

**The person - a product of evolution?! Whether everything is so clear here?!**



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Certainly, the main thing in Creation is just what is capable to be separated from it, evaluate it and itself, to move forward together. A person arose in itself or not? What is really his mission and whether there is this mission, per se? The riddle of emergence of the subject, which is so different from everything else in the thoughts, feelings and actions, as well as the problem of his disappearance isn't allowed in the frames of the known - evolutionary or religious – ideas, but it is well allowed by the approaches, described below.

**The person – a product of evolution?! Whether everything is so clear here?!**  
(Against everyone)

*Where the person undertook from?*

*From the come awareness of self who was earlier the irresponsible ape.*

*What distinguishes the person from the ape?*

*Nothing but self-conceit.*

*What is characteristic of the living world?*

*Mutual devouring.*

*Why atheists do not trust in "Afterlife"?*

*They are similar to those who believe that the medal has only one side.*

*Who is right – materialists or idealists?*

*Neither those, nor others: where can consciousness build a nest without matter?*

*What is most important in a person?*

*The ability to take aim – everything else lives aimlessly.*

*In what does the principal difficulty of mankind consist?*

*In absence of understanding of that, what it generally is necessary for.*

**Introduction**

Relatively rapid appearance of the subject of creative action on the basis of the primate, which is so different from other living beings, and gradually accelerates slowly current time by own new approaches to interaction with the environment, and reaches eventually now known civilizational situation, neither natural scientists, nor philosophers failed to explain.

They just stated the inexplicable strangeness of this creature who commits unlike other beings the contradictory actions – how for the benefit of itself, so and the detriment, and often this creature commits quite senseless acts.

On this visibility, idea of existence in each person of the two contradictory beings is created. The opposition of these inside beings as if moves the person with great strides forward, and along with that regularly throws him back and in different directions with pernicious consequences.

Unlike other beings, which are uniform in own indissolubility with the environment surrounding them, the similar ambivalent being, apparently, can't but reflect a certain fundamental feature of all Creation. In other words, this being comprises the main mystery of all things, reflecting also contradictory nature of Creation, and expressing in itself various parties of activity – both spontaneous, and creative, as well as symbolizing by own presence the highest extent of manifestation of consciousness in Creation which gives sense to existence of Creation, on the one hand, and with another, – keeps Creation in time through beingness.

Thus, transfer of accent from functioning of the living organisms in beingness on consciousness, which is manifested by means of the living organisms, forces to look for a basis of this activity not in beingness, and beyond its limits – not divine, but quite material

Similar approach also allows to answer questions, from which both the church, and scientists-evolutionists in every possible way evade.

Some of these questions are such.

Why and from where initially the living beings with the genome have appeared among lifeless matter?

For what reason the appeared simplest organisms began to become complicated, but along with this process partly to remain at the previous level of complexity what, in particular, has happened to viruses and bacteria?

How long complication of live organisms will last?

Whether the person is purely derivative product of complication of the living organisms?

When and owing to what the person will disappear: in itself because of degradation or as a result of some external cataclysm, or because of some other logic of his temporary existence?

### **1. The list of possible approaches to a solution of the problem of emergence of a creative being on the planet and their analysis.**

It is known that the live organisms unlike inanimate have set of signs: metabolism and energy, ability to growth and development, to reproduction, to maintenance of a certain structure. Furthermore, they are characterized by self-regulation of the metabolic system and they have ability to exact self-reproduction of own metabolic system (DNA replication, its matrix copying and synthesis of proteins-enzymes, specifically determined) etc.

At reproduction the repetition in consecutive generations of identical forms of exchange is manifested. Successors receive the program of exchange in the form of molecules DNA, on the basis of which they produce own signs and properties.

This program is found in genes of every cell of any organism, the totality of which constitutes the genotype of the organism.

Genotype is a system of interacting genes, manifestation of each of which depends on other genes and from the general genetic environment.

The genotype became complicated in the course of evolution. In particular, if at the elementary organisms – viruses – it contained tens of genes, then at the highest mammals the quantity of genes in a genotype has increased up to tens of thousands.

Owing to interaction of a genotype and the external environment the genotype is shown in it in the form of a number of signs (phenotype): the number of signs has compliance with number of genes.

The most harmonious interaction of an organism through a phenotype with the environment is noted by natural selection in competitive struggle of organisms with fixing in chromosomes of the genes corresponding to these signs, with the subsequent inheritance of the fixed genes. Descendants thereby receive genes which determine emergence of these or those signs. Material for natural selection are, as a rule, random changes (mutations) of the genotype as a whole or any part of it. Mutations can be harmful or beneficial for the organism depending on the conditions of its existence [1. Ch. 3].

In this short description there are no answers, at least, on two major questions: from where emerged the first simplest organisms with predetermined programs on the protein carrier. and why the genotype of organisms began to become complicated.

Indeed, the spontaneous formation of the simplest programs on the protein carrier has the probability close to zero, even in the calculation for billions of years. This fact implies the impossibility of spontaneous appearance of the living beings, who, however, has appeared on Earth.

Complication of the elementary organisms the genetics explain by the arbitrary character of this phenomenon, that in itself isn't scientific, inasmuch the complex process of natural selection is given at the mercy of arbitrariness, whereas any live organism acts in strict accordance with the program which is available in the genome. This program assumes use of any failures (mistakes) during realization, in particular, the programs of replication, by means of remembering and application, at their positive influence on the reproduction process, fixing these failures in the available program, i.e. adding an extra combination of links to the former links, recorded in the program.

Thereby this procedure, on the one hand, increases number of combinations of links in a genome, complicating it, and on the other hand, this process of use of new links, positive for replication, in effect, means gradual formation of some kind of reflexes on the remembered irritation that, naturally, is reflected on a phenotype.

All these consequences of mutations have no relation to arbitrariness and they find an explanation, first, in the inescapable deep activity of the living organisms distinguishing them from lifeless objects, that is called by consciousness, and secondly, in possession by any living organism of the complex program, allowing a organism to develop, i.e. to multiply, become more complicated, retain own structure from disintegration by effective exchange of substance and energy with the environment.

By itself, the process of complication of living organisms in the course of their interaction with the environment is the derivative from the process of their adaptation to the environment, which along with the dominant process of complication of the organisms can be manifested and in stability of organisms to the change long time, if they find full compliance with the environment, and the failures in their programs are of a balanced character, without influencing, for example, on the reproduction process in any way. In this case the program on the protein carrier remains almost invariable on the action, how and a phenotype, which is manifested in appearance and structure of an organism (some viruses and bacteria).

Thus, evolution represents gradual accumulation of the various, more or less difficult living beings appearing and disappearing during natural selection during billions of years. These beings are characterized by the full unity with the environment, i.e. they aren't capable to separate themselves from the environment independently, because the action program which is written down in genes of each living being determines it as a component of the living environment, the sole support which is a reflex activity, but not as the certain subject of conscious-target impact on the environment.

It is possible to understand this representation by analogy with operation of the computer according to various programs, introduction of which changes properties of the computer, but which the computer isn't capable to generate independently.

If, nevertheless, to allow the emergence of such independence, then becomes inexplicable absence of similar transformation, for example, at a chimpanzee during millions of years, whose genome only for 1% differs from the human genome.

All this clearly indicates the lack of smooth evolutionary transition of the primate, merged with the nature, into the creative person, which is separated from nature to a large extent

Lack of similar smooth evolutionary transition is confirmed by data of the research conducted by the international consortium of 67 scientists from 23 scientific institutions of 5 countries – the USA, Israel, Spain, Italy and Germany.

They have found the fact of unusually rapid restructuring of a genome, contradicting the speed of evolutionary development which is usually stated by evolutionists. During the research they used the computer overlay of the genome map of a chimpanzee on the genome map of the person that has allowed them to mark out three categories of so-called DNA-duplications – those that are available in the human genome, but are absent in a genome of a chimpanzee, those that are available in a genome of a chimpanzee, but are absent in the human genome and those that are available in a genome of both types. DNA-duplication is one of forms of a mutation at which the site of a chromosome is doubled. In this case the segments of DNA with the length not less than 20 thousand nucleotide pairs were considered. It turned out that about a third of DNA-duplications, found in the person, are absent at a chimpanzee. This figure fairly surprised geneticists, inasmuch it testifies to very high frequency of mutations for short (on evolutionary measures) period (See, e.g., [dw.de](#) decryption of a genome ... and ... its comparing ... human).

This shows that the explanation of emergence of the person, offered by evolutionists, as a result of smooth transition of one of type of primates to the person, connected with labor activity and manifestation of communication with the help of words, which somehow evolutionists does not allow to make to the other primates, doesn't maintain criticism.

There is the only explanation of rather rapid transformation of one of type of primates into the person: introduction into the genome (the evocation) by no means not in a random way the

programs, promoting formation at this type of primates of the concepts, distracted from concrete things as a result of communication with similar beings, different ways of evaluating own actions, that promotes emergence of an opportunity for these beings to look at the world from outside, to estimate its usefulness for themselves and to try to change this world purposefully under themselves.

It is known that the ray of light can be modulated by the signal bearing information which is capable to set certain programs of development or to correct the available programs. In particular, at Institute of Problems of Management of the Russian Academy of Sciences an exemplar of DNA has been placed between the laser and an external mirror. Both the direct and reflected beams not only apprehended genetic information, but also radiated it in corresponding frequency range.

Obviously, for emergence at primates of awareness of own existence were to happen some fundamental internal changes which weren't for all the time of existence of organisms on Earth. What are these changes, if the person has appearance, structure of organs and even the structure of the genome close to that of a chimpanzee?

It is possible to state the following: the similar internal change can only be additional programming of a genome, which until then (during billions of years) has been programmed at all living beings only to reflex activity, also to conscious activity.

Therefore, transformation of the most perfect primate – it could be the chimpanzee or even more perfect primate – in a prototype of the person is possible only when changing the program which is manifested in a phenotype.

Apparently, under this new program the genome of only one type of a chimpanzee as we know, for 99% coinciding with human genome, or ape, which is similar to a chimpanzee, that technically facilitates affair, has also been reconstructed. Otherwise, when the gradual evolutionary development, all or almost all highly developed primates, in a varying degree, but owning a set of sound signals to facilitate communication, as well as are able to force down from trees the fruits and berries by a handpicked stick, would realize, sooner or later, the benefits of the verbal communication for own groups and a labor activity in collective, and they would turn in public creative beings, which are identical in fact but various by the form.

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