

THE EVOLUTION OF DEATH AND IMMORTALITY IDEAS FROM RUSSIAN COSMISM TO SYNERGY: SYSTEMIC-DIACHRONIC APPROACH

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ABSTRACT: In this paper, death and immortality ideas of Russian cosmists are in syncretic way put together with key ideas in postmodern philosophy. The problem considered in world philosophy on creating co-evolutionary conditions for the emergence of «immortal» man is illustrated by a wide variety of ideas and concepts. This paper contains innovative ideas of the Russian cosmists as the starting point of the research. Special attention is paid to the extraordinary teachings of N. F. Fedorov, who is the founder of Russian Cosmic philosophy. Using the system-diachronic method and technologies of ascending from the abstract to the concrete, the author compares the ideas of Russian cosmism with manifest concepts of modern philosophy (synergetics, phenomenology, transhumanism). The author also gives the most striking facts of discoveries of modern natural science and draws conclusions about ideas of Russian cosmists that have been put forward ahead of their time and retained their relevance and ontological potential until now. The paper presents the prospects for further studying the heritage of Russian cosmism to search for philosophical tools that could, without going beyond the limits of ethical universals, successfully combine the controversial theoretical directions of modern philosophy for the future positive practical development of society.

KEY WORDS: Russian cosmism; Immortalism; Morality; Digital technology.

La evolución de las ideas de muerte e inmortalidad desde el cosmismo ruso a la sinérgica: aproximación sistémico-diacrónica

RESUMEN: En este artículo se ponen en común las ideas sobre la muerte y la inmortalidad de los cosmistas rusos con ideas clave de la filosofía posmoderna. El problema considerado en la filosofía sobre la creación de condiciones coevolutivas para el surgimiento del hombre «inmortal» se ilustra con una amplia variedad de ideas y conceptos. Este artículo contiene ideas innovadoras de los cosmistas rusos como punto de partida de la investigación. Se presta especial atención a las extraordinarias enseñanzas de N. F. Fodorov, el fundador de la filosofía cósmica rusa. Usando el método sistémico-diacrónico y tecnologías que van de lo abstracto a lo concreto, se establece una comparación de conceptos del cosmismo ruso con conceptos manifiestos de la filosofía moderna (sinérgica, fenomenología, transhumanismo). El autor también aporta los hechos más sorprendentes de los descubrimientos de las ciencias naturales modernas y saca conclusiones sobre las ideas de los cosmistas rusos que se adelantaron a su tiempo y mantuvieron su relevancia y potencial ontológico hasta ahora. El artículo presenta las perspectivas de seguir estudiando la herencia del cosmismo ruso para buscar herramientas filosóficas que puedan, sin ir más allá de los límites de los universales éticos, combinar con éxito las controvertidas direcciones teóricas de la filosofía moderna para el futuro desarrollo práctico positivo de la sociedad.

PALABRAS CLAVE: Cosmismo ruso; inmortalidad; moralidad; tecnología digital.

«Within certain limits, we can choose our path of evolution».

Ilya Prigozhin (Prigogine and Stengers 2018, p. 37)

INTRODUCTION

The renewal of interest in the Russian cosmism ideas practically withdrawn from the field of philosophical scientific interest in the Soviet era bespeaks the

relevance of studying the stated problem. In recent decades, the advanced time scientific potential of the Russian cosmists' concepts has attracted the attention of not only Russian scientists, but also of the international scientific community. Despite their resurgent interest, and the unconditional recognition of the Russian cosmism heritage, which is the brightest authentic phenomenon of truly Russian cultural and intellectual tradition, after all, world scientific thought tends to retain the tendency to restrict the Russian cosmism ideas within the space of literary utopia, esotericism, and theology. Meanwhile, representatives of Russian cosmism were primarily philosophers, since a significant part of their research interests was the questions of infinite life prolongation for *highly spiritual* humanity, each member of which is a mature person, whose inner experience must reject narrow aspirations and perishable values. According to the Fedorov's Project, *high spirituality* is the exceptional condition that will bring harmony into the future world order during resettlement of humanity in the vast expanses of the Universe. Immortality of a person in general, especially a modern person who kills, eats other organisms, is senseless and dangerous, and it has no prospects. The exploration of the Cosmos by such a person will be associated with wars, which we are witnessing.

Recreation, spiritual and physical transformation of a human occurs according to the laws of synergetics to enable future generations to live outside the Earth. In addition, Russian cosmism puts forward ideas of careful regulation of nature, establishing reasonable human control over the spontaneous manifestations of blind natural forces, the idea of transforming the Earth's biosphere into the surrounding planet and a «psycho-intellectual» shell, i.e. the noosphere, the sphere of intelligence, working for Life preservation and prosperity, as well as the idea of studying the effect of cosmic radiation and its energy particles not yet detected on the course of human history (according to A. L. Chizhevsky). This direction has taken practical steps to stabilize and control human population growth according to the time by drawing attention in the future to the advantage of human autotrophy.

Thus, the area of the author's research in this paper is the interrelation between the conceptual ideas of Russian cosmism, in particular in the context of «Common Cause Philosophy» by N. F. Fedorov, and by the concepts of modern and manifest synergetics, phenomenology and transhumanism. The subject of research is to study the evolution and ways of the dialectic development of the dichotomy between death and immortality, to highlight its philosophical and ontological foundations. The purpose of the study is to compare the positions of a number of philosophical concepts, worldview intentions of science with the identification of points of contact between humanitarian and natural-science knowledge for the establishment of a dominant role of the ethic component of Russian cosmism projects in the context of the implementation of modern technologies. The paper is based on the scientific works of Russ, Russian and foreign authors. Research methods are: dialectic, comparative, synthetic, prognostic, and system-diachronic. The paper is intended for a wide circle of readers; in this connection, it outlines the key directions and goals of

the Russian cosmism. The novelty of this study is to identify the relationship between the ideas of Russian cosmism on the death – immortality (resurrection) problem and the ideological and practical aspirations of modern society. As a result of the study:

1. The importance of correcting the concepts of rectilinear technological futurism through the inoculation of the Russian cosmism ideas which represent the future of the highly spiritual humanity filled with new opportunities and positive development is justified.
2. The role and place of the death-immortality (resurrection) phenomena in the global (universal) evolution are outlined;
3. The ontological interrelation between Chaos and Death is hypothesized;
4. A scenario of positive development of civilization through the use of latest technology, including digital technology, to serve the intellectual and spiritual development of a person that can be used in the theory and practice of solving global problems of the modern world order is revealed.

1. RUSSIAN COSMISM: FORMATION, APPROACHES, GOALS

The mystery of the triad: *life – death – immortality* – is an old subject of philosophical quest. But today, these phenomena remain beyond human knowledge as before.

Death as a phenomenon of being is defined in many dictionaries as an irreversible cessation of the vital activity of an organism. However, following the «irreversibility» of departure of a living being from life, lexicologists suppose «immortality» overcoming mortality that is quite paradoxical from the point of view of logic.

As for the phenomenon of *life*, then from the point of view by I. Prigozhin and I. Stengers: «... the problem of its origin still remains complicated, and we do not expect any simple solution of it in the near future» (Prigogine and Stengers, 2018, pp. 26–7).

The phenomenon of *physical death* of a man and most living organisms is undeniable. The phenomenon of *physical immortality* is also indisputable today: thanks to regenerative abilities, some types of hydra are always young and immortal; a jellyfish of *Turritopsis nutricula* species is capable of managing its own genes and endlessly repeating life cycles from «childhood» to «adulthood»; and American lobsters have self-renewing DNA. They owe their eternal youth to the enzyme *telomerase* (Makarov, 2016). These organisms die from diseases and external causes, often from the fact that they are used as food by animals and humans. The practical use of such biological discoveries is to implement the ideas of life extension and further to achieve immortality by *Homo sapiens*. In fact, why did nature dealt short *Homo sapiens* with such a gift, having given a chance to immortality to hydroids? Apparently, because it gave him

wonderful tools for the positive *self*-transformation and transformation of the world around, such as reason, feelings, will to solve problems on a terrestrial and cosmic scale.

One of the trends in philosophy which dared to understand and overcome the contradiction of the problem of *life – death – immortality* is Russian cosmism. His strength is in the indomitable faith in the possibility of the scientific and moral substantiation of the common welfare of the future Ecumenical community. Russian cosmism arose in the 1950s as a unique cosmic direction of scientific and philosophical thought represented by natural science, religious and philosophical movements. In general, this fits into the scientific classification of V.V. Lytkin, who proposed his own version of the classification of «cosmic philosophies»: 1) scientific and evolutionary cosmism; 2) religious and moral cosmism; 3) cosmism in art (Lytkin, 2016, p. 35).

Many thinkers from among the domestic cosmists in the USSR were repressed. So, in open sources we can find information about deportation and the death of V. N. Muravyov and A. K. Gorsky, execution by N. A. Sentitsky, accusations by V. I. Vernadsky in adherence to idealism and hostility to socialism.

As a sociocultural and philosophical discourse, Russian cosmism became officially legitimate only in the post-Soviet period. In recent decades, we have seen attempts at a conceptual reconstruction of Russian cosmism. The search for scientists is focused on promising scientific and philosophical programs, since the potential of intellectual space of Russian cosmists is distinguished by its capacity and originality. It is enough to mention the contribution by A. K. Gorsky, who thanks to his unique interpretation of the problem of «Unconscious» was able to create a «fundamentally new picture of the world» Continuing the ideas of N. F. Fedorov, «Gorsky proposed to revive the idea of immortality not only in education, but also in science» (Gerashchenko, 2017, p. 12).

Russian cosmism today serves as a resource for searching socio-historical perspectives, which is performed by scientists around the world. Moreover, despite the well-known skepticism on the part of Western scholars, their permanent return to the ideas of Russian cosmists seems eloquent. So in October 2015 at the international conference «Modern Cosmism» held by the New York Society for Ethical Culture, John Crowley paid tribute to the deep gratitude of Russian cosmism for inspiration, but, as the scientist insisted, the focus of cosmists should be the future, and not the anachronism of obscure teachings of the past. «Without knowing anything about, say, theosophy, or naturalism, or spiritualism, one could guess their basic concepts and goals. But I doubt that this also applies to Russian cosmism» (Crowley, 2016, p. 4). Estimations by George Young are more conservative (Young, 2012). In his truly encyclopedic work about Russian cosmists, where he although calling their philosophy absurd, nevertheless, considers the «esoteric, quasi-religious views» of Russian cosmists along with practical programs of successful long-term human development. He highly appreciates the ability to make the search for

knowledge a starting point for work: that is, to turn every «-logy» into «-ique». «Theology turns into theurgy»: the knowledge of God teaches a practice of applying His will and power (Young, 2012, p. 4). The tonality of the book by the American philosopher John Gray «The Immortalization Commission: Science and the Strange Quest to Cheat Death» is a bright but often unjustified irony. In the chapter «The God-builders» the author points to the goal of the process of deifying a human, in fact, his radical transformation leading to overcoming death. According to the author, the search for immortality by mankind is an absurd adventure, to which people are driven by their audacious courage, curiosity and Quixotism. The whole chapter «The God-builders» describes famous writers, first of all, Herbert Wells, but a whole paragraph is devoted to N. F. Fedorov. It is true, but the great Russian cosmist is represented by John Gray as one of the pleiad of remarkable creative people of the 19th century, united in an intellectual, but purely literary movement. According to J. Gray, N. F. Fedorov was just a fantastic techno-immortalist and Orthodox mystic (Gray, 2011, p. 5).

The book by the professor of philosophy and Slavic at the largest Western universities, Boris Efimovich Groys, is distinguished with another sense bearing content, which is much closer to interpretation of Russian cosmism by Russian philosophers. The book was published in the USA in 2018 under the name «Russian Cosmism» (Groys, 2018) and has already made a serious contribution to the science of Russian intellectual history. B. E. Groys emphasizes the importance for the future of humanity of the immortalism idea by Russian cosmists, considering that the «common cause» of N. F. Fedorov is a call for a complete reorientation of social relationships, productive forces, economics and politics with the sole purpose of achieving immortality and material resurrection. B. Groys says that under the seeming eccentricity of Russian cosmists, there is a cosmic materialism, which is much more humane, and spiritually anticipating by its nature mechanism, than functionalism, and free expressionism of their Western contemporaries.

The Russian cosmism doctrine was formed mainly by deeply religious philosophers. The ideas by K. E. Tsiolkovsky can be called as peripheral to relatively deep spiritual reasoning of N.F. Fedorov; being a student of the latter, Tsiolkovsky recognized only the matter in its endless transformations as a real and working force in the Universe. But if for N. F. Fedorov only infinite life of a person with a highly developed ethical principle is valuable and, moreover, human morality requires resurrection of all the dead, then in the concept of K. E. Tsiolkovsky, phenomenon of death is generally denied. From this follows that N. F. Fedorov was a versatile philosopher whose humanism attracts the interest of many modern theological scholars. So, Michael Berdett, in his book «Eschatology and Technological Future» in which there are presented chapters entirely devoted to Russian utopian philosophy, and to futurists, writes about the Fedorov's direct influence on the entire Russian culture. The author of the book emphasizes the deep originality of the eschatological picture of that great Russian scientist. The author writes that according to Fedorov, «a future is

not only Divine Providence (Adventus), but it is also a product of human labor (Futurum)» (Burdett, 2014, p. 22). As part of our search for practical tools for the entry of humanity into the dimension of immortality, we emphasize the illustrativity of the phenomenological interpretation concerning the phenomenon of death and life after death developed by Canadian philosopher Harris Behtol in his paper «Hermeneutical Phenomenology: The Death of an Other understood as an Event» (Behtol, 2017) [the title translated by the author]. Here the author gives an understanding of a transforming death act experience. Despite the fact that there are no references to Russian cosmism in his paper, it seems acceptable to us to accept the event of the dying of the Other (in the collective concept of the human race) as a kind of metaphorical injection of a vaccine (*a Ray of Light into the Darkness of the Unknown*) which can transform the chaotic destructive space of the death act into new horizons of immortality. To this kind of research, we can attribute the work in the field of philosophy of a religion scholar from Chicago Tasmin Jones «Injured Subjects: Continental Philosophy of Religion and Ethics of Otherness» (Jones, 2016) [the title translated by the author], which is consistent with the teachings by Fedorov in the part concerning the atoning sacrifice of the Jesus Christ which made resurrection thinkable for mankind.

In his historical research based on deep archival work, «The Glitter of Red Rockets: Space Flight and the Flight of the Soviet Imagination, 1857-1957» [the title translated by the author], American professor Asif Azam Siddiqi devotes an impressive part of the book (second chapter «Imagining the Cosmos») to actually Russian cosmism, especially to the first works by K. E. Tsiolkovsky of the late 19th century. The author highlighted the role of enthusiasts who spread the ideas of Tsiolkovsky being a persona non-grata in the Soviet academic community in the early 1930s (Siddiqi, 2010). A prominent American literary theorist Jean Michel Rabaté in his book «Crimes of the Future: Theory and Its Global Reproduction» [the title translated by the author], in the context of his discourse on the cyclical nature of the development of theoretical thought which returns to the basic, fundamental themes, terms, and authentically revised concepts, mentions the name of N. F. Fedorov in connection with the interpretation of the resurrection concept, – «a gradual, if not an infinite process» (Rabaté, 2014, p. 22). Andrew Thomas, an American philosopher and political scientist, in his dissertation «Culture of Cosmos: Russian Popular Culture of Space Research» [the title translated by the author] states that there is a kind of popular pop-culture on space exploration in Russia, the roots of which lie in paganism and, outgrowing Orthodoxy and Soviet communism, go back to the new look in the 21st century. Thomas (2011, p. 52) sees N. Fedorov, K. Tsiolkovsky, F. Zander, Yu. Gagarin as the key figures in the creation of this new look. The author contrasts the calm and contemplative phenomenon of spiritual collective memory inherent in Russian culture, and found by him, with the cliché of the «space race» maintained in the West.

L. P. Filenko points to the intensity of the international dialogue on Russian cosmism. We cannot but agree with her statements that «in the course of the

dialogue between opinions and in the course of discussions in the modern sociocultural space, an extremely wide classification by the personalities of Russian cosmism as a philosophical direction, and extremely narrow interpretations were delineated asserting in fact that Russian cosmism had its own specificity in its projectivity» (Filenko, 2015, p. 10).

Russian cosmism is a specific reaction of philosophers to the «desertification of the Earth» and «the spiritual devastation of man». The goal of cosmism is the construction of a worldview that can highlight the spiritual and physical transformation of humankind, and is capable to provide a transfigured and immortal man with creation on a scale of the Earth and Cosmos.

2. ACTIVELY-EVOLVING IMMORTALISM IN THE WORKS OF «RUSSIAN COSMISTS»

From the standpoint of the global (universal) evolutionism principle, as well as from the standpoint of Russian cosmism, humanity is included in the evolutionary processes of the universe. But man as a carrier of *reason, feelings and will* is called upon to influence this process directing and qualitatively transforming it («active evolution») to preserve and ensure prosperity of a highly spiritual life on a scale of the Earth and Cosmos: – *through reason*: «... the mind is directed from disorder to order» («Creativity in the sciences and humanities») (Prigozhin, 2013, p. 69); *through feelings*: «... ethics becomes a self-organizing parameter of order» («Self-organizing society») (Haken, 2012, p. 125); and *through the will*: «the world is not given to look at ...» (Fedorov, 2008, p. 431).

Moreover, a man in co-evolution with the Universe is raised by cosmists to the heights of co-creation with the Creator himself. So, N. F. Fedorov spoke of the human capability and opportunity to act as an instrument of the divine plan. This is the status of man as the supreme creation of God, who is unable not to manifest in his affairs his divine principle.

As mentioned above, the peculiarity of Russian cosmism lies in its projectivity, in substantiating a good of the future world order, because the emphasis was shifted by Russian cosmists towards the last two components among the triad *life – death – immortality*. It seems appropriate to consider this particular emphasis in more detail due to the problematics stated in the paper; therefore, following the cosmists, we will focus our attention on *death* as a threat to life, and *immortality* as a method to overcome this threat.

The idea of «active evolution» was deeply substantiated in the works of **Vladimir Ivanovich Vernadsky** (1863-1945). Vernadsky has used the guesswork by American scientist of the 19th century James Dwight Dan that was unnoticed by his contemporaries in the field of biogeochemistry, and then he has rethought it in relation to evolution in general. Dan's principle defines the main direction of the animal world evolution the as «cephalization», i.e. improvement of the nervous system, in particular the brain. This provided a

basis for assuming the presence in evolution of a perfect program striving to realize the highest intellectual, spiritual, and physical qualities of a person. «Man and mankind are in the closest way... connected with the living substance inhabiting our planet» (Vernadsky, 2018, p. 17). But the mind is the hallmark of man; his energy allows people to transform themselves and nature at all. The scientist emphasized the fact that the transformation of human mind potential and the functional dependence of human as a natural object are not taken into account by modern philosophers. The idea of cephalization is also adjoined to the idea of the sphere of mind, or the noosphere developed by Vernadsky, which is the manifestation of complete covering with human as the only social species of fauna, the entire surface of the biosphere of our planet, where there are no more inaccessible places for him. Transforming nature in accordance with their needs, humanity provides a natural transition of the biosphere into the noosphere. However, Vernadsky rightly believed that there is a gap between the ideal of the noosphere and reality, since both the biosphere and the noosphere are damaged by the predatory attitude of human to nature, by his inhuman ideologies, the implementation of which entailed social evils. Having created intelligence and endowed it with the freedom to choose Good and Evil, evolution seemed to take the risk. There was a real danger of the generic suicide of mankind which could also entail a cosmic catastrophe, since there is a subtle relationship between what is happening on our planet and the Cosmos. Like other Russian cosmists, Vernadsky associated death, destruction, chaos with the moral imperfection of humanity. Realizing this danger and justifying the need for man to master evolution, Vernadsky puts forward the idea of harmonious interaction between society and nature, arguing that the unity and equality of all people and the rest of the living population of the planet is an absolute necessity. Along with other cosmists, Vernadsky poses the question of the infinite prolongation of human life in the universe and attainment of immortality. Stressing the persistence of attempts by philosophers of various concepts to find an answer on the question of the eternity of life, Vernadsky urged science to get involved in solving the problem of life in space. But the endless extension of human life must simultaneously be the creation of a fundamentally new moral and new physiological nature of man, who must free himself from the qualities that cause him to devour, displace others, kill, and die himself. Vernadsky suggested that nothing in the past indicates that man as he is realizes a Lord of Creation. Man who kills and who is mortal has no distant perspective.

From the point of view of V. I. Vernadsky, influence of civilization on the course of earth and space processes will increase. Man must become an autotrophic being, i.e. to abandon the consumption of other organisms and go to direct feeding with solar energy, like plants. It is the autotrophicity as a result of the physical perfection and the spiritual heights of humanity, that will ensure the co-evolution of Man and Nature. Vernadsky suggested, this direction of socio-natural development would provide the path to the immortality of humanity.

Konstantin Eduardovich Tsiolkovsky (1857-1935), being the creator of cosmonautics, has developed the «cosmic philosophy of panpsychism» linking it with Buddhism. He proceeded from the idea of animating the Universe and the «immortality» of atoms – «indestructible primitive citizens», «primitive selves». Thanks to them, the quality of evolution can reach such heights that «... any part of the Universe i.e. *all matter can take the form of a living and even immortal being*» (Tsiolkovsky, 2017, p. 309).

As a supporter of Buddhism, Tsiolkovsky was confident in the conventionality of the concept «death», and insisted that death is literally not destruction, but simplification of a material carrier of life (say, to the level of humus) to reproduce it into a more perfect being with respect to intelligence [the «cephalization» principle by J. Dan], and in relation to morality, spiritual and physical abilities to transform the world. The negative experience of death by a person is based on his/her neophobia, the pathological fear of any new, and the incompleteness of knowledge about the laws of the evolution of the Universe. With the general development of *Homo sapiens* and the expansion of his/her outlook, «...Future deaths (plural of the phenomena) will not be accompanied by suffering» (Tsiolkovsky, 2017, p. 412). There is no death, but a state of transition from one material form to another. The modern man is imperfect; he has to go forward in the body, mind, morality, cognition. Man and the Universe are one through the participation of the individual in cosmic evolution, i.e. in the transformation of the evolving picture of the world. Life in the rhythms of the evolution of the Universe «is continuous, happy, powerful, never ended and will never end» (Tsiolkovsky, 2017, p. 412).

The position by **Vladimir Sergeevich Solovyov** (1853-1900) with regard to *death-immortality* is original in the part of the thought that it is precisely gender separateness that «does not let» a man from the path of death. Solovyov's convictions about the possibility of immortality and further resurrection take root after his acquaintance with the ideas of N. F. Fedorov on the «abolition of death» and «resurrection of the dead» presented in the Fedorov Project.

A Russian philosopher, theologian, and economist **Sergey Nikolaevich Bulgakov** (1871-1944) in his book «The Philosophy of Economy» declares that «... economic work is already.. a cosmogonic factor» (Bulgakov, 2014, p. 143), since the highest task of economic activity is the realization of the God's promise about «owning the Earth», about «conquering the deadly elements, humanizing nature and *deification of oneself*» (Filenko, 2015, p. 13) *that is, the acquisition by human of divine qualities, one of which is immortality.*

Vassily Feofilovich Kuprevich (1897-1969) (Danilovich 2017), a scientist and biologist, president of the Belarusian Academy of Sciences, argued that a living organism differs in principle from an inanimate in its ability to repair itself. Death arose in nature as a tool to accelerate the evolution of living organisms through the rapid replacement of the imperfect old with the more perfect new ones without taking into account the values of past and new organisms. The stopping of such an orgy of death occurs with the advent of the intellect and

will of a rational man, who has to open the era of long-livers, and then the era of practical immortality of people, due to the fact that human nature as a spiritual, thinking and strong-willed being contradicts death.

Thus, in addition to the bright life-affirming position of Russian cosmists to which Western researchers attach an esoteric, mystical connotation, the scientific potential of the concepts by Russian cosmists seems obvious to the author of the paper. Even a distant approximation to the understanding of their ideas given in this paper sufficiently argues the thesis of the Russian cosmists that modern science and technology should be *organically shaped*. Any tool or instrument created by man carries within itself a part of the human spirit. Living organisms are prototypes of machines, spirituality is present in any instrument created by man. Proof of the continued relevance and the utmost specificity of the human immortalism doctrine are the successes of modern human rejuvenation, which serve as a visual manifestation of Tsiolkovsky's idea on the sensitivity of any atom in the sense of its ability to be included in biological matter an infinite number of times. In addition, the virtual and augmented reality that has become an inseparable attribute of modern life is the junction where inanimate matter has become a carrier of human self-consciousness.

3. NIKOLAI FEDOROVICH FEDOROV: DEATH – IMMORTALITY – RESURRECTION

The ancestor of Russian cosmic philosophy, Nikolai Fedorovich Fedorov (1829-1903), is the central figure of Russian cosmism, an extraordinary thinker, the author of the three-volume, all-embracing work «The Philosophy of the Common Cause».

In the works by N. F. Fedorov, the phenomena of *death, immortality*, is added with a new one, *resurrection*. The leading brilliant and profound explorer of N. F. Fedorov's creativity, **Svetlana Grigorievna Semenova** (1941-2014), writes: «Fedorov is primarily a religious thinker, for he is leading humanity toward the highest and best goals that one can conceive and imagine as a heart dream, and the development of such aspirations is always a deeply religious act» (Semenova, 1994, p. 64). He is much more radical and inventive than his contemporaries H. G. Wells and J. Verne, the authors of fantastic utopias whom Western researchers are inclined to compare with N. V. Fedorov. This prominent Russian cosmist actually created a planned program for the successful future of humanity.

It remains beyond imagination how, foreseeing the global crisis of mankind in the first decade of the 20th century, he posed a «common task» for all earthlings about the need for their moral growth for the Highly Spiritual Mankind to overcome death and reclaim Cosmos through its spiritual height bringing Harmony into ecumenical spaces and through controlling evolution in collaboration with the very Creator.

It should be noted that today we quite often meet the phrase: «the conquest of the outer Space». But Space cannot be «conquered»; It can only be reclaimed upon the condition that our feelings, thoughts and deeds are positive, that is, based on the condition of our *cordiality* as an ability and desire to bring peace to the world. Conquest of the Universe and the «universal brotherhood» about the necessity of which was told us by N. F. Fedorov are the mutually exclusive phenomena.

As for the scientific side of the «common cause», then science should first focus on controlling the Earth's climate and prolonging life, ideally the immortality of living generations. Then, in search of the physical resurrection of the past generations, reconfigure the molecules of their bodies (practical details of this task are being solved today) and create a fraternal human Commonwealth encompassing the Universe. Unique qualities by Fedorov were his sincere Orthodox faith, ardent monarchism, Socratic style of presentation (which his students, first of all Kozhevnikov V. A., led to a readable form following Fedorov) (V. A. Kozhevnikov «Experience of Enunciating the Theories of N. F. Fedorov» (Kozhevnikov, 2004)).

In order to briefly, within the framework of the paper, set forth the basic concepts of *death – immortality – resurrection* according to Fedorov, where they are covered in the author's many-volume work, it seems to me expedient to give them in question-answer form. This is all the more necessary when we consider that Fedorov's thoughts in the original are set out *precisely, exhaustively, and in aphoristic manner*.

3.1. *Death*

What do we know about death as a natural phenomenon?

Fedorov: «... death has not yet become the subject of knowledge and well-founded judgment which would be investigated precisely and comprehensively what were causes and conditions for this phenomenon» (Fedorov, 2008, p. 687). This statement is true for our time.

What is the physical death of man and all flesh, and what should be our attitude towards it?

N. F. Fedorov: «Death is a property, a condition caused by causes, and it is not a quality without which a man ceases to be...» (2008, p. 372), «... the most common *evil*, common to all or, more precisely, *atrocious*; it is *death* ...» (2008, p. 179). «Therefore, the requirement to turn this “blind” deadly force into a reasonable and life-bearing one... the fulfillment of this requirement is the work of the entire human race» (2008, p. 106).

From the Fedorov's point of view, death is a temporary phenomenon that must be eliminated: «... non-abolition of death is impossible... This blind power, depending on which any rational being is, can itself be controlled by mind» (2008, p. 688).

3.2. *Immortality*

What conditions are necessary to eliminate death and, accordingly, to root immortality in the world of the living?

Fedorov calls several conditions. The main ones are two: the presence of knowledge and moral heights in a person: «... the human race is sinful and adulterous, whose life and history consists in mutual extermination [conducting wars] ...» (Fedorov, 2008, p. 184). But «death is impossible with purity and knowledge ruling by the forces of nature» (Fedorov, 2008, p. 687).

But do they all want immortality? Is it a true blessing?

The world knows an episode from the legend of late Western European Christianity about Agasphere: «During the suffering way of Jesus to Calvary under the burden of the cross, Agasfer denied him a request for a brief rest. For this, he received God's punishment of the Eternal Jew. He was denied the rest of his grave. He was doomed to wander without stopping from century to century, waiting for the second coming of Christ. Only he could take the curse off him» (Gurevich, 2016). It seems that the punishment here has become the infinite stay of Agasfer in a state of negative emotions, or a spiritual punishment, and the physical «non-stop wandering», but not immortality as such. Another episode is also known to the World: the sincere cry of Jesus over the decaying corpse of his friend Lazarus and the efforts by Christ for his successful resurrection.

From the position of Russian cosmism, immortality is a necessary condition for joyful, inspiring, infinite creativity in co-creation with the Creator himself, to transform himself and the world, participation in the evolutionary rhythms of the Universe, where Life is «continuous, happy, powerful, never ended and never ends» (Tsiolkovsky, 2017, p. 414).

3.3. *Resurrection*

As a sincerely and deeply believing person, Fedorov writes: «God did not create death, but created life, and a man becoming the executor of the God will, will be an instrument not of death, but of life» (Fedorov, 2008, p. 195). Moreover, the generations that left the face of the Earth will find life again: «Christ is the resurrector, and Christianity is the resurrection» (Tsiolkovsky, 2017, p. 182).

Then why not all the departed Christians rise after Christ?

Fedorov: «The resurrection of Christ is inextricably linked with the universal resurrection... But humanity has not yet become Christianity ... it has not yet recognized the highest perfection in universal kinship ...» (Tsiolkovsky, 2017, p. 183). That is the believers in Christ living nowadays do not have unselfish and all-encompassing love for each other, the world and the Creator yet. And all the departed also did not have it. But the movement to the Light and Love, the movement to God is irreversible; therefore «... the resurrection has to be happening in the future... Christ is the beginning of it» (Tsiolkovsky, 2017, p.

183). That is, the resurrection has been accomplished as an act of God, but it has not yet been accomplished as a human act.

There is an interesting turn in Fedorov's thoughts when he suddenly brings up to the realities of everyday life the high tasks put forward by his genius, which are unbearable for real practice yet, like these: «In fact, universal resurrection is only an expression in action of the usual wish to be alive and healthy for everyone». (Tsiolkovsky, 2017, p. 167)

Universal resurrection will be the complete expulsion of death, that is, the elimination of all traces of its past presence, as well as the elimination of all the causes of its new appearance.

In conclusion, it should be noted that Fedorov, as a cosmist, with his idea of immortality, that is, the idea of the triumph of universal love and reason, embraces all worlds and spaces. The bar is high and, in anticipation of objections and even non-acceptance of his ideas by contemporaries and descendants, in which the thinker was partly right, Fedorov warned, «The fantastic nature of presumed possibility...is seeming...» (Fedorov, 2008, p. 368) and insisted on the need to possess outer space in order to solve not only economic, but also moral issues.

Indeed, the observed seizure of all aspects of society's life by economism and digital technologies has already provoked debate about the temporary nature of man as a generic being. The achievements of modern sociogenetics are aimed at the physical transformations of human body, and as a result of the informational reconstruction of the spirit, the personality becomes «a virtual agent of communications». V. A. Kutyrev, in his research, dwells upon the inhuman nature of transmodernism, transhumanism, and humanology. The scientist emphasizes, that the essence of this ideological paradigm is to transform the benefits of an existing person from the goal of humanity into a means to create some higher form of man, «in fact, the material for the further progress of science and technology» (Kutyrev, 2009, p. 4). Thus, we see that technical science has achieved in its development impressive successes and formed directions, the essence of the concepts of which directly contradicts to human nature.

4. THE IMMORTALISM IDEAS OF RUSSIAN COSMISTS AS THEY RELATE TO THE DIGITAL SOCIETY EXPERIENCE

In 2017, Schwab published his book «The Fourth Industrial Revolution» (Schwab, 2017), where he outlined the prospects for the threats and benefits of digital technology. There is no doubt in the fact of a new round of intellectual mankind growth. *But the mind itself is not an indicator of spiritual height, and therefore, a universal well-being. It is a tool equally working both for creation and for destruction, in our context – for life and death.* Therefore, the mind of *Homo sapiens* focused on personal and political («national») interests cannot be a

guarantor of the well-being of earthmen. Judging by the content of the book by Klaus Schwab, today digital technologies offer mankind two options for the future: 1. spiritual and physical death; 2. «digital immortality».

4.1. *Spiritual and physical death*

- Through the further militarization of Space: «... the capabilities of space weapons will be used... in conflicts» (Schwab, 2017, p. 142);
- Through deadly advances in biology: «... rapid progress in genetics and genomics foreshadows the emergence of new highly effective types of deadly weapons: purpose-designed airborne viruses, man-made super-infections... that can lead to apocalyptic development of events» (Schwab, 2017, p. 143);
- Through a sharp increase in cyber-war capabilities:

Cyber war is one of the most serious threats of our time... An enemy will not resist the temptation... to fail or destroy his enemy's decision-making systems... Since 2008, there have been many cyber-attacks aimed at specific countries, and enterprises, but the discussion of the issue on a new era of hostilities is still in its infancy, and the widening gap between those who are familiar with complex technological cyber-war issues, and those who are working to create regulations for cyberspace. It remains an open question whether a set of general rules regarding cyber warfare will be created, like the arrangements that have been developed for nuclear, biological and chemical weapons. We don't even have a classification that allows us to come to an agreement on what is considered an attack and what is an adequate response to it. (Schwab, 2017, pp. 138, 140)

A peculiar response to this challenge was the International Congress on Cybersecurity held in Moscow on July 5, 2018, which was attended by experts – representatives from 50 countries of the world. The purpose of the congress was to secure the global information space.

Man is a bio-social being, but the understanding of man as an object and means of market relations opens the way to the introduction of the most risky technologies of «bio-cybernetic modernization». The modern market is ready in principle to accept these technologies on «improvement» of man, which can bring huge profits, as they are brought by innovations in mechanical engineering, and in manufacturing of new materials. Investments in programs of human «biological improvement», for example, in accordance with their profession, are perceived as increasing human capital.

Fedorov: «... a transformation of man into a machine (what is the ideal for fatal blind progress) should be recognized as evil, and even the most extreme one» (Fedorov, 2008, p. 44).

Today, for example, programs for creating an «ideal soldier» are identified, which, through genetic changes in its organism and the introduction of special chips into human brain may acquire the ability to see and hear in a much wider range than an average person, has a higher response rate and a reduced self-

preservation instinct. Who is he? If he is a cyborg, a type of biorobot, then in case of impossibility of «repair», its utilization as an already unsuitable product is completely permissible: this is his individual death.

The problem is that biological change of human nature is impossible without both violence toward the man and the consent to the changes on his part, as the vessel for not only physical but also spiritual life. Probably, modern humanity is predisposed to technical innovations in its body, not only to improve health and prolong life by replacing natural worn or damaged organs with artificial ones, not only for sex change operations and changes in external data, but also for fundamental changes in their biological nature, with the threat of loss of spiritual and personal qualities.

The natural manifestations of our spirit and our personality are associated with existential experiences. The brightest of them is love which in its highest incarnation by all nations was perceived as a mystery and a shrine, as a guiding star and a source of spiritual and physical strength. In the paper «Love as an Anthropological Reality» (Spirova 2016), the decline in the status of this feeling in our time is rightly noticed, the cover of sacralness is removed from it, «... Moreover, the All-Union Health Organization has appropriated to love the international code F63.9. Love states without hesitation are attributed to mental disorders». Is this not a sign of a predisposition of modern humanity to «love» alliance with advanced technologies, even by the loss of their divine qualities?

4.2. «Digital immortality»

But in the interests of objectivity, Klaus Martin Schwab also gives a list of positive predictions of the «digital breakthrough» which makes it possible to prolong life and, possibly, make live beings immortal:

- 3D printing in combination with gene editing (bioprinting) will allow to restore or to regenerate any tissue of the human body. This technology is already used to create skin, bone, heart, and muscle tissues. Sometime, printed cellular layers of the liver will be used in the creation of organs for transplantation (Schwab, 2017, p. 43);
- Synthetic biology will provide an opportunity to manage processes in the human body through DNA recording (Schwab, 2017, p. 41).

Digital immortality – a hypothetical technology concept that allows us to save and transmit a *person's identity* on durable data storage media. A copy of the individual must be able to think and behave in a manner similar to the original.

Here we are inclined to agree with Corliss Lamont (Lamont, 1990), an American philosopher and the creator of the naturalistic humanism theory according to which a personality is an inseparable quality of a *living human*, not only thinking, but inspired Human Divine. This is the area where the interests and aspirations of an utilitarian person (*Homo Utilitas*) clash with a *Divine taboo*.

The spiritual component of humanity has always been and will be closed to the invasion of technology, the birth and development of which is caused by material and market reasons. The contact of spirit and technology here can have two consequences: death of the spiritual component of man, cyborgization, or the maintenance of growth and improvement of the intellect and spirituality of a person through the growth and improvement of science and technology, including digital technologies. With the increase in the duration of life, growth of the information flow with not only business, but also of moral content, today not only competence, but also the spiritual component of a personality are increasing. *Ideally, the ways are opened to achieve the immortality of a spiritualized person.*

That is, here harmony is established between the bio- and techno-world with constant mental and moral improvement of man, what representatives of Russian cosmism dreamed about. Fedorov believed that technicalization can only be temporary and lateral, and not the main branch of development. Ilya Romanovich Prigozhin (1917 – 2003) took the same position:

We do not need any posthumanity. Man that he lives nowadays... is able to save himself for the next generations. At the same time... man is the only living being aware of this wonderful world, who was created by it and which he (man)... is able to change". (Prigogine, 2003, p. 81)

in a positive way through a program that takes into account the traditions of the past, goal setting present, and vectors for the future.

Thus, the problems of death and immortality, both from the standpoint of the philosophy of Russian cosmism and from the standpoint of the digital technologies practice, can be viewed as a program put forward by *Nature Herself* for its transformation by *a living, thinking, and inspired man*. And the more spiritualized, then the more capable of a respectful dialogue with Her in a qualitative and large-scale, cosmic co-evolution, he would be.

CONCLUSION

According to the assumption of J. Deleuze (Deleuze and Guattari, 2009), philosophy is not derived from chaos, but can only exist on a border with it. Therefore, chaos penetrates into philosophy, and various concepts randomly fall into it.

If we consider the idea of the «active evolution» developed by Russian cosmists in relation to this thesis of Deleuze, then it, as an acceleration and qualitative transformation of the global (universal) evolution, is nothing but introduction of the paradigm of this philosophy into Chaos. The ideas of Russian cosmists in modern interpretation hinder the transformation of human intelligence into artificial intelligence; they do not allow the moment when technological progress becomes inaccessible to understanding by the human mind. In other words, the philosophy of Russian cosmism which adopted the

«active evolution» idea, does *take not* a guard position on the border with Chaos in anticipation of Its invasion for the birth of «various concepts», but provides a directed *Ray of Light into the Darkness of Unknown* with another question to Nature. Prigozhin called on humanity to part with the vision of the world in the form of an uncomplaining servant. Above all, a respectful dialogue with Nature implies a respectful dialogue with Chaos, as its unknown part.

Speaking metaphorically, Death is a guest from Chaos, a child of Chaos, which was objectively called to destroy everything that is as yet imperfect physically and spiritually. And here a man, endowed by nature with not only intelligence, but also with feeling, is called upon to express himself also with his *cordiality*. This feeling like an ancient code is understandable and desirable to all living things. Today it has become obvious that consciousness can never be rewritten to computer hardware. Human consciousness is arranged in such a way that, even in an incredibly capacious quantum neural artificial network, the effect of a dark room – insanity – will work for it, since that same ancient *cordiality* code will be absent. In order to formalize the definition of this code, the author of the paper following the Russian cosmists, proposes an axiom, the essence of which is: there is nothing in the world except Chaos and Order, except Light and Darkness and Their Iterations. And if we want to increase the space and time of Light, then this is possible only by reducing the space and the time of the existence of Darkness. From the panpsychism positions characteristic to some representatives of Russian cosmism, aggression and the abundance of Light are also painful and destructive for Darkness, and vice versa. Let us compare: the apostles being the Disciples of Christ, covered their faces with their hands from the unbearable radiance of Jesus on Mount Tabor, because unless they hadn't reached the level of His holiness and His Light. Here success is only *in the harmonious* balance of forces and desires. That is, the border between Light and Darkness is the border of the *synergistic* Commonwealth, which can be affirmed not so much by the initiative of Light («active Christianity»), but by the *comprehensive*, all transforming, divine Love, *which Darkness inescapably needs to become Light*. Love based on the *great tactfulness and tenderness given to us from God in our cordiality*. Cordiality which is an ancient code that is understandable and desirable to all living things *including Darkness*. Cordiality which, in terms of of synergetics, is a bifurcation point of implementation of the «common cause» as a result of effort made by human mind and heart. Through that effort the eternal bottomless bowels of Chaos give birth to Order: at least painless and at most joyful, inspiring triumph of eternal Love, Beauty, Harmony and Joy of the Spirit Life and *all Its Incarnations*.

Today, this worldview is meaningful and accepted by humanity. Global socio-natural problems have put the population of the Earth in the need to put ecology and co-evolutionary development issues to the fore in order to protect the world from death and affirm life, and its positive development.

Thus, we believe that the main objective of the paper has been achieved; a lively dialogue between the often polar accents in the philosophical

understanding of Russian cosmic thought was sufficiently illustrated. As a result of the systemic comparisons made, the author outlines the different vectors of human evolution, demonstrates the fundamental principles of the seemingly incomparable concepts of technocratic digitalization and the humanist intention by the philosophers of Russian cosmism so relevant today. The paper realized the concept of *death* not only in its understanding by Russian cosmists, but also in the phenomenological refraction of the essence of this phenomenon through the *cordiality* vector image, which is able to transform Chaos into Order, decay into prosperity, and death and decay into Life and Creation. This cordiality is represented by the author as a kind of vaccine for the subsequent resurrection of departed people, as a result of which new contexts of reality will open, possessing the potential of providing humanity with new, unknown now tools for the transfiguration of their space.

The diverse sociocultural dialogue that's unfolding in the international scientific community on the topic of immortalism in the Russian cosmic philosophy leads us to a conclusion that agrees with the synergetic ideas about the entropic course of many theories and their transition through the bifurcation limit to a radically new structure of knowledge.

We are convinced that among the vast array of scientific and practical knowledge, the fundamental theses of Russian cosmism have an immediate potential to help mankind choose the path of development in which human creativity will be realized in its beneficial reintegration with Nature.

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