-programmed reactions of organism including instincts are for example the cases of artificial breach of biological rhythms of animals (1).

It is proposed genetic determination of the basic types of the neuron nets of a brain takes place, but it is not unshakeable, yielding for no influence. Floyd E. Bloom, Arlyne Lazerson and Laura Hofstadter, talking about *changeableness* of genetic-determined types of neuron nets, mark: "...experience of every separate individual can render ...influence on the interneuron connections causing in them individual changes and correcting their function" (1). Adaptation to the changing surrounding habitat including described higher social adaptation would be impossible without such a correction.

As it is imagined correction of functions of the interneuron connections take place also in the case of individual *spiritual experience consisting in constant conscious limitation of influence of instincts*. In this case free neuron nets stand apart, that are free from service of instincts and have at the same time inherited control above formal (abstract – logical) thinking. The question is a potential ability of a brain realizing only under the constant individual spiritual experience and having genetic-fastened inclination to strengthening both during life of an individual and from generation to generation. Influence of the free neuron nets on

man's behaviour manifests itself in the aspect of constantly developing objective or, that is the same, spiritual attitude to reality that stands for accelerated spiritual growth. Development of such an ability is explained by supposition that the free neuron nets as independent with respect to instincts structures of the central nervous system convey interests not of an individual but of the species as a whole. Just in this meaning consists nature of spiritual transformation of individual conscience or in other words comprehension of specific conscience.

It is necessary to add a propos of independent existence of free neuron nets the following considerations. Being free from the "engagements" before instincts it is in order they are deprived the power base spring "paying services". Consideration of extraordinary complication and insufficiency of research of the human brain it is possible to suppose the ability of the free neuron nets to catch from surrounding space energy of the electromagnetic waves; thus their independent existence is supported. There are data confirming catching information about illumination by inner organs of animals. In particular the bird's "perception light is fulfilled both with help of eyes and straight through the skull. The cone-shaped gland removed from a hen and lodged in the nourishing environment reacts to changes of illumination" (1). Proceeding from this experiment it is possible to suppose with big part of probability catching electromagnetic energy by free neuron nets situated as cone-shaped gland in skull. As it follows from adducing here notion about the free neuron nets spiritual transformation of individual conscience is the realization of the potential abilities of the human brain.

Conscious limitation of influence of instincts is able undoubtedly to create the stressful situations on emotional level. But everybody should understand that transformation of conscience can not happen "gratis". The chief thing is *to begin* such a practice and remember constantly that it is *necessary* as air for further existence of man and therefore – for *own descendants of an every person*. In course of experience of sequence of the *deeds* necessary limitations will stop gradually to be perceived as tragic and begin to meet quiet understanding of an individual (it is possible to begin the practice of conscious limitation of influence of instincts already at once on reading these lines). For example quiet understanding an individual meet necessity of execution of a heavy and unpleasant work, the principles of communal life, the medical norms. The so relation was formed thanks to the long, during life of many generations, influence of the national traditions. But the conscious approach of an individual will give so rapid result of growth of spirituality that it will look fantastic. It is not astonishing because conscious limitation of influence of instincts leads to weakening their common mouthpiece – egocentrism that inhibits the spiritual growth.

It should be underlined again that the new type religion is appealed to make for introduction in the society of the way of life causing spiritual transformation of individual conscience and therefore it is fully naturally that it is fated to become a kind of the common to all mankind spiritual tradition. As it is well known people survived in the past in many respects thanks to traditions (religious, national, etc.,) that confirm in the first place histories of the peoples of the ancient Egypt, India and China. Without any doubt chiefly the common to all mankind spiritual tradition in the person of new type religion will help the survival of man. In course of its influence on society the following two processes will go hand in hand. On the one hand it is transformation of individual conscience thanks to constant acceleration of the spiritual growth and on the other hand it is enrichment of the national traditions by the new elements of spirituality. The new type religion will be plaited organically into canvas of the national traditions constantly inspiring them. The national traditions led by the new type religion accumulating spirituality will play as if the role of the spiritual hereditary apparatus. Success of perception and display of spirituality guarantees the uninterrupted process of transformation of conscience. It is possible to suppose that if in the initial stage of the process follower of the new type religion is able to perceive and display spiritual traditions fully only to end of his life, then his comparatively distant descendant will be able to do it already in beginning of conscious age. In regards of the spiritual growth “marking time” happens till now because as the human history shows evolution in generally accepted understanding this natural phenomenon is not able to ensure acceleration of the spiritual growth of conscience.

The Ideology being in the basis of the new type religion or the ideology of physical survival of man reflects the concrete global problem – the ecological that. By now it was worked up in sufficient degree with the exception the questions of the moral – mental state of the human collectives and its solid conceptions and elements contain both numerous naturally-scientific, social-economic, social-political, sociological, philosophical publications and different international documents. As it appears from this ideology *urgency of the active actions* of prevention of the global ecological catastrophe is obvious that’s why it is necessary to start these actions immediately. Moreover on the initial stage chief effort should concentrate on *forming a new man* beginning from the pre-school age. Ecological education and teaching should pierce all the “pores” of society without exception which is practicable only in the case of common realizing of the problem “from top to bottom”. The way of life of a new man will correspond with ideology of survival on all the levels of social vital activity which is for the present still only the cherished dream of the enthusiasts on the whole regarding to the scientific world. The difficulties of execution of this accordance will grow as far as of ascent on a

hierarchical stairs of the government structures. A being experience shows how the process of realizing by their representatives **necessity** of acquiring ecological – knowledgeable world – outlook and following it in practical activity is unimaginably compound. In the course of realization of the principles of ideology of survival the government structures will undergo to constantly strengthening pressure both of the critical circumstances and the being born ecological – knowledgeable generations. And at present the foregoing structures are checked in definite degree by a society and are accused frequently in insufficient attention to the ecological questions. On the whole it is fair as they play a waiting game as a rule based on the egoistic hope of their highest link to shift off the problems on the successors. Consequently it is already necessary in present constant to exert pressure upon government structures showing a civil position. In the future the majority of the population formed by means of the new type religion will observe this approach.

In our time, as it also was in the past, activity of the overwhelming majority of people of conscious age oriented on the whole on increase of personal material well-being guaranteeing function of natural necessities and receipt of different personal pleasures dictated by instincts. Moreover mainly individuals do not consider necessary to constrain themselves in choice of means for achievement of the fixed objects and moreover believe sincerely that their activity is directed to good of the future generations. But it came the time for people when it ought to take off scales from their eyes – what the good future is possible by means of activity that according to opinion of scientists already threatens survival of man on a whole. In this connection it is appropriate to give an example characterizing contemporary state of individual conscience. Thus in many countries are observed the numerous negative consequences of intensive introduction of motor vehicles in life. In the first place it should mention soiling the atmosphere, the extensive road corks detaining an emergency medical service and fire-engines, the damages accompanying by the numerous sacrifices. The cases of clear realising of these consequences during buying a car are undoubtedly extremely rare although **necessity of limitation of quantity of cars**, and especially – in big cities is obvious. The phenomenon of **mass suggestion being a result of deficit of spirituality** can be seen clearly. It was already mentioned higher about its pernicious consequences, but, as we satisfied ourselves, the phenomena of the totalitarian power regimes is not one and only danger.

During all conscious life of a man it is necessary to regard as of paramount importance not a principle of deriving personal pleasures, but a principle of care about the surrounding conditions of life of the **own posterity** meaning creation and maintenance of favorable ecological state of the places of its living and vital

activity. Realizing of the fixed ecological principle and its introduction in life will replace **perforce** gaining and irrepressible consuming. In this case question is not about altruism so far as parents will attend by fate of the **own posterity**. Only in the relatively distant future as far as ascent to the peaks of spirituality it is in order this preoccupation will cross in general principle “the one – for the all people and all the people – for the one”. It is necessary to start practice this approach immediately. On the first stage it can be practiced on the egoistic base of preoccupation by the surrounding conditions of life of the **own posterity**. Otherwise Nature will take vengeance us if no during our life then in the following generations. It is necessary to adopt strongly the simple truth that the chief duty of a man to Nature is reproduction of the species across the healthy posterity. But the most of people try not to think for the present about it, and life goes by principle “after us comes the flood”. It is the fully developed spiritual level at the contemporary stage of social evolution. But from the point of view of Nature, if it is possible to say so, the modern approach to life is unnatural, and in case of its extension retribution is inevitable.

It is possible to change the situation for the better only by means of realizing of the ecological problem from the point of view of preoccupation by the surrounding life conditions of the **own posterity** for what is **necessary** to head weakening of egocentrism with the help of the new type religion. When we are at the mercy of the dictating by egocentrism of representation about “successful” life, it is of course extremely hard to resist it. However there are no two ways about it. ***A man should demonstrate his ability of conscious development namely by means of achievements of weakening egocentrism;*** but he will be able to do it only if he begins the accelerated spiritual growth with the help of the new type religion. It is not necessary to wait for a pastor – each man is a pastor for himself.

## Conclusions

As it was elucidated during the course of this research, instincts are of decisive importance in man’s behaviour. From this point of view, it is obvious that the attempts of radical reconstruction of social life taking place in the human history were condemned beforehand on downfall. In order to take place of such a reconstruction spiritual transformation of individual conscience should be fulfilled beforehand on the mass scale. But the question did not pull this way till now in practice of social transformations.

In 1992 there was passed the program of so-called sustainable development

on the conference of UN on surrounding environment and development in Rio de Janeiro (15). In this connection it is necessary to constant the following. Possibilities of the surrounding natural environment are not boundless, but the market economics intend none the less the constant growth of industry. The level of pressure on the surrounding natural environment defines for the present chiefly the developed countries. But the program of sustainable development intends tightening the developing countries to the level of the developed that; consequently considerable increase of pressure on the surrounding natural environment which fraught with global worsening of ecological situation is laid in it. The tendency to immortalizing lag of developing countries remains till now so far as the developed countries on the one hand do not stop in their development and on the other hand they are not interested in appearance of the strong competitors. The developed countries strive for further development trying to strengthen their being positions and acquire the new ones and are the example for the developing countries trying all ways to shorten their lag. Sound realization of program of sustainable development means practically drawing man in dashing economic development threatening the global ecological catastrophe. In the character of the positive alternative for such a course of events only breaking the economics of the developed countries and establishing limit of economic development for the developing that can be. But under the contemporary level of human egocentrism the supporters of this alternative will be found scarcely; consequently the situation is outside control.

The contemporary approach to the ecological problem can not be continued for a long time. If we test fate by this method further then if one may say so respected intellect of the species *Homo sapiens* will be a participant of the incomparably more evil “joke” than that one which took place after appearance of abstract-logical thinking. Way out of this situation is only in the foregoing positive alternative of development which is possible on condition of weakening egocentrism by dint of spiritual transformation of individual conscience.

1. Floyd E. Bloom, Arlyne Lazerson, Laura Hofstadter, *Brain, Mind and Behavior* (translation on Russian), publishing house "Myr" (Moscow, 1988), pp. 44-45, 106.
2. *The Big Soviet Encyclopaedia*, volume 10, publishing house "Soviet Encyclopaedia" (Moscow, 1972), pp. 292-293.
3. L. B. Vishniatsky, *History of One Chance or Man's Origin*, publishing house "Vec 2" (Fryazino, 2005), pp. 130-134.
4. S. V. Saveliev, *Origin of the Brain*, publishing house "Vedy" (Moscow, 2005), pp. 110-118.
5. L. I. Korochkin, N. K. Jankovsky, S. A. Limborskaya and others, *Genom, Cloning, Man's Origin*, publishing house "Vec 2" (Fryazino, 2004), pp. 38, 167, 194, 197.
6. I. A. Selitskaya, *The Theory of Knowledge: Primitive Man's Thinking and Speech*, publishing house "Juventa" (Sanct – Petersburg, 1998), pp. 212-223.
7. I. J. Krachkovsky, *Koran* (translation from Arabic and commentary), publishing house "Nauka" (Moscow, 1990), pp. 21, 91-92, 415.
8. *The Big Soviet Encyclopaedia*, volume 2, publishing house "Soviet Encyclopaedia" (Moscow, 1970), pp. 149-151.
9. A. S. Pushkin, *Collected Works in 10 volumes*, volume 3, publishing house "Pravda" (Moscow, 1981), pp. 340-345.
10. *The Big Soviet Encyclopaedia*, volume 9, publishing house "Soviet Encyclopaedia" (Moscow, 1972), pp. 32-34.
11. *The Big Soviet Encyclopaedia*, volume 12, publishing house "Soviet Encyclopaedia" (Moscow, 1973), pp. 207-208.
12. Hans Jonas, *Gnosticism* (translation on Russian), publishing house "Lan", (Sanct – Petersburg, 1998), p. 228.
13. Geo Videngren, *Many and Manichaeism* (translation on Russian), publishing house "Eurasia" (Sanct – Petersburg, 2001), p. 99.
14. *General Psychology* (the course of lectures made up by E. I. Rogov), publishing house "Vlados" (Moscow, 1998), pp. 82-86.
15. *The Agenda 21. The conference of UN of surrounding environment and development in Rio-de-Janeiro (1992).*

February 2010

## **Appendix № 1**

A. I. Loshmanov

### **About religious faith**

We are the witnesses of arising New Type Religion (The essay “From egocentrism to ecocentrism”). It will not be approved soon in the inner world of mankind, but the problems do not wait. Spirituality becoming degraded intensively is one of the most important problems in the contemporary world. Topicality of activation of traditional religions and especially Christianity is absolutely obvious in this situation.

Religion is the inalienable component of social evolution. Dotting the i's and crossing the t's is deeply inherent in the person's aspiration to explain everything; it hereby limits human conscience to some kind of frame that serves the psychological support in understanding of the polysyllabic world, protecting from derangement of mind. The basis of traditional creed is the experience of mystical psychical condition during a prayer when a believer as though talks to God, confiding his secular affairs, repenting of sins, asking for advice, help, comfort and thanking for gladness that have been befallen with him. Being the sincere believer a person finds the powerful patron in the person of God and thanks to this finding

stops feeling lonely, finds psychical balance and gets rid of vital throwing. Each sincere believer has analogous relations with God therefore the religion community shows agreement of opinion and stability as a rule. God is the highest authority, judge and defender from the point of view of the believer because he (God) does not relate to terrestrial existence full of all kind of evil, disorder, incongruity.

An unbeliever does not have the fitting spiritual control with respect to himself and therefore he is not a full-fledged person really and truly. Worshipping the secular affairs, material symbols and values is not able to be even in slightest degree an alternative of religious faith as far as the fixed objects contradict one another and morality as a rule. It can be said even a great number of the affairs that is significant from man's point of view turns against him and leads to threat of his existence at the end. The striking example of that is the inventing, production and use of weapon of mass defeat of people. So series of consecutive human affairs often come to an end with the evil inevitably.

A man who replaces spirituality by the material symbols and values does not have life perspective. Lack of appropriate spiritual control over itself inevitably leads to the different unseemly acts and as a result to confrontations of different scale. The world populated and operated by non-believers is unstable, dangerous and isn't promising good to the person. If all people lost belief in God simultaneously most of mankind would be formed of psychopaths and at the result would come down to all-embracing armed conflict. The fact that man as a whole manages to hold peaceful co-existence at present becomes possible only thanks to religious faith allowing increasing the rudimentary degree of spirituality that the unbeliever usually has. Consequently at a current state of individual conscience activity against religion is the crime against humanity. The traditional religions should function constantly and freely until they discharge its earmarking connected with provision of security and stability of human existence.

At the same time greatest changes of mass conscience happened at the last century thanks to the numerous scientific and technical achievements. Conviction has happened at first on the subconscious level and then on the conscious one a person is able to solve his problems without God. This phenomenon has happened in spite of two destructive and devastating world wars. At present a man being in extremely ordinary condition concentrates on the material aspect of life practically

ignoring the questions which are connected with crisis of spirituality and considered minor, and removed automatically as material welfare comes. Many have got a false idea of being all-knowing, powerful and independent. It is clear there is no place for God in the person's mind and therefore for spiritual self-control in this situation. But then the wide spaciousness is revealed for the most unbridled egocentrism threatening to society with big troubles. It is good to know, to be strong and to be independent, but judging by past without the counterbalancing spiritual factor which is cardinally limiting egocentrism, anything good shouldn't be expected. However contemporary mankind gradually departs from religious faith and it guards as the atheism pours water on a mill of the destructive public phenomena. Though for the present traditional religions also admit formally actual, they are characterized by definite disparagement at the same time. This relates to Christianity generally. Current situation is fraught with danger of social destabilization with extremely negative consequences; therefore functioning of traditional religions at present shouldn't be weakened significantly.

Christianity withering in comparison to Islam also attracts attention. This is especially noticeable among young people that are associated with future. At the same time aggressive character of a radical wing of Islam doesn't adjust on optimism of rather peaceful future of mankind. In fact at present Islam has intercepted initiative. This is the disturbing symptom signaling about danger of its total radicalization. In this regard need of creation of mechanisms of interfaith collaboration declares itself.

Despite the arguments given above, none the less we should note afresh that traditional religions play still enormous stabilizing role in society. But we are also convinced of their gradual replacement from social life. However paradoxical it sounds the given phenomenon is an evidence of the fact man went too far forward in matter knowledge. The fixed circumstance leads a man to false understanding of his omnipotence in the situation of catastrophic lag of condition of spirituality.

Meanwhile there is the real way for spiritual growth besides traditional religions. In this regard it is necessary to say the following. It is represented that mystical communication of praying person with transcendental personified God-creator is an illusion and actually it is an intercourse with the highest spiritual hypostasis of a person. Therefore all achievements of high spirituality during the

history of civilizations are connected with the process of comprehension of highest spiritual hypostasis. Let's consider legitimacy of this conclusion.

At first as for God. Speaking about traditional religions, it is impossible to bypass a question of world creation by God. Strictly speaking the religion conceptions of world creation are the basic principle upon which authority of God is based. But now the achievements of scientific knowledge of objective reality strongly shook belief in existing of transcendental personified God-creator. This belief does not already acquit itself being realized by critical mind as the myth-making result.

Secondly we already know that New Type Religion is the real way of the spiritual growing along with traditional religions so far as it is based on the process of comprehension of specific conscience or in other words highest spiritual hypostasis of a person.

Now it is possible to make the fair conclusion both traditional religions and New Type Religion have the general and one and only source of high spirituality. This is the process of comprehension of specific conscience. Thus regardless of the question of existence of transcendental personified God creator a person has a possibility to believe in terrestrial God that is specific conscience, existing “here and now” and available to the process of comprehension providing the appropriate spiritual practice.

It is necessary to add the following. Above-mentioned alternative belief does not provide sense of fear of God. The basic cause of this sense is the religious idea that God sends the misfortunes as punishment for committed sins. The Old Testament tradition has declared the first man (Adam) is the first sinner for whose sin the mankind pays. Then Savior as God's son has been declared in order to relieve a person somehow from hopelessness of Adam's heritage. But in the course of time a situation was only becoming worse and the latest history noted itself disgracing mankind the most large-scale and cruel in the history wars and racial genocide. Old Testament tradition is based on eternal ideas of external in relation to the person sources of sin (various embodiments of a devil), and punishment for it (God). It is quite possible that in bible times people couldn't think differently, but it's clear they were mistaken. All human history which has passed since then shows God and a devil figuratively speaking sit in the person.

Human misfortunes are of a double sort. Some are natural cataclysms (droughts, floods, etc.), others are connected with interrelation of people that is have a social origin (for example, wars). The first bear no relation to religious faith, finding sooner or later a scientific explanation, and the second are implanted in the person, that is people punish themselves. Certainly, it occurs involuntarily or unconsciously by means of egocentrism being in turn the general mouthpiece and means of manifestation of instincts. Therefore, there is no need to connect social troubles with any forces external in relation to the person. The point is that as we already found out earlier, instincts are the owners of human acts, and their discussion is in hands of abstract thinking. At the end formal thinking also submits to instincts, but at the same time is exposed to influence (as a rule, in insignificant degree) of spirituality that, in turn, gives the chance to estimate critically acts. The tragedy of mankind is spirituality isn't able to overcome influence of instincts within the social evolution except rare cases. Whatever heights the spiritual sphere reaches in individual cases fatal decisions are made being influenced by instincts with the exception of rare cases at the same time. It is perfectly evidently that a person himself makes unseemly acts and punishes himself because egocentrism has a man in its clutches interfering a general identification of people. But egocentrism is quite learned and subjected to influence, consequently a man is quite able to suit himself a reasonable life having overcome it, and it won't be necessary to nod on the other world at an explanation of the troubles in this case. Then the conscious life will come supervised by the man's highest spiritual hypostasis or in the other words specific conscience.

So a person should not be afraid of God, but fight against egocentrism. The last, we will repeat, is quite learned and subject to influence that is confirmed by the rich spiritual experience of mankind. Transcendental personified God has appeared in human conscience in the distant past chiefly because of incapacity to overcome egocentrism. A man "has washed his hands" to put it bluntly having provided the right to decide the destiny to God. As a result of this decision life became simpler considerably that is general topicality of personal spiritual super efforts disappeared. The believer realizes hopelessness of destiny, inevitability of sins, the fact that the world is arranged so: a person sins, God punishes. It is a stroke of genius allowing stabilizing both general state of the believer and society

as a whole within the social evolution. As the human history showed, this idea justifies itself even in spite of the fact that together with sinners innocent people including babies are also punished, and the paid remission of sins is widely practised. The specified phenomena causes fair bewilderment of the sincere believer who quite often addresses to God with words: "My God! Don't compel me to doubt your existence". The priests reject relevance of this doubt saying that there is a certain highest divine justice inaccessible to understanding of a mortal. But this explanation doesn't quiet the sincere believer; he still remains in the same provision of hopelessness, as well as before arrival of the Savior.

The foregoing observations concerning God's punishment lead inevitably to thought of absence of the external in relation to the man super reasonable purposeful activity on world development. According to science natural objects including human society are characterized by exceptionally spontaneous development designated by the concept "evolution" in a broad sense. Thus instincts are the main driving force of social evolution; but changing of social evolution by conscious development is possible only by means of process of overcoming influence of instincts with the help of New Type Religion.

March 2013

## **Appendix № 2**

A. I. Loshmanov

### **A man: the evolutionary impasse, spirituality, real immortality**

There is a need to consider some aspects of social evolution from the point of view of a paradigm (the model of statement and decision of a problem) propounded in the research “From egocentrism to ecocentrism” (further – the Research); let’s designate it “A new paradigm”. The authors of the philosophic text-book (1) put a question: whether there are objective laws and tendencies to anything in human society. Having noted the definite answer to the posed question doesn’t exist today , they have written: “human society and also a man have the objective and first of all natural base. It arises and develops also objectively, that is irrespective of the concrete cognizing subject.” This statement indicates elemental character of development of society, and in this sense the last doesn’t differ from other wildlife.

It has been said as follows about consequently historical social development in the same text-book: “Objectivity of the historical process is caused by presence of material activity of people and their objective interests that compel them to act quite definitely. Namely objective character of the historical process allows to speak about presence of the historical laws in development of history in spite of active taking part of the subjective factor. The problem of social philosophy is namely in order to open and explain these laws.” It is necessary to mark at once that this task was already put on the agenda in 19<sup>th</sup> century (2), but in terms of approaches existing until recent time it didn’t have a final solution.

Utilization of the definitions “objective”, “natural”, “material” pays attention on itself in the quotes given above, which as if brings the authors nearer to a solution of mystery of so-called objective laws of social evolution, outlining field of research, but does not lead to the final answer. Meanwhile Research contains a conclusion that instincts are the defining factor of development of human society. It is a fundamental law explaining an origin of elemental behavior of people and consequently of elemental character of development of society. It follows from this that the human society develops especially within the framework of the evolutionary process in a broad sense; that is we can’t speak about conscious development in this case. But in the textbook quoted here the following opinion is brought to our attention: “Realizing objective laws of social evolution, people are able to act taking into account these laws and according to them. Hereby the decisive step from spontaneity to awareness in social evolution is taken.” But whatever it was meant by the objective laws, it is not enough only to realize them. According to New paradigm, conscious development of a man and consequently human society is possible only on condition of spiritual transformation of individual conscience, which supposes overcoming egocentrism being mouthpiece and the way of manifestation of instincts.

Out of the course of the New paradigm modern society more and more exhausts itself to the deadlock as the egocentrism is its main driving force. It means continuation of evolution with its implacable consequences including first of all the fact that each species has limit of development in time, and eventually there comes the end to its existence. Consequently we “drag” existence under the sign of the end that will come possibly quickly as, probably, jump towards

regressive development of society was already made or is close to it, considering events of the 20th century, and negative tendencies have already filled the “patience bowl” of nature.

We are not able to count on saving miracle as we must first of all take into account the inexhaustible “peculiarities of egocentrism” that make our life an accidental phenomenon. It seems many people imagine all depressing hopelessness of this situation. The point is that the longer we leave at this state, the harder it will be to “take for arming” New paradigm even with large desire in view of continuous complication of the evolutionary connections in social life. We must see human practice is tightened by the mire of these connections, and the course of the fateful events is defined not by conscious efforts of people, but by implacable logic of evolution that leads the mankind to the end of its existence. Really a contemporary man is not able to change for the better this course of events. All he is able to do is to arrange intentions for that he is not able to warrant fully as in terms of contemporary state of human conscience egocentrism is “commanding a parade”.

It is necessary to realize somehow responsibility that nature has laid on a man having endowed him with self-consciousness and ability for cognition based on abstract logical (formal) thinking. This ability is associated involuntarily with the so-called original sin as at once after finding it was used as if for evil, that is for self-destruction of the forefather human population (see the Research). Since then a little has changed in this regard as danger of self-destruction hangs over a man till now. It seems like the contemporary mankind really steadily comes nearer to the precipice of self-destruction without wishing and being able to refuse the fateful temptations that instincts dictate. And there is an only alternative to overcome dictat of instincts by means of spiritual transformation of individual conscience and this way to refuse evolutionary social development and start the conscious social evolution not compatible with egocentrism. Opportunity of realization of this alternative is given by spirituality (the spiritual beginning) of the person; in this regard we will touch upon some subjects concerning spirituality. We have already established earlier the following succession of the row of the key prehistoric events (see the Research): 1) obtaining by a man of abstract logical thinking, 2) the process of self-destruction of the forefather human population, 3) origin of spirituality. These events are so outstanding that regularity of the specified

sequence doesn't raise the slightest doubts. It follows from this that immediate cause of the process of self-destruction of the human population is the influence on it of the abstract logical thinking. But two causes already participated in origin of spirituality: the process of self-destruction of human population (more exactly its result) and abstract logical thinking being the basis of human ability for cognition. The process of self-destruction of population in itself characterizes also other specimens of the class of the mammals (for example lemmings). But we don't have a right to extend to them the above causal sequence as for they don't possess ability of abstract logical thinking in contradistinction to a man who as it is well known borrows the exceptional place in this sense. Therefore a man was able to realize the scale of self-destruction of the human population that was extremely grandiose; the biologists estimate its reduction ranging from 75 % to 90 % (see the Research).

So then exactly possession of abstract-logical thinking, being the basis of ability of cognition, has allowed a man to notice grandness of quantity of sacrifices of the process of self destruction of the forefather human population. That is manifestation of the dialectical law takes place in this case as quantity (the sacrifices) has turned to quality (realizing grandness of quantity of sacrifices). Awareness of grandness of scale of self-destruction is greatest achievement that has left such a deep trace in psyche of a primitive man that apparently it has postponed genetically. Exactly this event has served as push or premise to origin of spirituality being as result and factor of social adaptation and consequently survival of a man how we have already elucidated earlier (see the Research). Thus abstract-logical thinking has arrived to a man at first as "evil" (it has provoked the process of self-destruction) and then for rescue (it has given push to origin of spirituality). The oppositions "evil" and "good" ("rescue") have the common source that is abstract-logical thinking and therefore form "one thing" as a couple of the oppositions, which allows to see in the described event also manifestation of the other dialectical law that is unity and conflict of the opposites. "Evil" acts as denial of existence of human population and "good" (rescue) is negation of "evil", which shows unquestionably manifestation of one more dialectical law that is negation of negation. We see that the stated above version of casual sequence of prehistoric events is coordinated with the dialectical laws that is one of the

evidences of its reliability. At the same time the striking example of relativity and inconsistent duality of objective reality appears to us in the contradictory role of abstract logical thinking, and we need to make only a helpless gesture and to say the words from A. N. Ostrovsky's poetic play "Snow maiden": "The mighty nature is full of miracles!"

Spirituality as phenomenon is inevitable consequence of material conditionality of human existence raising egocentrism and accordingly danger of self-destruction, which is the answer of threat of the last (see the Research). Thus terrestrial experience allows to claim material conditionality represents the law of Universe obligatory for all cosmic objects having phenomenon of life. And consequently experience of finding spirituality is obligatory phenomenon for the extra-terrestrial reasonable beings if there are any of them. The last means possibility of collaboration of the representatives of the space worlds; but it is impossible to imagine this collaboration of the basis of individual conscience that has finally gone out of business in the 20th century. It is undoubtedly only the highest generation of our world that is man's specific conscience is able to represent adequately our planet. On the plane of realizing the planets as of subjects of existence Specific conscience is conscience of the planet Earth, which will allow the Earth to appear on the universal board in its spiritual phase in the future.

Basic content of the process of spiritual transformation of individual conscience (see the Research) is overcoming egocentrism by means of accelerated spiritual growth (up to specific conscience), which means self-deprivation from one of basic traits for a person. If the process of transformation of conscience begins in the foreseeable future it will correspond best of all with necessity of limitation of an individual in many aspects that have already appeared at present. This does not mean a person will wave his individuality. Actually he will remain fully the owner of all scale of shades of the identity except for an egocentrism and related aggression and consumer spirit. That is there is no reason to fear to loss own "I". At the same time the person finds high spirituality in the process of spiritual transformation of conscience allowing him to look at future with optimism and giving not less strong emotions than egocentrism. Emotional saturation of life does not diminish in this case, really its structure changes. Spiritual emotions play more and more growing part in the course of time.

In view of the fact that instincts are the defining factor of social life the contemporary mankind is the unconscious multitude. While mass spiritual transformation of individual conscience is able to bring people to conscious multitude with common specific conscience. Multitude is relatively immortal in both cases taking into account extraordinary duration of existence of species. Therefore there is no necessity of myths about life after physical death and reincarnation from the point of view of the conscious multitude. Such myths being the result of individual conscience are the trick of wish of self-assertion, the mode of expressing disagreement with the end of existence of the individual after physical death, promise of transportation on heaven of final retribution for earthly affairs, the result of philosophic interpreting of human existence and at the end, the riot against of order of things that exist in nature. This riot characterizes only a man since the other species of fauna are not possessed of self-consciousness. It is represented such myths will end their existence as a result of spiritual transformation of individual conscience so far as in terms of predominating of specific conscience in future a man will feel himself as part of the single and immortal whole, that means possession of real immortality. Personal physical death will be taken in this case without tragic element, quietly being integral part of the realizing objectivity of vital process of the species.

## Literature

1. Philosophy (the text-book edited by V. N. Lavrinenko and V. P. Ratnikov), UNITY (Moscow, 2010), pp. 455, 480, 502.

2. F. Engels. Ludvig Fejebach and end of the classic German philosophy // K. Marks, F. Engels. Composotions, vol. 21, the State publishing house of political literature (Moscow, 1961). P. 306.

November 2013