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The multiformity of the "observer" as the pinnacle of concentration.

The two great tendencies of the Universe.

The fantasy is sometimes in advance of scientific discoveries. As the same thing took place with a hyperboloid of Engineer Garin, so I suppose it may happen with Stanislaw Lem's Solaris or something like that. An artificial decrease of the search of planets similar to the planet Earth is explained by the fact that over the last several decades it was expected to find something or someone like the person (an observer) with a diverse number of modifications. That was very well reflected in a variety of fantastic monster characters depicted in the movies, but still physically similar to a person, his vicious and wicked modification. The search for life in the universe is extremely lent out. People have searched for planets similar to ours by climate, geology, atmosphere and etc. But we will try to show the "observer" (scientists use this name for "homo sapience" in physics and astrophysics) on a multi-valued basis, as well as we turn to such a foundation of a person, as the concentration.

The speech here is about two great tendencies of the universe – decentralization (entropy, the expansion of the universe, and etc.) and centralization or concentration. It may seem that we are taking a step towards religion, but that is only at first sight. From the very beginning it is necessary to mention that all further judgments are based on the recognition of the fact that material and ideal are considered as attributes of the matter –on the unity of determinate and ideal being which do not reproduce each other, but in the rest are tend to be, at times, the primary or, sometimes, the secondary in relation towards each other by its influence<sup>1</sup>.

From our viewpoint, the mind, the observer are not connected strictly to the person, they are not only a function of the individual and society - social form of

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<sup>1</sup>Asadullaev I.K. New Materialism // Being –the symphony of dissonance. – Dushanbe: AR-graph, 2014.

the development of the reality. A human being is merely one of the forms of the "observer" in the universe. In other words a human is one of the numerous universal concentrations of the ideal as an attribute of matter. It is accompanied by a limited concentration of material - determinate being. Let's consider, first of all, for this purpose one of the two global tendencies in the universe - the concentration, along with decentralization.

The concentration is diverse and that occurs very well in formation of stars and galaxies, matter and fields, black holes, micro particles, macrocosm and mega world. Time and space, the biosphere and the human world are subjected to it. The speech is essentially about the fact that different foundations and forms within their development end up to single results.

Jens Bjerre's notices are remarkable in this case: "If we could see, as if in a magic binoculars, the entire history of the Earth, compressed and squeezed into the framework of one year, then it would turn out like this:

For the first time, in November the simplest forms of life appear – amoeba, lizards, mushrooms. In mid-December there appear giant animals, and a quarter of an hour before the New Year, at about 23.45 at the New Year's Night, the first person comes up to the stage. The whole period of our era takes only the very last minute of the outgoing year ... .. sixty seconds..."<sup>2</sup>. Jens Bjerre draws attention to the time compression of innovations on the Earth. The author points out at a little above that: "In order to take a glance of humanity and fauna of our planet, let's see how the Earth had been evolving.

More than three billion years ago a glowing clod, rushing in interplanetary space.

Two billion years ago. The clod gradually gets colder. The steam wandering in the atmosphere converts into water. Oceans start to appear.

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<sup>2</sup>(Jens Bjerre. The lost world of Kalahari .Print house: M., Mysl, 1964, chapter two, <http://rgo-sib.ru/book/kniga/133.htm>)

One billion years ago. In the process of chemical exchange protoplasm is born which promotes the emergence of the first living beings and microorganisms in the oceans.

500 million years ago. There appear the first species of the simplest cellular animals, amoeba and algae in the oceans.

220 million years ago. There start to develop primitive plants on the Earth. Some large animals which used to inhabit the oceans (amphibians), move to the land.

200 million years ago. There emerge huge reptiles, lizards and dinosaurs.

90 million years ago. Mammals appear.

70 million years ago. New animals and plants appear.

25 million years ago. Gigantic animals extinct, but elephants and rhinoceroses live. There are new forest beasts, bison and big anthropoid apes.

A million years ago. Similar to humans apes settle in caves.

500,000 years ago. Similar to humans apes take up a stone or a stick.

100 000 years ago. The Stone Age human beings come out. They begin to learn to use fire.

50,000 years ago. There start to form various human races.

About 2,000 years ago. The era of the Christian chronology begins

15 years ago. Man subdues the atom energy.

One year ago. A man can destroy all flesh; he can launch artificial moons on the orbits around the globe.

In the future. People bring cosmic space under their control and land on the Moon. "

The acceleration of the development or the concentration within time is more important for us, rather than the details which were supplemented and partially changed since Jens Bjerre's book was released.

B.F. Porshnev also paid a great attention to the time acceleration, pointing to more and more shrinking existence time of social formations<sup>3</sup>.

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<sup>3</sup>Porshnev B.F. Feudalism and the masses of people. – Moscow: "Nauka", 1964.

The history of the nature and the earth is concentrated within time in terms of the emergence of innovations, that is, the observer - a person is a pinnacle of concentration in the aspect of Planet, as one of the two main tendencies: the dispersion or deconcentration (entropy, the expansion of the Universe) and concentration – negentropy, aromorphosis. What is the difference of a person as an observer?

First of all, by the fact that via the observer the matter accomplishes its reflection – it refers to itself, that is essentially the transparency<sup>4</sup> of the matter in the process of cognition and self – cognition. It should be mentioned that all types of the transparency are, ultimately, the transparency<sup>5</sup> of the matter for itself in various localities and fragments. The transparency is a global process, that is at the level of life and a human being is, essentially, a developed, forward-looking reflex - reflection. On the one hand the transparency turns out as a primitive reflection, on the other – cognition and self – cognition of the matter in the form of the observer - a person.

The observer comes out as a result of the implementation of the universal tendency of the development concentration, the apex of which in the world is the mind.

With the help of the force of his thought a man penetrates into the essence of the world<sup>6</sup>, its structure, the nature of laws, changing the humanized nature according to his standards - his "image." At the same time, the extraordinary richness of the universe penetrates the human consciousness, and concentrates in it in a perfect shape. The matter creates a social form of motion and through human action it creates the conditions under which it begins to concentrate itself in perfect shape, i.e. locality tends to become universality, but it does not reach all its infinity. Matter - the objective world tends to concentrate in the human mind in a perfect shape. This tendency is mediated and determined by the necessary emergence of the social form of the matter motion, the emergence of the creative

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<sup>4</sup>Ozhegov S.I. The Russian language dictionary. Edition 18 / Moscow "Russkiy Yazik" 1986. – p 529.

<sup>5</sup>Georg Wilhelm Friedrich Hegel. The science of logics. Vol. 2 / Moscow: «Mysl», 1971. – p. 10.

<sup>6</sup>Georg Wilhelm Friedrich Hegel. The science of logics. Vol. 2 / Moscow: «Mysl», 1971. – p. 7.

activity of consciousness, creating reflection of the universality of the objective reality.

It is a peculiar universal process of the concentration of the matter<sup>7</sup>, space and time in the form of "otherness" (not in the Hegelian sense) in the human consciousness. With the appearance of a person in objective reality there emerge new relations and manifestations of transparent and opaque. In our opinion, this is not a fluctuation, not random and only the local process. If the anthropic principle suggests non-randomness of the observer emergence, the occurrence of who is commensurate with the fundamental constants of the universe, we should talk about the proportionality of the universe and a new level of arising correlation between transparency and opaque represented by man. Man is, perhaps, local in the universe as not the only case of the origin of the mind (although this is not proven, as it does not prove the opposite), but the process of the ideal concentration of the infinite wealth of the objective reality (universal concentration) in a person's conscious is not local, as well as the formation of the ideal - immaterial - transparency is not local at a certain stage of the development of the matter<sup>8</sup>.

Man, it must be assumed, is one of the forms of embodiment of the universality, generality, when both space and time, the objective reality tend to concentrate in it in an ideal shape. This is just one of the objectives mediated by the emergence of the social form of the matter motion. That is the exact thing scientists are trying to discover at the present time with the help of telescopes and other devices - similar to the Earth trends of concentrations in the universe. They are merely trying to find one of the universal concentrations in the world.

If the universal concentration cannot happen physically, energetically, in another word, materially, it is supposed to happen in an ideal shape, and that is objective. In this process of concentration of the universe there happens a kind of "otherness" of its material concentration. That is, we can see the opposite massive

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<sup>7</sup>The Anthology of world philosophy In four volumes. . Vol. 1, part 1. / Moscow: «Mysl». – p 333.

<sup>8</sup>About philosophic categories of transparency and opaque and their dialectics. Towards the statement of the problem. The Journal of the Russian Academy of Science Presidium. «Philosophic issues», N/10, 2005, 116-129 pp.

tendencies. One of them is the increase of entropy and the expansion of the universe. The other one – is the tendency of the material concentration in the form of the formation of stars and galaxies, heavy elements, negentropy and one of its peaks - the concentration of time and space in the development of biological life on Earth and the humanity in all its manifestations (the acceleration of innovations in the biosphere, the acceleration of historical time, urbanization, the concentration of economic processes - globalization, the Internet, etc.)... The problem of isotropy (uniformity) and anisotropy (heterogeneity) of the universe is adjacent to this aspect, but it is more considered in a completely different key.

In addition to this, there appears a question: Are these opposites of deconcentration (dispersal) and the concentration (centralization) equal in the present time – in the synchronous aspect? The fact is that the matter is heterogeneous and there are unequal, nonequivalent factors of interaction, particularly in the biosphere, there are diverse organisms: some of them represent a factor of the strong impact, the other ones - a factor of weak impact in the process of confrontation and mutual absorption in the biosphere<sup>9</sup>.

If the opposites are identical, in the issue under the consideration, and in some other sense, include the diversity, which was mentioned by us, that is still they are eventually equal at present in the universe - in synchronous aspect, that means the person must be one of the most important parts of the process of the concentration in the universe. He is not alone in the universe and there exist some potent tendencies of "anti-big-bang" – the most complex system of the world concentration of the objective reality, including an integral part of the universal process of the emergence of life and mind in the universe. Life as a concentration does not only possess familiar physical and biochemical basis but also some other forms, which do not narrow down to a human observer.

There turns out an interesting phenomenon: the observer as the pinnacle of concentration possesses numerous other forms of concentration on the way to himself. Life on the Earth and the observer are just one of the universal perfect

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<sup>9</sup>Pierre Teilhard de Chardin. The Phenomenon of Man. – Moscow: «Nauka», 1987.

pinnacles in the universe. It is necessary to search for not only the similarity of life in the vast space, but also alternatives of the universal material and ideal concentration.

If the oppositions are not equal, that means the ideal form of the concentration of the world in human consciousness is just a weak reaction of the dialectical world on the entropy processes, extension, dispersion, and a man represents just a "poor imitation" of the universal concentration – nonequivalent opposite reaction to the ongoing theory of "first bang". In this case it is necessary to explore the expansion of the universe - deconcentration as the dominant universal process of the objective reality accompanied by weak concentration, and we are dealing with a universal asymmetry. It manifests itself in the transition from primary concentration in the instant of the explosion "first-atom" to the dispersal of the universe. Or is it a kind of symmetry, unfurled in time - in the diachronic aspect? All of these issues, if they are appropriate, require an overall study, especially by physicists, mathematicians, astrophysicists and philosophers.

But if there is an opposition which is equal to it and it currently manifests itself in something else, so it is necessary to seek an answer to the question: what exactly is identity of opposites manifested in, under their diversity? The speech here is not merely about the concentration, but about a system of the universal concentration, if there is one and it currently continues, as opposed to the theory of the "first bang", entropy, and the expansion of the universe. Or the speech should be about the universal process of the concentration in the form of pulsations of the Universe in the future (?), or the idea that dialectics is not universal which we suppose is completely absurd. If dialectics is universal, it is extremely sophisticated by its peculiarity of infinite manifestations and we have to find answers to new questions. The most important question is: what alternative forms of universal concentration of the ideal (and possibly material) exist in objective reality? In other words, what principally different life forms exist, in addition to the one we know?

We proceed from the unity of material and ideal as the matter attributes. The transition from the singular state to the "first bang" and the expanding universe

denies itself in the opposite tendencies of the material concentration and, along with them, there occupies a special place and ideal concentration of the objective reality in people's consciousness - their special world. Here we may come to a conclusion of "inclusion" of a human being in very large-scale processes of the universe<sup>10</sup>. On the other hand, the study of the categories of transparent and opaque tends to the above mentioned idea, expressed by scientists on the basis of the anthropic principle.

The observer represents the pinnacle of transparency of the matter in relation to himself. Moreover, not only in the form of specific earthly life, but on the basis of many fundamentally different foundations of the concentration.

At the confluence of the interaction of philosophy and other sciences there tend to occur some issues that require further thorough studies<sup>11</sup>. We have mentioned above of the possible non-equivalence in the modern universe dispersal tendencies (deconcentration) and the concentration (centralization) - the global asymmetry. For instance, a famous British astrophysicist P. Davis notes that "... the universe is asymmetrical and there is no significant amount of anti-substance. The universe was formed with a slight excess (about one billionth of a proportion) of the substance, and it is this excess that emerged at the beginning of the expansion influenced the fact of appearance of galaxies, and sentient beings"<sup>12</sup>. This idea allows the possible nonequivalence, asymmetry and diversity of such opposites as dispersal and concentration of the universe.

The process of concentration is essentially a global process of transformation of matter into a transparent process in relation to itself, and is not limited only to the forms of life we are familiar with. Life is one of the forms of the universal concentration of the ideal and transparency under the local concentration of material.

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<sup>10</sup>Moiseev N.N. Vernadskiy and the Modern Time. – Philosophic issues. 1994. №4. p. 13

<sup>11</sup>Bazhenov L.B. About the status of the anthropic principle in cosmology // The universe, astronomy, philosophy. – The printing house of Moscow University. 1988. - p.90

<sup>12</sup>Paul Davis. The Accidental Universe. / Moscow: «Mir», 1985. – p. 125.

Transparency exists everywhere. At the level of inorganic nature, bios and human beings transparency is an outstripping reflection, and at the level of a human being - this is the cognition, the concentration peak, along with other forms of universal concentrations. We cannot witness a fact without an idea. The statement of a question of some alternative forms of the universal development concentration may become the basis of the observer searches on fundamentally different principles.

The universal concentration of the ideal, accompanied by a limited concentration of determinate being of the material as an attribute of the matter does not only happen in relation to a human being. There may be other forms of the concentration, when the ideal becomes universal at the local concentration of the material, and the observer is not limited here only to human beings.

For many decades "the common sense" does not allow a "wacky idea" of the existence of the ambiguousness principle in quantum mechanics, the unity of subjective and objective, the unity of the microcosm and the observer. Some people just believe that scientific studies are not adequate enough. However, the aspect of the concentration research in the universe leads to the formulation of new issues and quite reasonable wacky ideas.

According to the anthropic principle<sup>13</sup> the universe allows the emergence of bios and a human being (the observer)<sup>14</sup> exactly under such its dimensional characters, but it, at the same time, allows the concentration pinnacles as one of the two great development tendencies - dispersal (deconcentration) and centralization (concentration). The appearance of a person (the observer) is more fundamental phenomenon than it might seem while glancing at it as a lost fluctuation. This also regards the pinnacle of other concentration forms.

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<sup>13</sup>The opposition of anthropic principle or universal anthropic principle/ the statement of a question of the existence of philosophic categories of acceptability and unacceptability, uncertainty and certainty. The structure of time. LOGOS – 2010: The collection of scientific articles under the edition I. A. Vasilenko. – M.: the editor A. V. Vorobev, 2010. – 172 p. – p. 153-172. On the websites: "physics without mathematics" and "new physics theories", the department of sociology of the Moscow State University: "Pitirim Sorokin's fund". New philosophy categories and the philosophy of politics / Dushanbe: «Donish», 2006.

<sup>14</sup>Look up.: Martynov D. Y. The anthropic principle in astronomy and its philosophic significance // the universe, astronomy, philosophy. – The printing house of Moscow University. 1988. - p.63