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Philosophical understanding of the worldview of space policy

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Abstract

In the late XIX — early XX century began a Spiritual revolution in Russia, which marked the onset of the Silver age in its culture and philosophical thought. The silver age brought with it dazzling flashes of flourishing art, literature, philosophy, as well as the birth of a new scientific thought. Unfortunately, in the works on the history of Russia and its culture, the Spiritual revolution, which gave so much to Russia as a whole, was not worthy of mention. The reason for this was the various historical circumstances prevailing in Russia at the beginning of the twentieth century. The main of them was that the Spiritual revolution coincided to a certain extent with the social revolution that took place in 1917 and was called the October revolution. And then began the great confrontation between the two revolutions, which led first to a slowdown, and then to the extinction of the Spiritual revolution. However, the latter, which was based on the energy of the spirit and culture of man, could not completely disappear from the historical arena of the country and undoubtedly carried the potential of revival. Based on the enduring values associated with the creative activity of man, the Spiritual revolution was programmed for a long time, and it was impossible to stop its progress at all. In contrast to the social revolution, the Spiritual revolution is conditioned and connected with the spiritual-energetic processes occurring within the person himself. The social revolution was only the external side of human existence, highlighting issues of class struggle, economic welfare of the oppressed classes and the transition of power from the ruling classes to the oppressed. The ideological platform of the social Russian revolution was the sociological worldview of the XIX century, which was based on the socio-economic doctrine of the largest German scientist Karl Marx. This doctrine became the Foundation of the ideology of the Russian social revolution, an ideology called Marxism-Leninism. If the scope of the social revolution was limited to earthly limits, the Spiritual revolution stretched its wings into Space, interacting with it and linking together the earthly and heavenly. It laid the foundations of the cosmic reorientation of the most important forms of knowledge, such as philosophy, science, art.

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Introduction

The scientific, or empirical, way of knowing was based on mechanistic materialism, experiment was the main instrument of knowledge.

The so-called extra-scientific method of cognition dealt with the energy of the inner world of man and his abilities that arose on the basis of the creativity of this energy.

Each of these systems had its own history, its interactions with the phenomenon of "spirit-matter", its contacts with the opposite system, its results in the knowledge of the surrounding world. One thing was common — the source that produced them. The source was called mythology or, more precisely, mythological thinking or consciousness. He represented a single whole, in which intertwined the most different areas of knowledge: the rudiments of science, philosophy, art, ethics, religion, history. It was a storehouse of various kinds of knowledge, not separated by any human prejudices, or opposing worldviews, or different types of creativity. "Religions, philosophical systems," writes the great Mexican historian H. L. Portillo, "art, the social forms of existence of primitive and modern man, the first scientific and technical discoveries, even painful dreams—all this flows from a single mythological source." Over time, not only the way of knowledge was divided into scientific and extra-scientific, but philosophy itself—on the materialistic and idealistic. Experimental science, which recognized nothing but dense matter, in the course of its development occupied an increasing place in the space of knowledge, displacing other areas of knowledge and arrogantly claiming a broad monopoly. The representatives of science and materialistic philosophy, struggling with idealistic systems, firmly believed that experiment and empirical method are the only means by which in this purely material world it is possible to comprehend the truth, even if relative. In the nineteenth century hardly any scientist could have believed that such a statement was only an illusion created in the spiritless matter of a haughty intellect. In fact, science, with its purely material method of investigation, was only one of the systems of knowledge and, owing to the above-mentioned circumstance, far from perfect.

At the same time, another system continued to grow and develop, coming from the depths of centuries and preserving its accumulation in the East, the area of ancient culture, closely related to man himself and his inner spiritual world, a system in which for thousands of years other, broader views on matter than in science were formed. This system eventually captured the thought of the West and was reflected in the religious experience of the great Teachings. The vast amount of knowledge accumulated in this space and for a long time denied in science became the second wing in the universal system of knowledge, which for a long time was so lacking in purely materialistic science. This system had its own ways and methods of cognition. The most important of them were those in which the scientific experiment was replaced by evidence, or information, going through the spiritual world of man from the space of otherness or, in other words, from the space of matter of other States and dimensions. This information had an important quality—it was far ahead of the information obtained as a result of the experiment, and in many cases had a prophetic character. On the basis of this parallel science emerged philosophy, in which method evidence had conceptual significance and bore in itself formative the beginning of. Such phenomena as dreams, visions, information images coming from Space—they all belonged to the evidence, because, despite the subjective channel of their receipt, were quite objective and even practical in nature. Such knowledge was denied not only by science, but also by the Church, despite the fact that the latter was well aware of the visions and prophecies of the saints. Works created by such witnesses were called mystical, esoteric, occult. None of these names gave a clear idea of the knowledge itself and how to obtain them, but rather contributed to various kinds of misunderstanding and misinterpretation. If we discard these archaic terms and take the concept of "science" as the main

one, then such a method of knowledge could be called super-scientific. This should also include art. Being the most mysterious area of human creativity, art more than other areas is connected with otherness, whence, actually, creative impulses of Beauty and images of epistemological information go to the person.

The method of testimony was widely used in many works of representatives of speculative knowledge. The level of witnesses and their works was different, but among them I would like to note the works of the German philosopher Jacob Boehme, who lived in 1575-1624. His work "Aurora, or the Dawn in the ascent" gave an example of a bold dialectic (the world as a movement and the connection of contradictions), deepened the understanding of the real Cosmos and was subsequently used by representatives of German classical philosophy Hegel and Feuerbach. F. Engels called Boehme "a harbinger of future philosophers."

Despite this, Boehme's works were banned in Soviet times. And the Church during the life of the philosopher cursed his "Morning dawn".

Boehme's views on the structure of the Universe far outstripped not only the then, but also modern science. From what he saw with the spiritual eye, it followed that man is identical with the Cosmos, and the human heart is the center of the world. At the time, neither science nor theology claimed such a thing. And one can be surprised at the insight of F. Engels, who, without any doubt, included Boehme's knowledge in the future philosophy, the changes of which, apparently, intuitively foresaw himself. And he, unlike Orthodox scientists and Soviet ideologists, was not confused by how such knowledge was obtained. Boehme gave unique evidence about the most important place of man in the Universe. As a witness, he was far superior to his contemporaries, who may not have been aware of the existence of such evidence. But the Cosmos is complex, and there are witnesses and evidence of a higher plane, bringing us from time to time the necessary knowledge.

The separation of scientific and extra-scientific (or super-scientific) systems of knowledge was as unfruitful as the separation of spirit from matter, however conditional. By the beginning of the twentieth century, such divisions, if not completely blocked the movement of science, then, in any case, closed the way to the correct understanding of the phenomena discovered.

The spiritual revolution of the twentieth century, in the space of which a new thinking of the cosmic attitude was formed, showed a certain tendency to the synthesis of scientific and extra-scientific methods of knowledge, which was undoubtedly evolutionary in nature. The most striking expression of this trend was in the works of philosophers of the Silver age, closely related to the problems of cultural and spiritual evolution of man.

Among these philosophers were such high minds as P. A. Florensky, S. N. Bulgakov, N. A. Berdyaev, I. A. Ilyin, V. S. Solovyov and others. In their writings we find religious, philosophical, and scientific thought. "Readings on God-manhood", "Justification of Good. Moral philosophy" V. S. Solovyov, "the Philosophy of freedom", "Sense of creativity", "the Fate of Russia", "Creativity and objectification", "the spirit Realm and the Kingdom of Caesar" N. And. Berdyaev, "the Pillar and ground of the truth", "Imaginary in geometry", "Reverse perspective", "Universal human roots of idealism" P. A. Florensky, "the Light negocieri", "Two castle" S. N. Bulgakov, "the path to the evidence" by I. A. Ilyin — these and other works of the philosophers of the Silver age were distinctive, there was no traditional imitation of Western schools. Moving away from the small political moments, from the questions of routine existence, the Russian philosophers placed in the center of their studies of man, the peculiarities of his spirit, his evolutionary destiny and the role of the Supreme. The old sociological thinking with its traditional approaches could not answer many questions posed to Russia and the world by events of cosmic scale. Russian thinkers intuitively felt the energy changes that carried the evolution

of the Cosmos and man in the twentieth century. They, these thinkers, passed, according To N. A. Berdyaev, into "another ideological dimension", seeing the energy integrity of the Universe and its inseparable connection with human existence.

The scientific explosion of the 20s of the last century greatly contributed to the development of such a process. Natural Sciences, and first of all physics, methodologically appeared in a critical position. Matter in the given circumstances of the experiment began to behave in unpredictable ways. The indivisible became divisible, violent energetic activity was detected in invisible spaces, the "pure" experiments in atomic physics were influenced by the subtle energy of the experimenter himself, some "immaterial" structures and particles appeared in matter. New thinking, emerging in the space of the Spiritual revolution, set new tasks for scientific thought, the solution of which was assumed by the most outstanding scientists. Accumulations of extra-scientific areas of human knowledge were again in demand. The works of great scientists, such as V. I. Vernadsky, K. E. Tsiolkovsky, A. L. Chizhevsky, P. Teilhard de Chardin, N. Bohr, A. Einstein, combined science and non-science. Their works formed a holistic approach to the phenomena of nature and human society.

Scientists drew attention to the forgotten thoughts of the ancient sages about the close interaction of man, the planet, the Cosmos, the fundamental unity of the macro-and microcosm. These thoughts were confirmed in scientific discoveries. The speculative philosophy of the East has given especially much for comprehension of new insights of science. The new cosmic attitude introduced the category of spirit into science, brought scientists closer to the idea of the existence of other States of matter and forced them to seek experimental confirmation of such existence.

The sharp boundaries between scientific and extra-scientific methods began to blur, directing the flow of scientific thought to the synthesis of various phenomena of a cosmoplanetary nature. The doctrine of V. I. Vernadsky about the biosphere and noosphere, stated by him in a unique work "Scientific thought as a planetary phenomenon", was one of the first scientific fruits of the new cosmic thinking at the level of "evolution, realized itself" (P. Teilhard de Chardin).

The noosphere, or sphere of mind, the next, highest stage in the development of The earth's biosphere, is the result, the scientist argued, of man's conscious thought activity. In the same years, A. L. Chizhevsky wrote about the need for a new science — "more modern than modern, more tolerant of new ideas and new conquests of human genius."

The genius K. E. Tsiolkovsky in the provincial Kaluga wrote and spoke about the spiritualized Cosmos, about the reasonable forces in it, about the irresistible will of the Universe, about the hierarchy of highly developed beings. "The will of man," he asserted, "and of all other beings, higher and lower, is only the manifestation of the will of the Universe. The voice of man, his thoughts, discoveries, concepts, truths and delusions, is only the voice of the Universe."

A. L. Chizhevsky experimentally discovered the interaction of the human body and human society with the activity of the Sun and, in particular, with the rhythm of sunspots. Based on the concept of the unity of man and Cosmos, man's interaction with the Sun, he set the cycles and rhythms of solar effects on health, public human activity and historical process. These studies broke down the boundaries between the natural Sciences and the Humanities, leaving causal priorities for the natural. In his writings, the scientist wrote about the great electromagnetic life of the Universe, laying the first bricks in the Foundation of the energy worldview of the twentieth century. Summing up the results of his unusual research, Chizhevsky moved further and further in his cosmic search. "From what has been said, it should be concluded that there is some extraterrestrial force acting from the outside on the development of events in human communities. The simultaneity of the oscillations of solar and human activity is the best indication of this force. "

Many scientific discoveries of the twentieth century were directly related to non-scientific information relating primarily to the problems of space, which are the main secrets of the universe. The first steps in this direction were made in the XIX century by the Russian scientist N. I. Lobachevsky, who developed the theory of non-Euclidean geometry, which turned our ideas about the very nature of space. Beyond the mechanistic-material world there was something beyond the reach of ordinary vision, but nevertheless real, amenable to investigation. New dimensions were inherent in the invisible space, as yet inaccessible to human consciousness, but the information about which came from the field of extra-scientific.

In 1907-1908 German scientist Hermann Minkowski spoke not about space as such, but about space-time as a whole phenomenon. To the three spatial coordinates he added a fourth, temporal. What arose in the spiritual insights of non-science turned out to be the reality of today's science. Albert's theory of relativity

Einstein established this coordinate as the fourth dimension. Given that the speed of light 300,000 km / s has its material limits, Einstein came close to the hypothesis of the existence of superluminal space.

Main part

In science, in its paradigm gradually, together with invisible spaces and worlds, entered the real concept of the spirit and the presentiment of revolutionary changes.

Cosmic evolution demanded those thinkers and scientists who had the ability to synthesize. Such a person was, for example, P. A. Florensky—an outstanding scientist, a unique philosopher who had the ability to testify, and a clergyman who well understood art as the most important way of knowledge. Beyond the supposed superluminal space, Florensky saw the otherworld, the "other world," with all its inherent features, but already amenable to scientific explanation. The so-called imaginary space, the imaginary in geometry — all these are the contacts of science with other worlds of other States of matter. Florensky's works, such as "Imaginary in geometry", "Iconostasis" and "Reverse perspective", created by him in the first half of the twentieth century, represent the most important milestones in the formation of cosmic thinking and a synthetic system of cognition. They contain proofs of the existence of another Universe, other worlds, inaccessible to our eyes or our senses, but spiritually connected with us and affecting our world of dense matter.

"In geometry," writes p. A. Florensky — " we study space - not lines, points and surfaces, as such, but the properties of space, expressed in these particular spatial formations." He sets himself the task of " expanding the field of two-dimensional images of geometry so that imaginary images also enter the system of spatial representations. In short, it is necessary to find in space a place for imaginary images, and besides taking nothing away from the images of reality that have already taken their places."

The scientist fulfilled this task, comprehended the properties of space, using not only geometry, but also, it would seem, quite unexpected for science source — "divine Comedy" Dante. Dante was not only a great poet, but also a major esoteric, the owner of secret knowledge, involved in the "witness" direction of extra-scientific knowledge. His descriptions of the structure of the universe in the "divine Comedy" are so real that they served as the basis for Florensky's analysis of "imaginary in geometry". In Dante's cosmology, the scientist found " anticipation... non-Euclidean geometry."

In conclusion of his research Florensky writes: "the Field of imaginary is real, comprehensible, and in the language of Dante is called Empyreum. We can imagine all space to be double, composed of real

and imaginary Gaussian coordinate surfaces coinciding with them, but the transition from the surface of the real to the surface of the imaginary is possible only through the fracture of space and the inversion of the body through itself. So far we imagine the means to this process is only to increase the velocities, maybe the velocities of some particles of the body, beyond the limit speed of light, but we have no evidence of the impossibility of any other means." This idea of Florensky, linking directly the structure of the Universe with the inner space of man himself, was so bold and paradoxical that it could not be perceived by either ideologists or scientists. The advance of his time, which is inherent in witnesses of the other world, who have spiritual vision, cost Florensky his life. Soviet ideologists immediately reacted to this work, although they did not understand anything about the system of evidence. And Florensky had to write a letter to the political Department to explain what he meant. "One must think," he argued in this note, "that Dante's poem is based on some psychological fact—a dream, a vision, etc. Every fact, once it is truly experienced, provides material for reflection, and there is no need to believe in it to recognize the value of certain of its elements. If I learn the Pythagorean theorem in a dream, even from a talking monkey, then the theorem does not become false. It is well known that many great discoveries, including mathematical ones, were made in a dream. My thought is to take Dante's original words and show that he symbolically expressed an extremely important geometric thought about nature and space."

But this letter did not save him. We still have a valuable document, which captures the thoughts of the great scientist about the new system of knowledge and the role of extra-scientific method in it. Florensky once again confirmed that in traditional science there are no purely scientific (as we imagine) methods of research. It is constantly invaded by so-called extra-scientific information, not based on traditional experiment, but nevertheless bringing important results. For, ultimately, science deals with all the same person, whose energy structure is much richer than it imagines traditional science, full of prejudices and self-restrictions. It is the richness of the inner world and energy of the person engaged in scientific research, and causes in many cases, the deviation from the mechanistic-material experimentation in the direction of extra-scientific methods and information.

The evolution of the system of knowledge is going to synthesis, and no power of this world from science is not able to stop this process. If research and experiments were conducted by machines or robots, the science would be very different. And perhaps it would be wrong to call it science. The famous modern philosopher K. A. Kedrov writes that by connecting Einstein with Dante, "Florensky created his own unique image of the Universe. Here the spirit is the cause of light, and thought flies through the Universe faster than all speeds. The boundaries of our earthly world outlines the radius of the light beam, running its way in one second.

It turns out that physically we are here within the speed of light, and mentally penetrate into all dimensions of the universe, curled into a ball our earthly time, containing the past, future and present. This is real eternity." And still: "Florensky believes, that the speed of light 300 100,000 kilometers/with not limit, and only the border between world terrestrial and world heavenly. " In other words, a world of a higher dimension. Both the "Reverse perspective" and the "Iconostasis" of Florensky carry scientific evidence of the existence of worlds of other States of matter and other dimensions. Florensky receives these proofs in his artistic creations, which reflect the religious experience of comprehension of otherness. We are talking about icons that depict certain moments associated with the Higher worlds. Florensky considered the icon, due to the high spirit of its Creator, a window or even a door to the other world, from where a special grace descends on the worshippers in moments of spiritual uplift. Exploring the features of the human spirit and symbolic art, Florensky argued that the spirit of the Saint or artist in a certain state rises in the world of the mountains, to bring to the world Dolny, earth, information

about the Higher world. The Saint became a witness of the world of the mountains, while the icon painter, creating this or that icon, was only a witness of the witness. Here, in the art of sacred painting, there is a very important moment of evidence of the worlds of other dimensions, which is imprinted by the artist on the Board of the icon. The fusion of the Saint and the artist in one person is an extremely rare and unique phenomenon. Such a phenomenon we observe in the work of Andrei Rublev. Therefore, his icons represent a unique phenomenon that makes it possible to conduct a scientific analysis of the world of a higher dimension, which was done by Florensky in his "Reverse perspective". He showed that the perspective on the icon "Trinity" is not the same as in the paintings of realist artists, and reverse. As a result, the space on the icon is curved, as it is curved, according to Einstein, in a higher, in this case, the fourth dimension. Space in the fourth dimension is curved precisely according to the laws of reverse perspective.

Einstein's thought stopped at the limit of the speed of light in our world. Florensky has passed beyond this limit, where there is another world of a higher dimension and a different state of matter—the real world, where the spirit acts and creates, and where matter itself is closer to the spirit, and not to the state of it that we observe in earthly conditions. Also, Dante, in his journey through the various circles and levels of the Universe in the "divine Comedy" crosses these boundaries or, to use the terminology of Florensky, the faults of space.

V. I. Vernadsky also repeatedly resorted to the extra-scientific method of cognition to prove the scientific provisions of the theory of the noosphere. "Artistic creativity reveals to us the cosmos passing through the consciousness of a living being," wrote the brilliant scientist.

Engaged in the most serious way the history of science and scientific Outlook, Vernadsky seemed to feel the current of evolution, leading to the creation of not only the cosmic worldview, but also a new system of knowledge, which was so in need of rapidly developing in the early twentieth century science. The great Russian scientist was not only a unique natural scientist, but also an interesting philosopher, whose philosophical heritage has long been denied in our country, and now is just beginning to be developed. The attitude to his works by philosophers and scientists today is far from unambiguous. Vernadsky was one of the first who understood the discrepancy of the old system of knowledge to the modern process of development of science and put in his philosophical works the problem of different views on the system of knowledge. He seemed to have removed the antagonism that existed earlier in the space of "science—not-science", and granted equal rights to science and other modes of knowledge, knowing full well that if this is not done, it will affect the most fatal way in the first place on the science itself. "The scientific Outlook," he wrote in 1902, "develops in close communion and wide interaction with other aspects of the spiritual life of mankind. It is impossible to separate scientific worldview and science from simultaneously or previously occurring human activity in the field of religion, philosophy, social life or art. All these manifestations of human life are closely interwoven in between them — can be separated only in the imagination."

And again : " in studying the history of science, it is easy to see that the sources of the most important aspects of the scientific worldview arose outside the field of scientific thinking, penetrated it from the outside, as entered science from the outside its all-encompassing idea of world harmony, the desire for number. Thus, such ordinary and more particular, concrete features of our scientific thinking as atoms, the influence of individual phenomena, matter, heredity, energy, ether, elements, inertia, infinity of the world, etc., entered the worldview (scientific. - L. S.) from other regions of the human spirit; they were born and developed under the influence of ideas and ideas, alien to scientific thought.

But they arose at the same time in the circle of other people, who gave them a form closer to scientific constructions—in the environment of religious sects, mainly magical and heretical, and in the

environment of mystical philosophies, which have long been accustomed to allow emanations, influencias, all kinds of incorporeal influences in the world around us. " 2

He believed, quite rightly, that in the modern scientific worldview it is impossible to separate what came into it from "pure" empirical science and what from non-science. And if this suddenly happens contrary to common sense, then from the scientific worldview will remain fragments.

The scientific revolution of the twentieth century itself was an integral part of the Spiritual revolution, in which its components were closely intertwined—the philosophy of the cosmic worldview, scientific achievements, the discovery of religious and Gnostic thought and the illumination of poetry and art. In this active synthesis, from which a new system of knowledge was to emerge like Aphrodite from the foam of the sea, Vernadsky was most interested in the interaction of philosophy and science, or, more precisely, scientific thought. He took philosophy as such without dividing it into idealistic or materialistic, religious or atheistic, ancient or modern. He did not prefer any of these systems, trying to identify in them some common features that would bring clarity to this interaction. He did not ask, as modern philosophers do now, whether philosophy is a science or a non — science. He understood that philosophical thought goes far beyond the boundaries of science as such, being formed in a completely different space, that it is speculative, but, despite such "shortcomings", affects science, giving it the key to understanding the phenomena discovered. The role of philosophy especially increased during the Spiritual revolution, when it came in closest contact with scientific thought. Vernadsky wrote: "especially close and close areas of philosophical thinking and scientific thought. Their mutual influence is one of the most curious pages in the history of human consciousness.

Science in the development of philosophy can serve as an element of progress and awakening, but it can inhibit philosophical thought, cause it to stagnate and decay. On the one hand, it provides new material for philosophical thought, awakens this thought, expands its horizons.

But it is not only new scientific facts, discoveries, or concepts that influence philosophical thought. Perhaps a still greater influence is created by the General tendency of scientific creativity, by those separate goals which scientific thought and scientific search set for themselves at the moment, and which are often far removed and differ from scientific exact knowledge.

This influence of the tendencies and General direction of scientific thought on philosophical thought is perfectly understandable, for philosophy sets itself tasks far beyond the limits of exact knowledge. It must deal not only and not so much with the real material of scientific knowledge as with the possible and probable material, for only on this condition will it be largely free from subjection to the temporary state of science — it can go further and foresee the course of further development of thought. Only under this condition is a theory of knowledge possible."

The fragment is taken from an article by V. I. Vernadsky, written by him in the 20 - ies of the XX century. Here the role of philosophy in the formation of the theory of knowledge is presented quite boldly and clearly. At that time, few scientists so clearly and deeply, as Vernadsky, imagined the process of formation of new thinking. "A lively, bold, young spirit," he wrote, " has embraced scientific thought. Under his influence, the modern scientific worldview bends and shakes, collapses and changes. Ahead, on distant heights, unfathomable horizons open. The great rush of human creativity is striving for them at the present time.

This historic turning point must be experienced with bold and free thought. It is necessary to throw far away from ourselves the old "truths", quickly before our eyes turning into old prejudices. It is necessary to clear the ground from the accumulated from the past unnecessary now props and buildings." One of the most important conditions for the promotion of new thinking and a new system

of knowledge Vernadsky considered the independence and independence of philosophical thought from the "current state of science." Only in this case does the development of thinking reach the depths it needs. "For if philosophy blindly follows the scientific trend, is guided by it, it will soon lose its living content, lose interest for human consciousness; its work and participation in the creativity of human thought will quickly come to naught." His conclusions concerning the new scientific thinking and the role of philosophy in it were, if not prophetic, at least clear scientific foresight.

There were many obstacles in the way of creating a new system of knowledge. And one of the most serious was the misunderstanding of the role of philosophy by the ideologists of post-revolutionary Russia. This primarily concerned dialectical materialism, which was tried to turn into the only true philosophy that determines the direction of scientific development. In defending a different point of view, Vernadsky was bold, uncompromising and consistent. In this unequal struggle he was supported only by a few of his associates. He went against the state ideology, against the attempt to limit the freedom of philosophical and scientific thought. He well saw how philosophical thought in our country degenerates due to such circumstances, what harm it does to the scientific Outlook and the development of science in General, how the knowledge developed in the space of extra-scientific methods of knowledge, which he included in the new system of knowledge, is subjected to persecution and all kinds of prohibitions. "I think — no hesitation noted Vernadsky in 1941 — a decline of philosophical thought in the field of dialectical materialism in our country and seemingly vast opportunities for its manifestation is the result of a kind of understanding of the task of philosophy and the decline of in-depth philosophical work, due to the existence of faith among our philosophers reached a philosophical truth, which no further can be subjected to doubt."

Instead of a new theory of knowledge, in the creation of which Vernadsky and his followers actively participated, the domination of scientific ideas adopted by state ideologists gradually asserted itself, and science itself, impregnated with dialectical materialism, turned into a set of absolute truths in the existence of a huge country.

What was called the theory of knowledge was dominated by the "truths" of the actively developing empirical science that emerged in the space of mechanistic materialism, aggravated by dialectical materialism, not always correctly understood by philosophers of those years. Supported by the state, especially in that part which corresponded to ideological installations, empirical, so-called materialistic science became more and more aggressive, aspiring to expand the influence and to destroy all currents of thought which contradicted official views.

As early as 1902 Vernadsky, anticipating the development of events in the field of scientific worldview, wrote: "so, the modern scientific worldview — and in General the prevailing scientific worldview of this time — is not the maximum disclosure of the truth of this era. Individual thinkers, sometimes groups of scientists achieve a more accurate knowledge of it, but it is not their opinions that determine the course of scientific thought of the era. They are alien to him. The dominant scientific worldview is fighting their scientific views as it is fighting some religious and philosophical ideas. And this fight is harsh, bright and hard. "

The struggle of official science against non-science or, more precisely, against knowledge obtained in another, spiritual space, as well as against dissenters, or "heretics", in science itself was a characteristic phenomenon for the entire time of the existence of the totalitarian state in Russia. And even freedom of thought, which came with the collapse of the old ideology, did not break the "fighters". This feature greatly influenced the fate of the new system of knowledge.

Vernadsky, confident in his rightness, continued to defend his scientific positions and philosophical views in the darkest time for the development of independent thought in Russia. He intuitively

understood that the processes taking place in the space of science are objective in nature and require only the perception and awareness of those who to some extent participate in them. Evolution obeyed its own laws, guided by forces other than those spoken of and written about by the followers of historical materialism. "But if consciousness does not keep up with the pace of scientific development, — noted scientist in 20-e years of the XX century — if it can't follow all the twists and turns of the changing scientific worldview, do not celebrate all the milestones, which carried scientific thought, — something that most certainly does not stop nesožnanke the impact of the scientific revolution in all our thinking, all without exception side of the human personality.

The great process of breaking down the old and creating new understandings of the world is going on around us, whether we want it or not; what seemed to be for us completely solid and established, is being undermined at the very Foundation—the age-old foundations of scientific thinking are crumbling, the covers that we took for complete creations are torn off, and under the old names a new, unexpected content opens before the astonished eyes of contemporaries. " 2

But whatever it was, consciousness clearly lagged behind the development of advanced scientific thinking, and this was one of the important features and main difficulties of the process of forming a new system of knowledge, especially in the Soviet Union. But, despite all these circumstances, Vernadsky continued to work on it. He did not deviate from his idea that this new system should be synthetic and include, along with empirical science, those areas of knowledge that do not belong to experimental science proper. In post-revolutionary Russia" anti-scientific " were considered any undesirable from the point of view of the state ideology of the direction of thought — the so-called mysticism, idealistic philosophy, religion and other areas of knowledge; there was a completely open and, I would say, a violent ban on them. Vernadsky continued to develop the ideas that he had formed before the revolution, because, in spite of everything, intuitively felt the path of cosmic evolution in the direction of the synthesis of scientific thought and various ways of knowledge.

"The apparatus of scientific thought is crude and imperfect —" wrote the scientist — " it is improved chiefly by the philosophical work of the human mind, here philosophy in a powerful way, in turn, contributes to the discovery, development and growth of science. It is clear, therefore, how difficult, persistent and incorrect, thanks to the possibility of errors, is the struggle of the scientific worldview with alien concepts of philosophy or religion, even in their apparent contradiction with the scientific ideas. For philosophy and religion are closely connected with those deeper than logic, the forces of the human soul, the influence of which has a powerful effect on the perception of logical conclusions, on their understanding." And more.« ..The individual tint of philosophical systems is further enhanced by the mystical the mood of their creators, through the creation of the concept and the original ways of thought under the influence of ecstasy, under the influence of the greatest excitement of the whole human personality. This is the manifestation of the creativity of the human soul. In the history of human development, the significance of the mystical mood-inspiration-can never be appreciated too highly. In one form or another it permeates the entire spiritual life of a person, is the main element of life. If we could ever logically decipher the artistic inspirations of genius, or the constructive contemplation and mystical ecstasies of religious and philosophical builders, or the creative intuition of a scientist, we could probably — as Laplace wished-Express the whole world in one mathematical formula. But these areas could never be logically expressed, could never be entirely within the scope of scientific research, just as man could never be entirely replaced by a simple automaton."

Behind all these reflections there was a desire of the scientist to take away scientific thought from "flat" and shallow intellectual thinking and to include in new system of knowledge the human person

with its "creativity of soul" which learns reality of the Universe extra-scientifically, but not less successfully, than the empirical science using as the main tool of research only intellect. Connection "art of soul" and creativity of intelligence would lead to better understanding and cognition of the human person as such, the cognitive system would have two wings which have raised scientific thought to the height demanded by the cosmic evolution of mankind. Such a synthesis of two directions — empirical and spiritual—could save science, generated by cold intellect, from becoming a serious danger to humanity itself. Needless to say, this concept of Vernadsky was rejected by the science of the totalitarian state, which led this science.

Conclusion

I must say that Vernadsky was not the only one who suffered such a fate. The philosophical heritage of K. E. Tsiolkovsky, A. L. Chizhevsky, P. A. Florensky and, finally, N. K. Roerich, who for many years was known as an artist and did not suspect that he and his wife Elena Ivanovna had a direct relationship to the new system of knowledge, which contained the ideas expressed by Vernadsky at the time, was hushed up. But neither Vernadsky, nor those who stood next to him, nor other outstanding scientists, the harbingers of a new cosmic attitude, did not know about it. Iron curtain and internal prohibitions firmly stood in the way of penetration of unwanted information. As in the field of culture they tried to destroy the spiritual heritage of the Silver age, so in science the same thing happened. At least for a century the development of a new system of knowledge was delayed.

When studying the processes occurring in the field of interaction of scientific and extra-scientific ways of knowledge, we can come to the conclusion that most of the discoveries made by science and changed our understanding of man and the Universe, made on the basis of extra-scientific insights and ideas.

The convergence of scientific and extra-scientific methods is a real revolution, another significant step in the knowledge of the Universe, without which it would be impossible to further develop science and the new system of knowledge.

In the 20-30s of the last century, a series of books were published in which the problems of cosmic evolution were covered in various aspects. Books had not quite ordinary names - "Call", "Insight", "Community", "Agni Yoga", "Infinity", "Hierarchy", "Heart", "AUM", "world of Fire", "Brotherhood". Equally unusual was the style of their presentation, resembling a spiral, which seemed to rise the consciousness of the reader.

The books were prepared for printing and published by Nikolai Konstantinovich and Elena Roerich and had a common name-Living Ethics. They told about the cosmic evolution of mankind, its features, causes and the role of man in its most complex processes. On the first readers of the book made an extraordinary impression with their courage and new approaches to problems, the solution of which seemed to have once and for all achieved and canonized. Some even believed that they read sci-Fi works, which in those years began to appear in large numbers on the world book market. It was hard to believe that the Universe is a grandiose energy system, in which there is an intensive energy-information exchange between its constituent structures of matter of different States and dimensions. Man is himself a similar structure. Living Ethics reported the Great laws of the Cosmos, which science did not yet know. And only a few, or rather a few, after reading the books of Living Ethics, realized that before them-the presentation of a new system of thinking, cosmic attitude, and the great cosmic laws mentioned by anonymous Authors of Living Ethics constitute the epistemological framework of this amazing philosophy, which reflects the cosmic reality.

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Философское понимание мировоззрения космической политики

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Аннотация

В конце XIX - начале XX века началась духовная революция в России, ознаменовавшая наступление Серебряного века в его культуре и философской мысли. Серебряный век принес с собой ослепительные вспышки процветающего искусства, литературы, философии, а также рождение новой научной мысли. К сожалению, в работах по истории России и ее культуре Духовная революция, которая так много дала России в целом, не заслуживает упоминания. Причиной этому послужили различные исторические обстоятельства, сложившиеся в России в начале XX века. Главным из них было то, что Духовная революция в определенной степени совпала с социальной революцией, которая произошла в 1917 году и называлась Октябрьской революцией. И тогда началось великое противостояние двух революций, которое привело сначала к замедлению, а затем и к исчезновению Духовной революции. Однако последний, основанный на энергии духа и культуры человека, не мог полностью исчезнуть с исторической арены страны и, несомненно, нес потенциал возрождения. Основываясь на непреходящих ценностях, связанных с творческой деятельностью человека, Духовная революция была запрограммирована на долгое время, и было невозможно остановить ее развитие вообще. В отличие от социальной революции, духовная революция обусловлена и связана с духовно-энергетическими процессами, происходящими внутри самого человека. Социальная революция была только внешней стороной человеческого существования, освещающая вопросы классовой борьбы, экономического благосостояния угнетенных классов и перехода власти от правящих классов к угнетенным. Идеологической платформой социальной русской революции было социологическое мировоззрение XIX века, в основе которого лежала социально-экономическая доктрина крупнейшего немецкого ученого Карла Маркса. Это учение стало основой идеологии русской социальной революции, идеологии марксизма-ленинизма. Если масштабы социальной революции были ограничены земными пределами, Духовная революция расправила крылья в Космосе, взаимодействуя с ним и связывая воедино земное и небесное. Здесь заложены основы космической переориентации важнейших форм знаний, таких как философия, наука, искусство.

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Ключевые слова

Философия, космос, развитие, становление, форма, структура.

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