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# EVOLUTION

New experience of natural philosophy

Essay

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## INTRODUCTION

The world enters the third millenium of Common Era. While maturing the human consciousness from time to time requires a revision of their points of view and customary outlook. At times it has been suddenly discovered, that settled current picture of the world or, speaking modern language, the Model of the world becomes unsatisfactory. It causes change of the approaches and postulates underlying in current models of reality. It can not be differently, if, following the common sense, to see in yourself and around not anything «stony», given in a completed mode once and forever, but something changeable — being born, died and again born from the past and on its basis, however with some distinctions from that past.

Such a process of evolution or advance — like Change - is usual for general and single, for the whole and the parts. Long before the new chronology a man was afflicted by an idea (aspiration, tendency) to take possession of algorithm of this movement, i.e. to create such a scheme, such a system, which could perfectly comprise and describe this movement.

The eminent philosophers, personifying in diverse times nearly landmarks on the path of human Knowledge movement, have made much in their powers to search and develop such philosophical systems, and later on, method of the description and perception (cognition) of surrounding world: ... Socrates, Plato, Heraclites, Aristotle, N.Cusanus, G.Bruno, Descartes, Spinoza, Leibniz, Kant, Fichte, Shelling, Hegel, Marx, Engels, Lenin ... A «symbiosis» of philosophical theory and method named Dialectics was found as a result of their activity. At present time, which is more characterized by attraction and return back to religious dogmata of the past, the aforesaid doctrine doesn't goes through the best its times (at least, on the one sixth part of the Planet formerly

named the Soviet Union). However that may be paradoxically, the pointed feature of time only confirms universality of the method itself providing for possibility and necessity of similar «retrograde» movement with further climbing on a new higher stage of generalization.

Anyway, despite an apparent dominance of metaphysical method of thinking, there will be always a sufficient number of the supporters and followers of dialectic method, capable of improving it, since the method is Life itself, Development itself, Evolution itself.

The «immodest» purpose of the present work is to appear as the next endeavour of improvement of a dialectic mode of world outlook.



## BASIC THESES

It is known, that the Dialectics Laws are first of all Laws of Nature, and only then — Laws of history and thought (idea).

Therefore it is possible to reach dialectic understanding of a nature, being forced to this by the accumulated facts of natural sciences; but, at the same time, remembering F.Engels words, it can be reached easier, while approaching a dialectic character of these facts with comprehension of the laws of dialectic thinking.

Following the mentioned recommendation, we'll formulate the principle of dialectic movement or evolution of a nature firstly with an accent on its gnosiological aspect, and after that we shall take advantage of obtained statements for a more effective research of the aforesaid movement in ontological sence.

Popular definition of a cognitive process trend: «from the simple to the complex» — specifies, in fact, a growing need of submission of «extracted» Knowledge in more and more abstract forms and, thereby, — growing «abstracting» of the forms of Knowledge submission, and also, necessity of perfecting of these forms themselves as well as of the methods of abstracting.

Really, the extremely empirical and «obscured» perception of mankind at early stages of its becoming little by little has given way to more figurative and more universal one: from simple feelings — to thinking and further, in the thinking itself, from the primitive visual forms — to more and more speculative, synthetic ones.

Such a change or movement of the forms and methods of cognition can be realized and represented as a process of climbing of human consciousness via stages (levels) that corresponds to a growing degree of abstraction (generaliza-

tion).

In his trending for possession of the most capacious and universal forms of expression of Knowledge the human thought comes to necessity of creation of the extremely abstract constructions: symbol, sign, character Systems, by means of which it is possible to transmit imaginations about the world using more and more economical and effective way, i.e. to reconstruct and to reproduce a picture of the world as a model of a surrounding reality. At that, mathematical constructions (like «cells») are hardly not basic elements of this model.

By means of development and engaging new more and more perfect abstract forms, the man «aspires» to express (entirely and finally) the content (essence) of modifications (escaping his attention in its continuous unceasing movement), that occur round him and in himself – i.e. he strives to stop, to fix and to express this Content (i.e. Essence) in the most completed and perfect Form once and forever. And he's in vain every time (!), as the Form of expression of this Content, that seemed to be an ideal and completed yesterday, will require to be adjusted and replaced for a new one tomorrow. In such a way of change and transition of the forms a movement or development or evolution is realized every time: from the Form which is more primitive and less accomplished (perfect) to more universal and substantial (pithy) Form. **In the utmost transition (passage)** this process can be represented as **a movement of Content in direction of comprehension (embrace) of the moving and developing Content itself.**

More or less exactly the essence of this infinite movement has been expressed by means of the following semantic (conceptual) Statement (statement of sense):

**Movement, evolution of Content has direction to comprehend and to express the Content-in-movement, Con-**

**tent-in-development (i.e. in an utmost transition – to reach «self-identity»).**

Or, in other words:

**THE EVOLUTION is a movement  
(development) of the CONTENT in direction  
of comprehension (expression, embrace) of the  
CONTENT-IN-EVOLUTION (-in-movement)**

(⊙)

In fact, the represented characteristic of Evolution's essence – as a movement of the Content through sequence of the more and more substantial Forms in the direction of expression of «Content-in-Evolution» itself – is a statement of a principle of SELF-DEVELOPMENT, principle of SELF-EVOLUTION.

Accepting a symbol « $\mathcal{Q}$ » as a mark for the moving Content, and symbol « $\odot$ » as a mark for the certain Form, through which and by means of which this movement occurs, and a symbol « $\odot$ » as a mark for *identity* of these components (i.e. Content and Form), which is «externally» or «visibly (seen)» achievable (achieved) in the utmost transition  $\odot$  of these components of Evolution, it is possible to represent above stated understanding of an entity of Evolution in such a character's, symbol's or «operator's» mode:

$$\lim \left\{ \frac{\mathcal{Q}}{\odot} \right\} \Rightarrow \odot \quad (\odot)$$

$$\mathcal{Q} \Leftrightarrow \odot$$

And finally, visually a process of dialectic development can be presented (Fig.1) as a volumetric hollow spiral consisting of «self-screwed in one another» coils (like notorious «self-swallowed Serpent») – i.e. very approximate three-

dimensional analogy of processes, which have place in a many-dimensional, multilevel Reality.

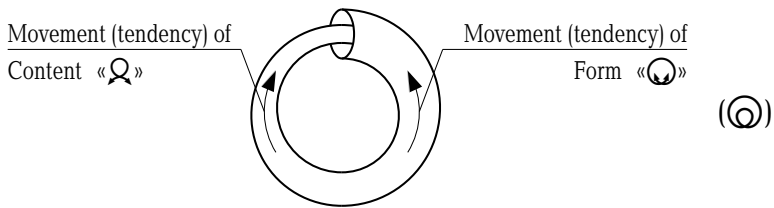


Fig. 1

Such are the generalized ideas about the essence of Evolution. Omnipresence and all penetrating availability of the above indicated Models and Statements has been demonstrated in «APPENDIX» over the numerous examples.



## APPENDIX

(In Russian)