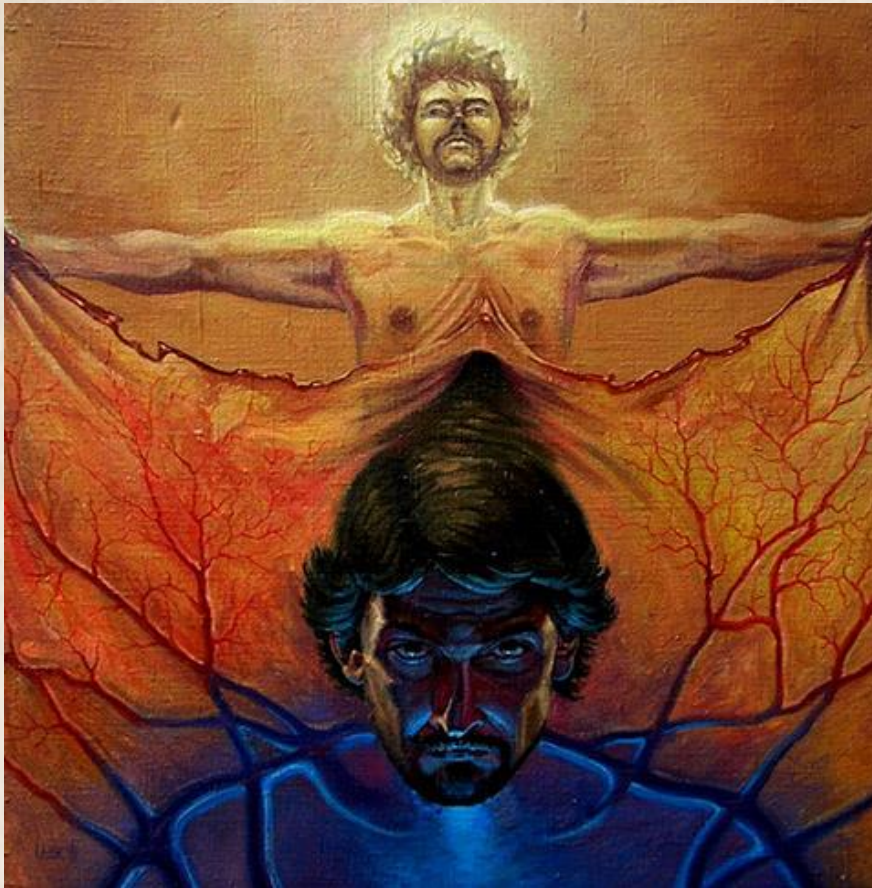




The Essence of Life

The New Cosmic Philosophy
Volume IX



"Я&Р" canvas, oil, 70x70 cm, 1999.
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An amateur's essay on the Universe ...
Who are we? Where are we from? Where do we go?
A Human being, his Worlds, his Gods...

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Rev.12122016

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1. The ESSENCE from a philosophical point of view

1.1. The definitions of the word ESSENCE by the modern dictionaries

“ESSENCE (from Latin “quidditas”) is the property or set of properties that make an object what it fundamentally is, a substantial core of independent things existent. Sometimes it is considered to be self-sufficient things in existence. In this case, we are talking about “essences” that interact with each another, influence each another and so on.”

The Encyclopedia of Philosophy. 2010.

*“ESSENCE (from Latin ‘essentia’) is the side of particular thing that defines all its other sides. For example, E. of an atom is a charge number, E. of an organism is a genotype. The object’s side that defines E. **is called phenomenon, manifestation or form of E. manifestation. The object itself, including both E. and all forms of its manifestation, is called the existence form of E.** For example, the forms of carbon existence are coal, graphite and diamond.*

The first historical implication of the term “E”. differs fundamentally from the modern one. Aristotle considered E. in the same way as it was represented “in the basic, initial and obvious meaning”, or the first E. — an individual object in all its inner diversity, “e. g., a particular person or a horse” (Aristotle. Categories. 2a). Aristotle differed the first and the second E. — the latter are features, types and sorts of objects. Thomas Aquinas was of the same meaning as Aristotle. He asserted that E. of an object is nothing more than its definition. Thomas Hobbes also stuck to the same pint of view: “E. represents such accidents of the body that give certain name for it.” (T. Hobbes. Writings. V. 1. M., 1989. P. 148). The definition contains these accidents. Baruch Spinoza differentiated such concepts as E. and features. For him, essence is something “essential, and both thing and this something cannot exist separately and cannot be represented without one another” (B. Spinoza. The Collected Works. V. 1. M., 1957. P. 402). John Locke came close to the modern understanding of this word: E. of an object is “the basis of its inextricably connected properties”. (John Locke. The Selected Philosophical Writings. V. 1. M., 1960. P. 417). Thus,

any E. is a property, but not any property — E. for example, an ordinary man and a clockmaker indicate the common property of all tower clocks. But only clockmaker indicates its E.

Other peculiarities of E. result from Locke's definition. First of all, stability. Stability against external influence allows atomic number not only determines all other sides of it, but also exists during all lifecycle of an atom. An object itself cannot exist without essence. Georg Wilhelm Friedrich Hegel meant exactly the same when saying that E. is an object's certainty, which is identical to its existence.

The E.'s stability indicates one more peculiarity that is repeatability. As a result of external immunity, E. not only exists during the lifecycle of an object, but also occurs in many other objects.

E. is the inner side of an object and not in spatial, but in epistemological sense: individual doesn't see it during cognition, it only "hints" at its existence through the forms of manifestation. The analysis of the forms of E. manifestation allows to discover it, and the knowledge of E. will help to explain these forms. The cognitive process beginning from the outer, open and ending with the inner, hidden sides of an object doesn't always coincide with passing from the secondary to the main components inside it: the external appearance of prehistoric animal could once be contemplated directly, and nowadays the paleontologist reconstructs it, using the remaining bones.

According to R. Descartes, to find the E. of a natural phenomenon is nothing else than to explain it by the laws of mechanics. In essentialism (worldview), the category of "E." is the form of thinking, this trend and mechanism became one and the same thing. The XIX century discovery of electromagnetic phenomena marked the collapse of mechanism. At the same time, essentialism was "driven out" of the science methodology. The term "E." was identified then as obscurantism. Positivists and the authors of this methodological upheaval defined the task of science as description of the functional dependencies between phenomena that can be empirically analyzed. Postpositivism partially

renewed the category of E. by K. Popper, for example, it propagates “a modified essentialism” in contrast to both traditional essentialism and positivism (K. Popper. Objective knowledge: Evolutionary approach. M., 2002. P. 190). His speculations indicate that essentialism must be brought into the line with the results of modern science for the ultimate renewal of “E.”.

**The Encyclopedia: Epistemology and Philosophy of Science.
M.: “Canon+”, RSDP “Rehabilitation”. I. T. Kasavin. 2009.**

“ESSENCE (in philosophy) is internal substance of an object in its exterior forms of existence.”

**Russian Definition Dictionary by Ozhegov.
S. I. Ozhegov, N. Yu. Shwedova 1949-1992.**

“ESSENCE is a philosophical category indicating the basic and stable characteristics of an object that make up its substantial core (its “nature”) in contrast to the changing and secondary features of certain manifestation of this object.”

The Encyclopedia. 2009.

“ESSENCE is the essential component of an object, a complex of essential properties, a substantial core of self-existing matter.”

**The Beginning of Modern Science.
The Thesaurus. Rostov-on-Don. V. N. Savchenko, V. P. Smagin. 2006.**

“ESSENCE. It’s internal substance, properties of somebody/something that can be discovered and cognized through different phenomena.”

**The Explanatory Dictionary by Ushakov.
D. N. Ushakov. 1935-1940.**

“ESSENCE is a crucial complex of the object’s properties, which determine all the other features of it. According to Democritus, E. of an object is inseparable from the object itself and derived from the constituent atoms. According to Plato, E. (“idea”) is of a hypersensitive non-material character, it’s eternal, infinite, and represents the prototype of certain phenomena. As for Aristotle, E. (“the form of things”) exists in few things only but isn’t derived from the “material” the latter are built on. In medieval philosophy, the E. of any ultimate substance has nothing to do with its existence except cases when we are talking about God. J. Locke took an extremely nominalistic position on the question of the general and conceived that scholastic doctrine of E. was unprosperous: as far as we can cognize the E., it’s a purely verbal phenomenon and involves simple finding of a common term.”

**Philosophy: Encyclopedic Dictionary.
M.: Gardariki. Edited by A. A. Ivin. 2004.**

“ESSENCE (from Latin haecceitas – thisness and quidditas – whatness) and PHENOMENON are philosophical categories denoting that E. is a complex of essential properties and qualities of an object, a substantial core of independent things existent; the Self is a tangible characteristic of an object, the demonstration of a sensor free E. In many philosophical systems, E. (“matter-in-itself”) and the Self are firmly opposed (for example, in the teachings of Shankara). In Christianity, opposition of the earthly (“the Self”) and the otherworldly (“E”) origins represent the backbone of the worldview model. According to Kant, the Self is the notion-correlate to “matter-in-itself”, by means of the Self the latter appears to an individual being cognized (the Self as creation of E. inside a transcendental individual). Kant considered E. as objective (as “object-itself”) and infinite in terms of its own original existence. Kant was convinced that something that is an object for us (“phenomenon”) and what it really is (“noumenon”) are fundamentally different characteristics of the world. N. Hartmann interpreted connection between E. and the Self as follows: matter in itself is also in the Self. Otherwise, the Self would be reduced to simple “visibility” for reason. The Selves of objects are the attributes of one’s cognition of the outside world. In modern philosophical systems, “E.” and “the Self” as concepts of representing the world are gradually replaced by such

categories as “Meaning” and “Text” (hermeneutics and phenomenology) or “Structure” (structuralist teachings).”

The Dictionary of Philosophy (new edition). 2009.

“ESSENCE -s; neuter.

1/ The internal substance (the essence) is the most important and essential inside somebody or something. To go deeply into the essence of problem. To summarize the essence of discussion. To comprehend the essence of life. The class essence of the state. Finally understood his essence of the worst kind!

2/ The internal basis of objects, which determines their deep connections and relations that can be discovered and learned through various phenomena. Phenomenon and E.

◁ In essence, in the meaning of introductory word. In fact, in reality. In fact, you're wrong. In essence, it's a lost cause! Essential. The essential characteristic of phenomenon. Essential connections, relations.”

Great Explanatory Dictionary of the Russian Language.

1-st edition: St. Petersburg: Norint. S. A. Kuznetsov. 1998.

1.2. The additional words for deep understanding of the word «ESSENCE»

What is a deep meaning of the word ESSENCE?

Such words as “the main thing”, “kernel”, “quintessence”, “idea”, “basis”, “core”, “meaning” and many other words aren't synonyms for the ESSENCE in every sense of this word, they just complement its deep meaning.

- *Background;*
- *The main thing;*
- *Depth;*

- Spirit;
- Soul;
- Essence;
- Kernel;
- Idea;
- Hypostasis;
- Catechesis;
- Quintessence;
- Conventionality;
- Mimesis;
- Nature;
- Origin;
- Insides;
- Basis;
- Essentials;
- Essential property;
- Backbone;
- Key pillar;
- Quality;
- Naturalness;
- Inexistence;
- Secret;
- Core element;
- Key element;
- Meaning;
- Content;
- Substance;
- The basics;
- **Being;**
- Fundamental nature;
- Point of influence;
- Eidos;
- Extraction;
- Essence;

- *Essentiality;*
- *Core.*

The Dictionary of Synonyms ASIS, V. N. Trishin. 2010.

I pay attention of my readers to the fact that the word **CREATURE** is one of the additional words for a deep understanding of the word **ESSENCE**.

1.3. The philosophical basis of the ESSENCE

Individual divides the World (in the broadest sense of this word) into the parts he is able or unable to manifest.


NOTHING is a part of the World (in the broadest sense of this word) one was unable to manifest and that's why it's unknown for him.

Actually, individual who is cognizing the World (in the broadest sense of this word), has an itch to cognize the ESSENCE OF NOTHING.

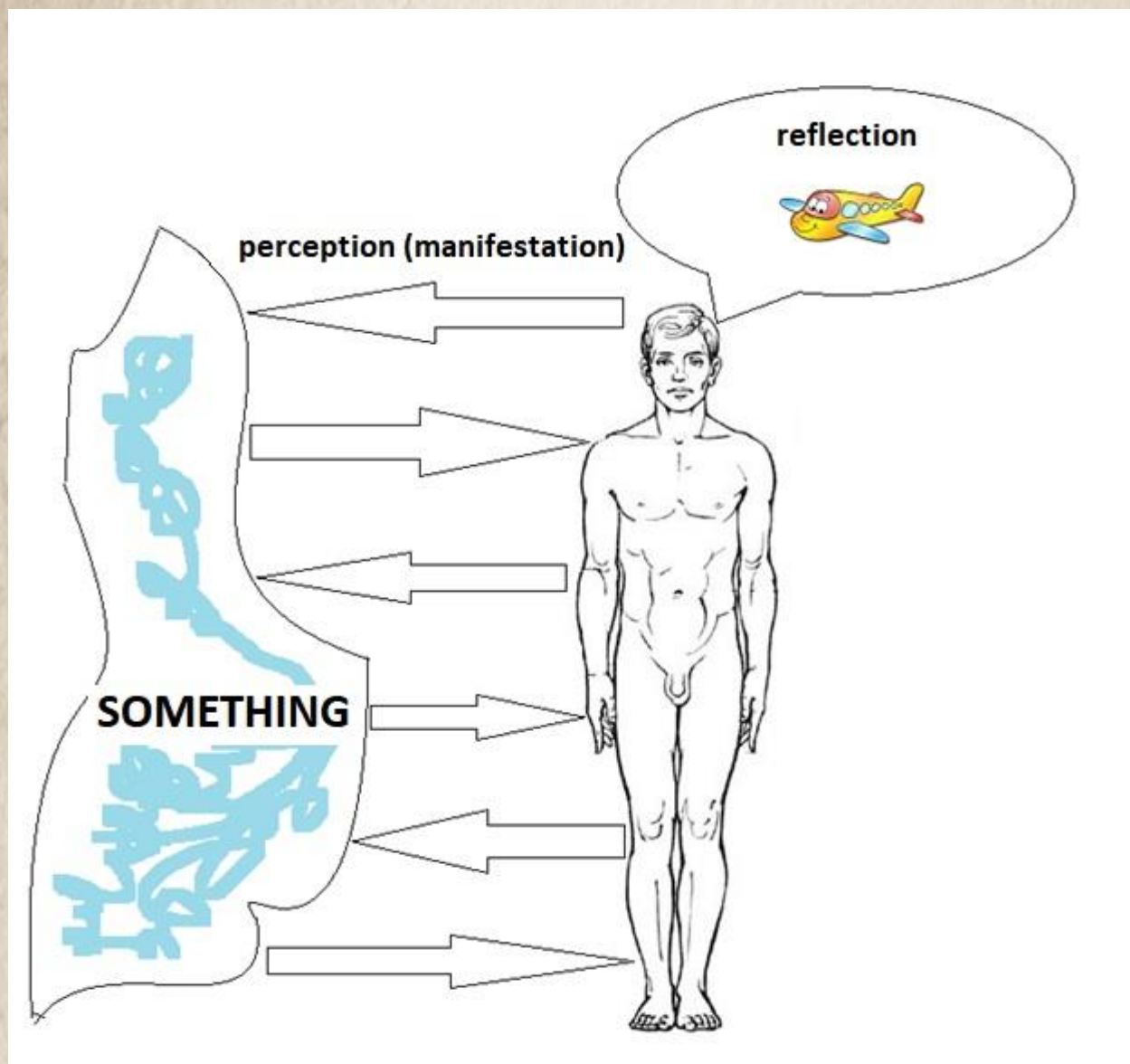
But individual cannot manage to find out the ESSENCE of the World (in the broadest sense of this word), so, he cognizes it step by step. For this purpose, individual chooses various SOMETHINGS (the parts of NOTHING) and concentrates his attention on cognition and begins to manifest (perceive) these parts.

**THE ESSENCE is
a philosophical category denoting the constant of
cognizable SOMETHING during manifestation of its
different states.**

**THE ESSENCE is
a philosophical category denoting the ESSENTIAL
(permanent, basic) properties of various objects,
processes or phenomena. Individual has reflected
them as a result of manifestation (perception) of the
states of SOMETHING.**

 The terms the author connected with NOTHING, SOMETHING, MANIFESTATION and PERCEPTION concepts he described in more details in the Volume #II “HIDDEN KNOWLEDGE” of “The New Cosmic Philosophy” book series (author’s note).

But even when cognizing the World (in the broadest sense of this word) step by step, individual is unable to cognize the ESSENCE of all states of these “parts”, but only of those his body – as an instrument - will be able to manifest (perceive) (subjective “split of cognition”), and then will reflect all manifested as different objects, processes, and phenomena.



The terms the author connected with SPLIT OF COGNITION and STATE concepts he described in more details in the Volume #II "HIDDEN KNOWLEDGE" of "The New Cosmic Philosophy" book series (author's note).

1.4. THE ESSENCE is a complex of essential properties

**THE ESSENCE is
a philosophical category denoting a complex of
ESSENTIAL properties of objects, processes and
phenomena reflected by individual as a result of
manifestation (perception) of SOMETHING.**

The bigger number of ESSENTIAL (constant, basic) properties of objects, processes or phenomena individual is able to SYSTEMATIZE and REALIZE as a result of manifestation (perception) of the states of SOMETHING, the better he will cognize the ESSENCE of SOMETHING.

But there is one “No” ...

Individual attempts to find the essential properties of SOMETHING and considers these attempts to be the main goal during cognition of the World (in the broadest sense of this word). But individual analyzes the essential properties of SOMETHING, relying only on the essential properties of objects, processes and phenomena he has reflected as a result of manifestation (perception) of the states of cognizable SOMETHING.

It becomes clear that the result of searching for the ESSENCE of SOMETHING is heavily dependent on:

- the instrument (the human BODY) quality;
- the quality of the methods individual has created and applied for cognizing SOMETHING;
- the scope of works completed by individual (the scope of systematized and realized ESSENTIAL properties of the reflected objects, processes and phenomena);
- the quality of works completed by individual (the quality of realized ESSENTIAL properties of the reflected objects, processes and phenomena).

According to the results of analysis, all manifested and realized by individual can be both very close to the ESSENCE of SOMETHING or far from it. 😊



SOMETHING. Individual begins to manifest. The object of 30 kg. makes off after a cat, swishes its tail, falls under a training; people say about it – “the friend of a human being”, it gives mouth by “bow-wow”. Try to ask any child: what we’re talking about? And practically everyone answers: about a dog ...

That means we enumerated the basic **essential** properties of an object (the essential for my readers, but not for individuals from other worlds).

In the same way individual cognizes the states of any SOMETHING, which he reflected then as objects, processes and phenomena. Both material and immaterial ones.

**The ESSENCES are
the identifiers of the basic (essential, constant,
defining) properties of SOMETHING.**

Any object, process or phenomenon one is able to reflect, has unique ESSENTIAL properties. Otherwise, individual simply wouldn't be able to manifest changes of their states.

**THE ESSENTIAL PROPERTIES are
integral attributes of various objects, processes and
phenomena.**

Since PROCESS is a continuity of the object's states, and PHENOMENON is a complex of processes, it can be asserted that:

THE FORMS of ESSENCES appearance are PROCESSES and PHENOMENA of SOMETHING.

THE FORMS of SOMETHING S EXISTENCE are manifested BODIES of various objects, processes and/or phenomena with all ESSENCES of an object and all forms of their manifestation.



The forms of carbon existence are coal, graphite, diamond ...

2. ESSENCE as a CREATURE

This chapter is rather difficult for perception (from the author's point of view). That's why you are offered to read the following poem written by John Godfrey "The Blind Men and the Elephant" for the better understanding of the subject matter:

*It was six men of Indostan, to learning much inclined,
who went to see the elephant (Though all of them were blind),
that each by observation, might satisfy his mind.
The first approached the elephant, and, happening to fall,
against his broad and sturdy side, at once began to bawl:
"God bless me! but the elephant, is nothing but a wall!"*

*The second feeling of the tusk, cried: "Ho! what have we here,
so very round and smooth and sharp? To me 'tis mighty clear,
This wonder of an elephant, is very like a spear!"*

*The third approached the animal, and, happening to take,
the squirming trunk within his hands, thus boldy up and spake,
"I see," quoth he, "the elephant is very like a snake!"*

*The fourth reached out his eager hand, and felt about the knee:
"What most this wondrous beast is like, is mighty plain," quoth he;
"Tis clear enough the elephant is very like a tree."*

*The fifth, who chanced to touch the ear, Said; "E'en the blindest man
can tell what this resembles most; Deny the fact who can,
This marvel of an elephant, is very like a fan!"*

*The sixth no sooner had begun, about the beast to grope,
than, seizing on the swinging tail, that fell within his scope,*

"I see," quoth he, "the elephant is very like a rope!"

*And so these men of Indostan, disputed loud and long,
each in his own opinion, exceeding stiff and strong,
Though each was partly in the right, and all were in the wrong!*


*So, oft in theologic wars, the disputants, I ween,
tread on in utter ignorance, of what each other mean,
And prate about the elephant not one of them has seen!*

Every individual attempted to cognize the ESSENCE of SOMETHING by manifestation (perception). So, everyone has reflected his own result of manifestation (perception) as the realized ESSENTIAL PROPERTIES of various objects, processes and phenomena:

- *"but the elephant, is nothing but a wall";*
- *"this wonder of an elephant, is very like a spear";*
- *"the elephant is very like a snake!";*
- ...

ESSENCE is a complex of the realized by individual ESSENTIAL PROPERTIES of cognizable SOMETHING.

Since SOMETHING initially represents a "living" object, then any part of this SOMETHING is also a "living" object or the "part" of it.

 The terms the author connected with LIFE and LIVING concepts he described in more details in the Volume #V “THE LIVING” of “The New Cosmic Philosophy” book series (author’s note).

That’s why individual manifests living objects that are the parts of cognizable SOMETHING.

It worth mentioning that if individuals join their forces in order to cognize SOMETHING (a conventional name ELEPHANT), make efforts to create the methods for cognizing, conduct more detailed investigations, the result will reflect cognizable SOMETHING in more exact way.

**ESSENCES are
the integral parts of SOMETHING that shape the
most ESSENTIAL (constant, basic) properties of
objects, processes and/or phenomena one has
reflected as a result of manifestation (perception) of
the states of SOMETHING.**

The word “part” is quoted for reason. One and the same “parts” can participate in creation of various ESSENTIAL properties of the reflected objects.

**A PROPERTY is
one of the numerous attributes of some object,
process or phenomenon, whose possibility and form
of manifestation depends on the type of interaction
between individual and an object.**

The World (in the broadest sense of this word) is full of BEINGS, whose bodies consist of the substance we know. The main subjective difference between BEING and a “simple” object is ability of the first one to cognize the World, in other words, to mould his own CONSCIOUSNESS, i.e. to generalize (systemize) information about this World in his MEMORY.



The terms the author connected with the BEING concept he described in more details in the Volume #X “BEINGS” of “The New Cosmic Philosophy” book series (author’s note).

But in different resources of material culture of the humankind such as literature, architecture, sculpture etc., there are objects of immaterial nature: angels, archangels, spirits, phantoms and other similar objects.

These objects are often called as **ESSENCES**.

If you read the interpretation of the word **ESSENCE** in different sources, then you'll see that practically all definitions reflect one or several aspects of a certain object, but not the object itself. The reason is that information about these objects refers to “hidden knowledge”, i.e. it can be manifested (perceived) only.



The terms the author connected with HIDDEN KNOWLEDGE concept he described in more details in the II “HIDDEN KNOWLEDGE” Volume of “The New Cosmic Philosophy” book series (author’s note).

The cognition of ESSENCES of SOMETHING looks like as follows:

- In order to cognize the World (in the broadest sense of this word), individual makes efforts to cognize various SOMETHINGS, he concentrates his attention on them for coordinating his own cognition.
- Individual cognizes SOMETHING only by manifestation (perception), using his BODY as a tool; the BODY has its own “split of cognition”, since the receptors of the body are able to perceive stimuli in limited ranges of various physical quantities.
- Using “split of cognition”, individual can manifest (perceive) only some of the states of cognizable SOMETHING, and then he will reflect them as various objects, processes, and phenomena; there can be any correlation

between manifested and unmanifested states of cognizable SOMETHING. And this correlation shows the quality of manifestation (perception).

- Individual cognizes the ESSENTIAL PROPERTIES of SOMETHING through learning the ESSENTIAL properties he has reflected as a result of manifesting various objects, processes and phenomena. These aren't the same things. If one may put it that way, individual misrepresents information about the ESSENTIAL properties of SOMETHING when it passes through his BODY.
- The degree of misrepresentation of information about the properties of SOMETHING depends, first of all, on the level of spiritual development of individual, i.e. on the width of ranges of values of various physical quantities used during cognition of the World (in the broadest sense of this word) by manifestation (perception). To expand the range of perception (manifestation), individual is able to use various spiritual practices.
- The scope of cognized SOMETHING by individual is directly proportional to the number of reflected objects, processes and phenomena that are connected with cognizable SOMETHING as well as to the volume of the realized and systematized ESSENTIAL properties of these objects, processes and phenomena.

- Since all Matter is “alive”, then ESSENCES one has manifested are also “alive” objects, which are the “parts” of SOMETHING individuals are trying to cognize.
- Individual can manifest SOMETHING as unlimited number of ESSENCES that form the most ESSENTIAL (constant and basic) properties of it.
- After manifestation individual can reflect SOMETHING as both MATERIAL or IMMATERIAL objects.
- All ESSENCES of SOMETHING are of a hierarchical structure.

Any description of any object, process or phenomenon is the result of one's realizing manifested information, the result of describing the ESSENTIAL properties of all these objects, processes and phenomena.

**ESSENCES are
the qualities of SOMETHING. Using them, individual
can realize any object, processes or phenomenon he
has reflected as a result of manifestation
(perception) of the states of SOMETHING.**

Individual manifests SOMETHING as sensations and reflects it as objects with their ESSENTIAL properties. Exactly these ESSENTIAL properties (of the ESSENCE) of the reflected objects individual will perceive as the basis for comprehension (for comparing the parameters of the object being reflected with the similar parameters of other objects, for predicting various properties of the object, developing variants for using this object in his activity, etc.).

But there is one very interesting peculiarity. Today such terms as ESSENCE and BEING are commonly used.

What is the similarity between these words?

CREATURES and ESSENCES are conventional names of the objects with ability to cognize the World (in the broadest sense of this word).

What is the difference between these two concepts?

CREATURES are the objects with bodies of MATERIAL nature and ability to cognize the World (in the broadest sense of this word).

ESSENCES are the objects with bodies of IMMATERIAL nature and ability to cognize the World (in the broadest sense of this word).

If individual has manifested and reflected the “parts” of SOMETHING as BEINGS, i.e. as MATERIAL objects, then information about them refers to PUBLIC or NON-PUBLIC one and, as a result, you can understand it only by learning appropriate language, getting necessary education, making great efforts, etc.

**A CREATURE is
the subjective characteristic of the manifested part
of SOMETHING one has reflected as the object of
MATERIAL nature with ability to cognize the World
(in the broadest sense of this word) by manifesting
(perceiving) it.**

If individual has manifested and reflected the “parts” of SOMETHING as ESSENCES, i.e. as IMMATERIAL objects, then information about them refers to HIDDEN one and, as a result, you can understand it only by manifestation (perception).

So, we can assert that

**ESSENCE is
the subjective characteristic of the manifested part
of SOMETHING one has reflected as the object of
IMMATERIAL nature with ability to cognize the
World (in the broadest sense of this word) by
manifesting (perceiving) it.**



The terms the author connected with HIDDEN KNOWLEDGE concept he described in more details in the Volume #II “HIDDEN KNOWLEDGE” of “The New Cosmic Philosophy” book series (author’s note).



The terms the author connected with the BEING concept he described in more details in the Volume #X “CREATURES” of “The New Cosmic Philosophy” book series (author’s note).

Taking into account that objects differ in complexity, we can assume that their ESSENCES are hierarchical, i.e. the essence in the higher place of hierarchy has more opportunities for developing ESSENTIAL properties of the object than essences from the lower places of it.



The GENETIC ESSENCE or GENOTYPE prevails among lots of essences in “the human Body” object and any other ESSENCES occupy lower position in the hierarchy, i.e. they are subordinate ... For example, ESSENCES of the human organs are formed on the basis of the individual’s genotype.

It becomes obvious that

**CREATURES –
a conventional name of the parts of SOMETHING
one has manifested and reflected as MATERIAL
objects.**

ESSENCES –


**a conventional name of the parts of SOMETHING
one has manifested and reflected as IMMATERIAL
objects.**

2.1. The main ESSENCES of the human body

The GENETIC ESSENCE or GENOTYPE is one of the main essence of the human body. It is this essence that many properties of the body are determined by, e.g. eye and hair color, skeleton structure, hereditary diseases, etc.

**A GENOTYPE is
one of the ESSENCES of the human body.**

**A GENOTYPE is
a unique complex of gens of the certain human body.**

 Imagine the Earth. Clouds, storms, winds, rains, mudflows, cold, heat, sea currents, melting ice, ozone holes ... The constant knowledge of these and other phenomena of the Earth helps us to study such ESSENCE as **WEATHER**. When scientists scrutinize the principles of weather occurrence on planet, they will know in detail all the phenomena related to this essence and could accurately not only predict certain weather phenomena, but also participate in their formation. With the consent of this ESSENCE. Otherwise, they can do many things to their own harm.



The same as for **THE GENOTYPE**. Hair color, eye color, height, hereditary diseases, genetic memory, all principles of the body growth, etc. When scientists scrutinize reproduction, life, and death of the biorobot under “The human BODY” name, then they will know in detail all the phenomena related to this essence, they could accurately not only predict many phenomena before the birth of the human body, but also participate in their formation. With the consent of this ESSENCE. Otherwise, they can do many things to their own harm. Moreover, they could harm all the humankind.

But we will talk about this a little bit later.

2.2. The main ESSENCES of the biological species HOMO sapiens

**A GENOME is
one of the ESSENCES of the body of biological
species Homo sapiens.**

“The human genome is the complete set of nucleic acid sequences for humans, encoded as DNA within the 23 chromosome pairs in cell nuclei and in a small DNA molecule found within individual mitochondria. Human genomes include both protein-coding DNA genes and noncoding DNA. Haploid human genomes, which are contained in germ cells (the egg and sperm gamete cells created in the meiosis phase of sexual reproduction before fertilization creates a zygote) consist of three billion DNA base pairs, while diploid genomes (found in somatic cells) have twice the DNA content. While there are significant differences among the genomes of human individuals (on the order of 0.1%), these are considerably smaller than the differences between humans and their closest living relatives, the chimpanzees (approximately 4%) and bonobos.

Although the sequence of the human genome has been (almost) completely determined by DNA sequencing, it is not yet fully understood. Most (though probably not all) genes have been identified by a combination of high throughput experimental and bioinformatics approaches, yet much work still needs to be done to further elucidate the biological functions of their protein and RNA products. Recent results suggest that most of the vast quantities of noncoding DNA within the genome have associated biochemical activities, including regulation of gene expression, organization of chromosome architecture, and signals controlling epigenetic inheritance.”

Wikipedia – free encyclopedia

**A GENOME is
the genetic material in haploid cells of the human
bodies.**

"In the fields of molecular biology and genetics, a genome is the genetic material of an organism. It consists of DNA (or RNA in RNA viruses). The genome includes both the genes (the coding regions) and the noncoding DNA, as well as the genetic material of the mitochondria and chloroplasts.

A genome is all the genetic information of an organism. For example, the human genome is analogous to the instructions stored in a cookbook. Just as a cookbook gives the instructions needed to make a range of meals including a holiday feast or a summer picnic, the human genome contains all the instructions needed to make the full range of human cell types including muscle cells and neurons.

The term genome was created in 1920 by Hans Winkler, professor of botany at the University of Hamburg, Germany. The Oxford Dictionary suggests the name is a blend of the words gene and chromosome. However, see omics for a more thorough discussion. A few related -ome words already existed—such as biome, rhizome, forming a vocabulary into which genome fits systematically.

All the cells of an organism originate from a single cell, so they are expected to have identical genomes; however, in some cases, differences arise. Both the process of copying DNA during cell division and exposure to environmental mutagens can result in mutations in somatic cells. In some cases, such mutations lead to cancer because they cause cells to divide more quickly and invade surrounding tissues. In certain lymphocytes in the human immune system, V(D)J recombination generates different genomic sequences such that each cell produces a unique antibody or T cell receptors.

During meiosis, diploid cells divide twice to produce haploid germ cells. During this process, recombination results in a reshuffling of the genetic material from homologous chromosomes so each gamete has a unique genome.”

Wikipedia – free encyclopedia

**THE GENE POOL is
one of the ESSENCES of the bodies of biological
species Homo sapiens.**

“The gene pool is the set of all genes, or genetic information, in any population, usually of a particular species. When all individuals in a population are identical with regard to a particular phenotypic trait, the population is said to be 'monomorphic'. When the individuals show several variants of a particular trait they are said to be polymorphic.”

Wikipedia – free encyclopedia

3. **BEINGS and ESSENCES. The methods to cognize them**

The concept ESSENCE is very important for describing any objects, but in the philosophy of the XX-XXI centuries this concept is practically not used. And there is certain reason for this.

B. Russel wrote:

"... this concept is hopelessly confusing. Apparently, the concept of an object's essence implied the constant properties of it, so it does remain the way it is ... In fact, the question of "essence" is the question of how to use the words. We use one and the same name in different cases for lots of phenomena, because we consider them as manifestation of one and the same "thing" or "person". In fact, this just creates the convenience of word usage ... This question is purely linguistic one: a word can have an essence by contrast with a thing."

Philosophy: encyclopedic dictionary

Ed. by A. A. Ivina. — Moscow, Gardariki Publ., 2004. — 1072 p.

ISBN 5-8297-0050-6

Information about the parts of SOMETHING with ability to cognize the World refers to PUBLIC or NON-PUBLIC information. One has manifested these parts and reflected as MATERIAL objects (BEINGS). As a result, the methods to cognize it are nothing more than learning appropriate language, obtaining necessary education, making efforts, etc.

NON-PUBLIC INFORMATION is information about SOMETHING one isn't able to investigate for any reason.

"A COMMON LANGUAGE" for exchanging of **PUBLIC** or **NON-PUBLIC information** is the SAME KNOWLEDGE of individuals when exchanging information with each other (language, speech, education, etc.).



The terms the author connected with **PUBLIC INFORMATION** concept he described in more detail in the Volume #II **"HIDDEN KNOWLEDGE"** of **"The New Cosmic Philosophy"** book series (author's note).



The terms the author connected with **COMMUNICATION** concept he described in more detail in the Volume #XVI **"COMMUNICATION"** of **"The New Cosmic Philosophy"** book series (author's note).

Information about the parts of SOMETHING with ability to cognize the World refers to HIDDEN information and, as a result, one can manifest it only by cognition (perception). Individual has manifested these parts and reflected them as IMMATERIAL objects (ESSENCES).

HIDDEN INFORMATION is non-public information, one can access it only by manifestation (perception). Individuals CANNOT exchange it, using writing or speech.

“A COMMON LANGUAGE” for exchanging of HIDDEN information is ones’ ability to MANIFEST (PERCEIVE) THE SAME SENSATIONS when interacting with one and the same objects, processes and phenomena.



The terms the author connected with HIDDEN INFORMATION concept he described in more detail in the Volume #II “HIDDEN KNOWLEDGE” of “The New Cosmic Philosophy” book series (author’s note).

**The FULL description of SOMETHING is
description of lots of its ESSENTIAL properties
(ESSENCES).**

Every researcher understands that it’s impossible to describe in full any manifested object as a text or a speech. There are always such ranges of values of different physical quantities, where the researcher doesn’t perform the corresponding experiments and, accordingly, doesn’t make any conclusions.

That’s why

**THE DESCRIPTION of REFLECTED OBJECT is
one s description of ultimate number of various
processes and phenomena related to the object being
cognized.**

4. "THE BRAIN EXERCISE". The questions for my readers

I have a thought and I will think it

- What do the following expressions mean?
 - To go deeply into the essence of problem.
 - To summarize the essence of discussion.
 - To gain insight into the essence of life.

- What do the following expressions mean?
 - to reflect on the essence of being;
 - a writer's reflections on the essence of good and evil;
 - to guess what somebody's essence is;
 - to reveal the essence of one's character;
 - finally, he discovered his essence of the worst kind;
 - a class essence of the state.

- Since the body of a human being is based on the human genotype, is it possible to adequately change the functioning of any part of it without appropriate specific changes in the genotype?

- What are the consequences of experimenting with the Essence "The Human Genome" for ALL human beings on the Earth?

- Who are HOUSE, WOOD and WATER SPIRITS?

- How many essences does a human being have?
- How many essences are there in a tree?

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