

Developing the bright humanistic ideals of Epicurus, Fedorov and Dostoevsky

/Introductory section/

What is problem №1 for a true thinker not burdened with ties of worldliness and which are the real prospects for its successful resolution? Undoubtedly, a daunting question that, however, most often implies a completely standard answer: “Unicuique suum - secundum sapientiam suam”.

As you know, F. Engels in his work "Ludwig Feuerbach and the end of classical German philosophy" in one of the places touched upon the theme of the relationship of consciousness to being, or speaking broadly - the spiritual to the material altogether. Is this actually the most important thing for any particular person or entire mankind (as strict gray-haired humanities professors once assured us on their lectures)? Alas: hardly... That's why, it is more logical, based on the common thesis (especially, by the way, popularized by F.M. Dostoevsky in "The brothers Karamazov" and especially by famous "Andalusian epicurean" Juan Valera in "The illusions of Dr. Faustino") about the enduring value of simple worldly happiness, to transfer as well the main question of philosophy to this plane. And, in principle, such an author's point of view by no means claim, of course, to be original, for even the ancient Greeks put the problem of the sense of life and the achievement of moral satisfaction in it above all else. Though howbeit up until today it will be legitimate to judge the solvability or insolvability of this problem except that, perhaps, appealing sub specie aeternitatis. But, nevertheless, similar topic still remains for human some transcendental (i.e. practically closed for discussion). In this connection, it is necessary to emphasize here that the very factor of transition to eternity (which simultaneously carries both the long-awaited deliverance from the fear of death and the prospect for truly liberated creative activism) however won't give a person full-fledged happiness, if he at the same time does not master algorithm of the realized volitional control over nature.

And in general, serious interdisciplinary developments in the field of predetermining the future destinies of the earth's civilization are unlikely to ever lose their relevance. Take, for example, such a fashionable philosophical concept today as “teleonomy”. Initially appearing in Aristotle’s mature treatises and being then picked up by medieval scholastics in the form of a slightly retouched sententious parting advice for sinners, it nevertheless - after the publication of recent splendid monographs by L.S. Berg, I.R. Prigogine, V.A. Kordyum - very quickly turned into one of the most popular trends of modern scientific thought. At that, creatively developing their bold innovation ideas also on the ontological plan, we thereby back to back approach a rather principal issue here: but is planetary community as a whole able to grasp its role (or, let's say differently, historic mission) in realities of the current world? And moreover it was the Russian cosmists who have been, in my opinion, closest to its adequate resolution. As for Dostoevsky, even though in own life he did not intersect with these pretty charismatic compatriots, yet his well-known doctrine of “pan-humanity” in many respects coincides with Nicolas Fedorov’s key messages about the formation of the Universe’s brotherhood regardless the race, gender and faith. Although at the same time, it is quite clear that statements of individual no matter how celebrated luminaries on this thing are unlikely to have enough weighty strength, as science is a phenomenon of a transpersonal character. That is, even if all the Nobel Prize winners, having conspired among themselves, commit suddenly suicide and leave samsara*, the rest of inhabitants of the earth easily can react to such a demarche with Olympian calm, objecting on the merits that sense of existence of some isolated group of people is not equivalent to the analogous semantic indicator of society.

As for the religious point of view, it differs from the strictly scientific position in its obvious illogicality. And though, perhaps, kind of special irrational meaning is nevertheless worth *to* having looked for in the afterlife, this does not imply at all that it must be there. In particular, if one imagines every of us as insignificant screws and nuts of global transcendental processes that, like an avalanche, rush uncontrollably somewhere forward, showing absolutely no attention to their subunits, then in this case the other world should also be judged

only in inertial context. Because the extramundane good is in much greater correlation with the bodily-anatomical characteristics of given subject than with his internally realized - so to speak, verily virtuous virtue. The depersonalization of a concrete individuality in the next world is presented to us by the churchmen and numerous gurus of the Eastern persuasion inside out - as the liberation of all-unified spirit from the fetters of self-consciousness. Well, then, of course, if we argue from such a bell tower, the phenomenon of self-consciousness like really loses its dominant role in our life here. But along with it almost all socially developed attitudes towards integrity and non-infliction of harm to neighbor ipso facto depreciate too; i.e. Kant's categorical imperative is involuntarily compelled to retreat before the blind obedience and dogmatism of the deeply religious ones...

And at the whole, now many foreign experts are being inclined to opinion that the content of the sense of the life for each human can be quite established through a public survey. Moreover, it is not difficult even to predict in advance the outcome of such a study: the vast majority of respondents will put first of all, naturally, the satisfaction of instincts. It is much harder to deal with the question of what is the purpose of the existence of this or that state. Really, if we argue from the positions of given state's citizens, then again, everything is in the same maximum meeting own (as a rule, purely egoistic) requests. And if we approach this issue from the standpoint of the country itself, then in the case of a dictatorship, the answer will be, per se, similar to the previous but only in relation to personally dictator-autocrat /"*L'état, c'est moi!*"/; while in other options – to appeal a lot more already to some well-defined geographic and temporal parameters. The matter is that the state (as, by the way, planetary mankind in general) does not possess quality like spiritualized subjectivity. That's why, formally speaking, different versions can be put forward here (expanding the boundaries, the long preservation of the prevailed ethnic group's gene pool, satisfaction of the personal needs of periodically re-elected legislatures), but all this will look rather arbitrary. Though anyhow, a strong state requires, alack, the obedience of citizens to the law, thereby nolens volens

limiting their freedom - and this is just seen as a clear element of mismatch of senses. Somebody - let's add here - are inclined, in addition, to believe that the constant well-being and bonanza of citizens inevitably leads to their immorality and the transition to a parasitic lifestyle, what supposedly, in turn, unambiguously also brings about the collapse of the very nationhood. Our opinion, however is that a similar point of view can hardly be universal, as in theory it is quite possible to assume the creation (by artificial or natural means - in this case it does not play a special role) of such gene pool, whose owners will bother not only for themselves, but to no lesser extent for the good of the common cause. So, as a matter of fact, it is not excluded that the thesis "happy citizens - a strong country" will someday still have the right to exist. An indirect confirmation of which could be the history of Ancient Greece, where the Hellenes, who, as you remember, had rather not bad gene pool for those times, managed to create a strong and, moreover, a fairly equal state.

2.

Thus, today all we - conscious representatives of a terrestrial civilization - as if absorbed by mute expectation, are standing at the crossroads, with alarm peering into the future: which perspective way select, in what objective reality develop further?.. Someone from present philosophers explains it by relentless approach of a certain fatal point of singularity (what an odd word have invented!). Meanwhile the churchmen long since named it in their own way, though not less pompously - "Apocalypse". That is, in other words, is about to come (i.e. literally already on the nose) a grandiose qualitative leap connected with superfluous accumulation of informationally significant quantitative changes both in the "humanized" nature surrounding us as well as in the society.

However, if you look, similar turning-points in the geological annals of our planet were more than enough. And still from the category of "the most, the very" it is accepted to single out usually the following milestones:

- 1) *origin (or safe "inculcation" from space) of a primary planetary life;*
- 2) *the subsequent division of tiny living lumps into autotrophs and heterotrophs;*

3) the occurrence of multicellularity (by the way, for both just named taxons it, probably, took place at different times);

well, and possible (though it is certainly more out collective feeling of solidarity) - an arrival of Homo sapiens on historical proscenium.

And among less significant moments could be named the formation of presumably some new creeping or, for example, flying specie.

So why exactly now as a matter of fact all sober-minded scientific minds got suddenly alarmed? Well, though it is difficult to believe on impulse – because it is a question of global end of our fleeting earthly career!..

But if to consider that at our place will come other much more perfect creations and even whole planetary „solaris”, could yet a question whether it is necessary to grieve in general. Approximately in such way are built inferences of some advanced supporters of reforms like modern Russian transhumanists who draw, true, their scant intellectual experience basically from English-speaking materials of free Internet. And - what is not less important - they consider similar own stance to be a kind of pearl of genuine universal progress. Although what's, right, one could argue here? Naive moths, who are flying to fire in blind oblivion!..

Although it is, in general, not surprisingly: two greatest forces, which rule the Universe - Higher Will & Higher Reason - are crushing any galaxies and civilizations along to own purposeful driving course; not to mention the fate of individual worthless little people. Though, competing probably with each other at the same time... And if such charismatic figures as Gautama Buddha, Jeanne d'Arc, Edgar Cayce, Grigori Rasputin, Sathya Sai Baba personify an ideological megaphone of his majesty Will, transhumanists can safely be reckoned among the supporters of the cosmic Mind. However, paradoxical as it sounds applied to the root of the mentioned here word "humanity", their fussy activity is, so far, perhaps the most pestful in nature. And still every year and even each minute it will grow more and more: in fact, it is demanded by relentless inquiries of Higher Intelligence! The final logical result of such selfless devotion will be the complete depersonalization of society (which, frankly speaking, by then might be

called already a techno-sphere). Judge for yourself: various tiny sensors and detectors together with fashionable and "surprisingly convenient" mobile phones built in human body (as, actually, already now are the techno-clip-on earrings, imperceptibly attached to an ear with the same purposes) - all this acts as an obvious restriction of a possible disposition of the individual in space and time. Although the rapid development of nanotechnology is inevitable - agree with me - shall lead to this. And even, by the way, in the next 10-15 years!..

Moreover, for stronger moral persuasiveness here obligatory will be added as some vital concerns of the individual (like the superreliable personal safety, an opportunity of fast operative communication with friends, preventive measures from serious diseases), as, naturally, significant public benefit, i.e. reminding to us every time the same notorious struggle against terrorism.

And as soon as the modern technological level of microelectronics will mature to rampant inculcation of neurochips (when any signal from the outside will be perceived as a subjective reality, i.e. in literal sense as an injection, scorch, pain, tickling, own successful idea or even sudden revelation "from above"), - at once there will be the most authentic dissolution of habitual human "self" in abyss of the planetary Solaris. (However, here we do not, of course, speak about any alien, spam or useless signals in general, but regarding those particularly transferred by a system-administrative management.) That is, in a word, there will come final stage of surface organismic evolution which will conceptually manifest itself in the form of the latest, 5th notch on the hierarchical scale of the life tree.

Certainly, loss of personality's freedom in the same way faces the meditators (i.e. the admirers of Higher Will), but in exchange they are, at least, guaranteed some out-of-body indemnifications. At the same time, our future descendants will not be able to achieve neither the desired immortality, nor the elementary philistine happiness, nor any sensory pleasures - just like won't see own ears.

Here, however, any curious reader, taking a breath, for certain will ask an absolutely natural question: so what is then left to do – to hung oneself, turn to

face to drunkenness and drugs or, seriously having engaged in God-seeking, go over to camp of former "ideological opponents" while it's not late? Well, it is hard to give here sole universal answer for everyone; though as for the last (seemingly, the most attractive) point it would be necessary to remind, that according to the statistics out of each hundred persons, who really attempted ever to cognize own God, only about a quarter of believers succeed. Meanwhile for the others at the best it turns to lifelong tradition of dull regular visiting various church-ritual gatherings. Moreover – take note please - isn't because those people strived to comprehend the essence of the Lord not enough conscientious or, let's say, faithfully but just that's unavailable them from birth!

3.

And still at the contrary to all unpleasant dispositions of fate, a protesting part of human "Ego" is capable even in such ostensibly hopeless situation to find own quite a worthy escape path.

So, we shall name the specified alternative vector of development of human community as "epicurean"; by the way, it is not only a tribute to the prominent antique philosopher, but also, undoubtedly, a direct hint on the basic priorities of the offered by us variant. Among them as it is easy, in general, to guess first of all is a refusal from modern machine (as well as others alien to human nature) technologies, gradual expansion of internal reserves of a brain, search and development of new safe kinds of energy. But, perhaps, the most important is a strict corporateness of the majority of ongoing researches and all lifestyle as a whole, i.e. as a matter of fact, conscious dissociation from harmful social tendencies existing nowadays. To start this may be the settlement of individual uninhabited islands or underground territories, but later on, of course, is mandatory (or at least very & very desirable) the space exploration.

Though here, by the way, some of thematically advanced readers have the right to express rather reasonable replic: say, well and how you, misters, are going to explore space, refusing completely at the same time from development of powerful metal-consuming technologies? On what, however, we could confidently parry something like that: but it is precisely for the search for special

highly-efficient energy sources (and with it the hidden potentials of the human body) we plan to create those underground laboratories! As well as for study rejuvenating effect of stem cells, for improvement of mechanisms of ana- & cryo-biosis and even, imagine to yourselves, for experimental breeding new more tenacious and progressive specie of Homines. But all this - once again I shall emphasize! - without any notorious cyborgization, virtual up-loadings and the chipped interfaces which ruthlessly suck simple-minded in their ignorance earthmen into yawning blood-thirsty belly of transpersonal Super-intellect.

True, unfortunately, there are still a lot of organizational and purely scientific issues that are here the subject of secret knowledge, i.e. concerning the category of the exclusive author's know-how which are not quite publicly available. So in most cases have to be content, alas, with standard idiom: "sapienti sat...". However main thought consists, of course, in that newfound epicureans won't go the way of any banal satisfaction base bodily requests, but namely become an alive symbol of truly mature human intellect. Thus, to achieve it, I think, will be not so hard.

Another (also, it would seem, purely mercantile, but at the same time quite important) problem: where to get money for the implementation of such promising project? But this question, in principle, is settled - through at least selective purposeful informing of some so-called "enlightened oligarches". And finally, the last controversial point may arise concerning quite ostensibly real acts of the open opposition from Higher Reason or, for example, Higher Will. To what would be desirable to object with the help of one specific and besides rather convincing analogy. When 3 billion years ago in a primitive nutritious layer of our planet there was "a black repartition of authority" between the cells consuming energy and those, who generated it themselves, - the small group of desperate bold impostors has unexpectedly separated from this general mess having decided to go further in their own way, independent of anyone. And already a great many centuries and epochs have passed since that momentous time in during of ones countless descendants of those ancestral archaebacteria and eukaryotes have died out by tons or radically transformed. But only truly

immortal viruses (in an almost unchanged form, summing up nothing) are prospering until now! As if they would want to spit on imaginary threats from the Will & the Reason combined. For if both of these powerful universal forces are destined to ever seriously fight, then perhaps only among themselves; though even such variant in the nearest foreseeable future obviously is not expected...

That is why clearly and competently organized epicurean movement is really capable of conveying to our future space successors the good bright memory (hasn't be distorted even by time) about a wise person from planet Earth!

/Final section/

As known, the main task of a modern philosopher is to reveal the highlight in the barely guessed objective tendencies and convey it to an attentive listening audience.

But in the difficult conditions of current thoroughly globalized world (with its unrestrained billow of dizzying, and sometimes downright unpredictable tech-booms & upgrades), no one, in fact, heeds such recommendations. The same generally applies to far-fetched passions about the so-called future shock, for under the prevailing attitudes of anarchy and indifference ("nil admirari!") today, alas, except that a hundredth, if not even a thousandth, of the earth's population is preoccupied with such apocalyptic feelings. And therefore the exclusive author's opinion expressed here is not only a desperate attempt to go against the stream, but also a socially significant burden quite realizedly taken upon himself.

On the whole, I'd like, of course, to hope that all our noble bright intentions sooner or later will be successfully carried out. Although, on the other hand, this could in many ways depend on your personal concernment (or, at least, the moral support), dear readers!

** In the Indo-Aryan spiritual tradition under samsara it usually keeps in mind the continuous existential cycle of births and deaths.*

