

IN SEARCH FOR THE THIRD VECTOR

/Or alternative heading: **Sub specie aeternitatis**/

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INTRODUCTORY SECTION

What is problem №1 for an impartial sage not burdened with ties of worldliness, and also 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. Engels¹ in his work "Ludwig Feuerbach and the end of classical German philosophy" [6] analyzed this issue within implacable conceptual struggle between materialism and idealism. In turn, according to corr.-member of SAS Marina Čarnogurská-Ferancova's researches, among Confucians and Buddhists such an interdependent relationship is formulated already some differently - as a subordinating conformity between Tao and ch'i.

But, whatever it was, 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 is why, it's more logical, based on the sublime noble ideals of "dialectics of the soul" (distinctly, by the way, popularized by F.M. Dostoevsky [5] in "A writer's diary" and according to strange coincidence de-facto at the same time - by famous "Andalusian epicure" [16] Juan Valera in "The illusions of Dr. Faustino" [22]), i.e. on thesis about the enduring value of simple earthly happiness, to transfer as well the key question of philosophy to this plane. And, in principle, such an author's point of view by no means claims, 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. Although howbeit up until today it will be legitimate to judge the solvability or insolvability of this problem except that, perhaps, appealing sub specie aeternitatis.

So, it's not in vain that the best representatives of the European scholarship and with them a number of prominent domestic novelists, headed by just

mentioned Dostoevsky, kept asking the same painful question: is our earthly existence filled with at least some significant content? After all, by and large, if one follows the generally accepted postulates of academic science, the answer here, alack, is supposed to be rather purely negative. And namely, the futility of individual life from the point of view of individual reason is caused, in particular, by the inevitable discontinuing any syllogistic chains containing a series of consequent sub-questions "What... /to live, work, learn something, improve own soul and body, etc./ for?" Since, if we put away the satisfaction of instincts, for which everyday intellect (i.e. in the terminology of the German philosophical school – „gewöhnliches Denken“ or „der Verstand“) is responsible, then all mind requests rising even slightly above the carnal *modus vivendi* lose their meaning - due to the mercilessly short life-spans allotted to us.

But, in any case, this theme, despite its quite obvious topicality and demand, still remains transcendental for *Homo sapiens* (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 happiness, if he at the same time does not master algorithm of the realized volitional control over nature.

EVOLVING BRIGHT HUMANISTIC IDEALS OF EPICURUS AND SLAV COSMISTS

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 [4], I.R. Prigogine [19], A.N. Kolmogorov [9], V.A. Kordyum [10] - 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 Slav cosmists who have been, in my opinion, closest to its adequate resolution. While, as for our illustrious thinkers F.M. Dostoevsky and N.A. Berdyaev, they although did not intersect (unlike K.E.

Tsiolkovsky) in own life with these pretty charismatic compatriots, yet their well-known doctrine of “pan-humanity” in many respects coincides with Nicolay Fyodorov’s key messages about the formation of Universe brotherhood without reference to the race, gender and faith [Berdyayev, 1995].

But 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 samsara⁴, 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 scriptural 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 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 [8] is involuntarily compelled to retreat before the unconditional silent obedience of the deeply religious ones...

And at the whole, now many foreign experts are being inclined to opinion that semantic content of the life for each individual 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

the 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 before 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's 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. Which, by the way, has been repeatedly expressed, apart the leading home cosmists, also by "groundsmen", ideologically ripe on brothers Dostoevsky's topical articles (often published in a number of very popular then metropolitan magazines) quite understandable even to the lower orders. While in the newest era, the theme of the social freedom of the individual and his full-fledged active involvement in the modern political processes runs like a red thread in the sharp agonistic works [17]; [18] and speeches of the principled Slovakian adversary of NATO- & Euro-integration, staunch "spiritual communist" Lukash Perny.

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.

FOR IT'S A QUESTION OF GLOBAL END OF OUR FLEETING EARTHLY CAREER!..

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 path to better select for ourselves?.. At that someone of current philosophers explains it by general anthropocentric directory of specie progress, and other even hint on relentless approach of a certain fatal point of singularity (what an odd term have invented!). Meanwhile the churchmen have long since named it in their own way, though not less pompously - "Apocalypse". In a word, there is about to soon come (literally - right already on the nose) a grand evolutionary leap connected with surplus accumulation of informatively significant changes both in the "humanized" nature and in the society itself.

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 mark out usually the following milestones:

- 1) *origin (or safe "inculcation" from space) of a prime planetary life;*
- 2) *the subsequent division of tiny living lumps into autotrophs and heterotrophs;*
- 3) *the occurrence of multi-cellularity (with that, for both abovementioned taxa it, obviously, took place at different times);*
- 4) *well, and possible (a true, it is certainly more out of a collective feeling of solidarity) - an arrival of Homo sapiens on historical proscenium.*

Whereas 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 scientists got suddenly alarmed? Because - though it's difficult to believe on impulse - this is a question of global end of our fleeting earthly career!..

But if to take into account that other much more perfect creatures (in a sort of notorious cyborgs or futuroids stuffed with synthesized spare-parts & chips) and even whole planetary „solaris“ [12] will come at our place, could yet a question whether it is necessary to grieve in general. Approximately in such way inferences of some advanced supporters of reforms like modern Russian transhumanists (who draw, a true, their scant intellectual experience basically from English-speaking Internet bloggers) are built. And - what is not less important - considering, after all, similar stance to be a kind of pearl of genuine universal progress. [11] Although what's, right, one could argue here? Oh, naive moths, who are flying to fire in blind oblivion!..

But it is, in general, not surprisingly: two greatest forces, which rule the Universe - Higher Will and Higher Reason - are crushing any galaxies and civilizations along to own purposeful driving course, not to mention the fate of individual worthless little people. Besides competing probably with each other at the same time... And if such charismatic figures as Gautama Buddha, Jeanne d'Arc, Edgar Cayce, Gregory Rasputin, Sathya Sai Baba personify an ideological megaphone of his majesty Will, transhumanists can safely be reckoned among the adherents of the cosmic order. However, as it paradoxical sounds applied to the root of the mentioned here word "humanity", their fussy activism is, so far, perhaps the most pestful [Utkin, 2014] 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, the techno-clips-on, imperceptibly attached now to an ear with the same purposes) - all that looks an obvious restriction of a possible disposition of the individual [15] in space and time. Although the rapid development of nanotechnology is inevitable - agree with me - shall lead [14] to this. And even, by the way, in the next 10-15 years!..

Moreover for stronger moral persuasiveness, here obligatorily will be added both some vital goods in the interests of given individual (like the super-reliable personal safety, an opportunity of fast operative communication with friends, preventive measures from serious diseases) and naturally, significant public benefit - as if reminding to us every time of the notorious struggle against terrorism.

And as soon as the modern technological level of microelectronics will mature to rampant inculcation of neuro-chips (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 veritable dissolution of habitual human "Self" in abyss of the planetary Solaris. (However, here we do not, of course, speak about any weird, alien 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 flatnessy_organismic evolution which will conceptually manifest itself in the form of the latest, 5th notch on the hierarchical scale [1] 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 guaranteed, at least, some out-of-body indemnifications. Whereas our future descendants will not be able to achieve either the desired immortality, or the elementary philistine happiness, or even 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!

FOR THE SAKE OF MANKIND'S SALVATION

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 "epicurean"; by the way, it is not only a tribute to the prominent antique philosopher, but undoubtedly a direct hint on the basic priorities of the offered by us variant too. Among them as it's easy, in general, to guess, firstly is a refusal from modern machine (and also other 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 much of the conducting research and all lifestyle on 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. [20]; [21]

Though here, by the way, some of thematically advanced readers have the right to express rather reasonable replic: say, 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- & cryobiosis and even, imagine to yourselves, for experimental breeding new more tenacious and progressive specie of Homines. [13] But all this - once again I shall emphasize! - without any notorious cyborgization, virtual up-loadings and the chipped interfaces ruthlessly sucking simple-minded in their ignorance earthmen into yawned blood-thirsty belly of transpersonal Super-intellect. [2]; [3]

True, unfortunately, there are still quite a few of organizational and purely methodological issues that are for now the subject of secret lore, i.e. relating to the category of the exclusive author's know-how which yet is not publicly available. So in most cases one has to be content, alas, with standard idiom: "sapienti sat". However main think just consists in that newfound epicures³ won't go the way of any banal satisfaction of base bodily requests, but, for certain, become an alive symbol of truly mature human intellect. What, I sure, to achieve will be not so hard!

Another (it would seem, strictly mercantile, but at the same time enough important) problem: where to get money for the implementation of such promising blueprints? But this question, in principle, is settled - through at least selective purposeful informing some enlightened oligarchs. And finally, the last controversial point may arise regarding quite ostensibly real acts of the open opposition from Higher Reason or, for example, Higher Will. To which it would be desirable to object with the help of following 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 own way, independent of the rest. And already a great many centuries and epochs have passed since that momentous time, in during of ones countless descendants of those progenitorial archaeobacteria and eukaryotes have died out by tons or radically transformed. But only truly immortal viruses (plus at that in an almost unchanged form), like nothing happened, 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 similar variant in the nearest perspective hardly is expected...

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

CONCLUSION/SUMMARY

Well, in conclusion, it would not be out of place to recall the exceptionally profound thesis of Ray Bradbury: "The future should not be predicted, but warned!" [Katasonov, 2020].

Indeed, on the one hand, first in the entire previous history, humanity today, after all, got a real chance not only to correct certain mistakes made by nature, but also came up with some completely new optimal combinations for its pretty risqué but exciting odyssey named life. Although, on the other, it is impossible not to pay attention here to the mass of dangers which are still hidden from the average layman, but nevertheless highly serious.

In particular, it is no secret that by the middle of this century, "something" should happen on our planet what does not fit downright into such a familiar, seemingly, measured rhythm of everyday being. Moreover current earthly population will decrease as a result of this global "cleansing shift" by at least half; and in addition, its structural hierarchy will radically change too. And here's the most, perhaps, important thing under such notoriously unfavorable circumstances – not only to preserve a truly human appearance, a healthy gene pool and an unsullied conscience, but to protect, in the end, own "Self" from the pernicious catastrophic assimilation!

However, in today's world which, alas, is thoroughly saturated with the ideas of positivism and money-grubbing, nobody de-facto listens for similar warnings. That's why the exclusive author's point of view expressed above is not only a desperate attempt to go against the stream, but a socially significant burden realizedly taken either. Moreover, it's namely in that we see professional vocation of each progressively thinking philosopher!

Well, if one imagine, of course, the evolution of the Universe in the form of a kind of the avalanche rushing forward, then single miniature particle will unlikely be able to make any substantial adjustments to the general directory of this all-destroying movement. But nonetheless, a particle – and plus possessing

a mind - in our opinion, quite could at least stand up for itself. Which, believe me, appears to be an event more than epochal (and somewhat – it's not excluded, by the by! - violating the main conservation laws that exist now).

1 "A true, according to the Bratislava professor Igor Hrušovský (see his work "Engels ako filozof"), both above-mentioned German materialists adopted this thought from Francis Bacon.

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

3 Although, a true, in early author's works they are called somewhat differently, namely - "epimen" (see, for example, my interview to the capital's edition "Kievskie Vedomosti" dated 14/VI-2008 - "After the Big Jump": https://www.researchgate.net/publication/346121963_After_the_Big_Jump).

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/Or alternative heading: *Sub specie aeternitatis*/

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Abstract

New scientific article by E.E. Ashursky is devoted to an interesting philosophical problem of search for the meaning of life in the difficult conditions of the current thoroughly globalized world - with its unrestrained wave of dizzying, and sometimes downright unpredictable techno-upgrades. And especially this seems doubly relevant today, when many of our hotheads, stunned by drugs and hostile Soros propaganda, call on the young Slovaks to profess the notorious "progressive model of development" of the bourgeois western civilization. That is why the author's opinion, rather boldly and timely expressed here, is not only a desperate attempt to sail against the elements, but also a socially significant burden quite consciously taken upon himself. Well and if one talks about the very style of given work then it much more (and above all - in its bright soulful penetration) resembles an incendiary journalistic essay than kind of dry philosophical treatise divorced from actuality.

Keywords

Epicures, meditators, evolution of the Mind, the meaning of life, the sense of being, Apocalypse, the point of technological singularity, the categorical imperative