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*The book is dedicated to my beloved
daughter Yuliya and her generation,
discovering the era of high
morality (spirituality)*

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This work was originally written in 1999 with the aim of the author's clarification of the human origin and the definition of his/her main function in space – the Renovation of the Universe. But the work unexpectedly became public. During the last ten years, it had 8 extra editions and was used as a basis for social scientists and managers training at Zaporizhye University and in 2003 at the National Pedagogical Dragomanov University. The contents of the book were discussed at the methodological seminar on space thinking in Moscow by invitation of the scientists of the Nicholas Roerich Fund in April 2011.

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INTRODUCTION

The history of the development of human thought gives powerful examples, showing the phenomenon of raising one more knotty problem of social development in the front line of the theory of knowledge at the turn of the century (or more exactly, *on the verge of two centuries*). Today's crisis demonstrates that at the joint of the 20th and the 21st centuries such problem is the optimization of our life on a planet scale. One cannot solve this problem without comprehension of the role and place of a man in the self-motion of the Universe. It is completely impossible. It is connected with the fact, that the process of actualization of the problem of fundamental rationalization of social life has been observed for a long time, and a man plays the main part in it. Here we can define at least three stages:

- the first one is connected with the substantiation of the primacy of the role of an individual in history and the terrestrial origin of society and state (Renaissance);
- the second stage is connected with the establishment of the social Marxism doctrine, which reveals the sense of the social life on the basis of the primacy of the material to the spiritual along with the increase of the role of the masses of people as the subject of social action (the end of the 17th – the beginning of the 19th century and till the middle of the 20th century);
- the third stage is connected with the search of the “philosophical unity” of plurality relatively independent and mutually exclusive means of interpretation of the way of social world development – theological, materialistic, technocratic, phenomenological, existentialistic and others (from the middle of the 20th century).

It means that to solve the problem of the optimization of social life of the planet humankind, the philosophy and the social science should explain its some basic aspects, namely:

- first, it is necessary to take a different view of the dialectic contradiction between matter and spirit, which underlies our world,

- to introduce the social form of motion as the stage of the Universe self-expansion, which, as the natural result, carries the planetary life to the Cosmos;
- second, it is indispensable to substantiate a new approach to the conceptual interpretation of social world, different in some respects from the philosophical and methodological approach, which is currently in use in practice of our country, for the reasons of the current crisis remains to be a closed book.

From whatever standpoint we look at the matter of the social life optimization, its headstone is the call to study the place and the role of a man in the process of the Universe self-expansion on micro- and macro- and mega-levels, and also, to state the specific character of his or her behavior in the planetary system.

As an indispensable condition, there appears the necessity to elaborate the basis of world-view, which would be more appropriate to the spirit of the 21st century and of the third millennium. It means that to understand and explain the essence of to-day's crisis of social development, we should refurbish the physical picture of the world, which is built on the principle of the Newtonian mechanics. We should see the Universe as the world of more sensitive and subtle, even fragile, elements.

For the assessment in the analysis of the unity of matter and mind we need to refer to the generic term of the universe. And we do it deliberately in order to spotlight only two points in the explanation of the place and the role of a man in the Universe self-expansion. The first one is connected with the fact, that on the planetary level, being in the state of active opposition, matter and mind are the source of both: the albumin-nucleic and the social life; the second one is connected with the fact, that in vertical position matter and mind transform as a whole and carry the planetary life to the Cosmos.

The ideological guideline, taken as the grounds of the given concept, is the idea, that on the planetary level the matter and the spirit (or spirit and matter) are part and parcel of the whole – of the substantive basis of the Universe.

The subject of our investigation is an extremely broad philosophical category “universum” (Lat. *universum* – the world entirely, including a man, as the complex cosmic entity, regarded as a complete system in itself. – *The translator's note*). We understand by it the gnoseological and ontological unity of the material and spiritual worlds or modality of the potential and reality. Hence, we see the

universum as an organic unity of spiritual (noumenal) and material (phenomenal) worlds. This substantive basis of the world is a quantum vacuum, which has two interconnected forms – a physical form and a semantic one.

We also proceeded from the fact, that the philosophical understanding of the universum is based on the gnoseological interpretation of modality “potential”, which is referred to the worlds, viewed *a priori*. In this connection the assertion “world set” is considered by us as “the set of all possible worlds”, i.e. facts, viewed noncontradictorily, or relations of things and ideas, without the reference to ontological realization of any of these potentials, but with the proviso that only one of them is realizable.

In the ontological aspect we see the universum as “the world as a whole” or “all in existence”. In this case the given notion is a generalized notion of nonidentical logically, but equal ontologically worlds, i.e. such worlds to which one ontological modality is referred *pari passu* – reality¹. In other words, the universum is a substance, which pulsates, realizes continuously, is self-permeated with all its parts, each of them is virtually something, that is involved in everything, that potentially and out of time has “its share” in the whole universe. To say picturesquely, in the universum “everything ingrows to everything”.

The object of the investigation is a man as a natural product of the universum expansion process, who appears at its particular stage and realizes a special, available only to him, and to no other object, function in the mechanism of its self-motion.

However, since these regularities are not known to the human-kind today, so the world seems to be hostile towards it, and it oppresses the nature of the social phenomenon. Therefore, the comprehension of these regularities raises qualitatively new horizons to our view, new horizons in the Universe development and in the destiny of the human race.

The fore-said implies that the **chief aim** of the given work is the philosophical comprehension of the place and the role of a man in the functioning and development of the Universe.

¹ See: *Философская энциклопедия* : в 5 т. / гл. ред. Ф. В. Константинов. – М. : Советская энциклопедия, 1970. – Т. 5. – С. 279.