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Evolution and Creation*

Abstract

The paper „Evolution and Creation” prepared for the Conference „Values of 21st Century” is an overview of the author’s hypotheses about this issue. These hypotheses have been expressed in his several philosophy books and studies and taken out from his overall intellectual opus.

The basis of the author’s view consists of efforts to establish harmony between the specific notions of *evolution* and *creation* locating them in such a way that their logical concepts do not exclude each other.

The author is of the opinion that *creation* is the God’s development plan which is coming true like *evolution*, but unlike evolution it does not do it in a spontaneous, but in an essentially intellectual way. The identical development plan comes true in the whole universe, among living beings on the Earth, in human societies, within various civilization phenomena, spiritual and moral life of a human being, etc. The author wrote a book about every form of *creation* and each of them are referred to in the text.

As for *evolution*, the author is of the view that this notion has justifiably developed from the aspect of our external and not internal insight into the process of *creation* and that it is a product of visible sensual and intellectual records of the invisible internal project.

Evolution is actually a rationalized external records of effects and not of the essential causes of phenomenal world development. The real causes that articulate all the visible, i. e. scientifically recorded processes are on the other side of experience, although they are at the same time mani-

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festated as an evolutionary gradualness of these processes. In an established order in his books the author unambiguously shows that it is not necessary to take into account the opposition of evolution and non-evolution hypotheses. *Evolution* and *creation* are two aspects of a unique flow of God's energies, *creation* being the reality and *evolution* being its illusion.

In the book *We are Alone in the Universe* (Belgrade – Partizanska knjiga 1989.) I theoretically rejected the possibility of existence of other inhabited worlds in the universe and of any extraterrestrial civilizations – of all the life forms in principle. I have developed a comprehensive view using the logical methodology and metaphysical features of thinking with the most contemporary astrophysical results and positive science discoveries. In principle, I excluded every form of exobiogenesis reducing the genesis of life to the conditions on the Earth and physical laws of our planet. Through speculative-philosophical conclusion method I indicated to the cosmic uniqueness of the living world due to which I think the planet Earth is the centre of the universe, not in geophysical, but in biogenetical terms. The hypothesis of the genesis of the living world has been recorded in several of my cosmogony discussions and it is based on the idea that the whole infinite universe was created because of the occurrence of life on the Earth and the human kind within the living world.

Biocentric understanding of life provided me with the possibility to establish an original understanding of the image of Genesis which is significantly different from the existing scientific, but also religious experience. Using numerous arguments taken mostly from positive natural science, connecting them by logical speculation, I brought this view that I have of the genesis and development of life to the level of a full and consistent view of the world.

In the book *God Created Life* (Niksic, Unirex 1993) I connected the idea of cosmic uniqueness of living in the universe with the idea of inevitable creationism. The God created the whole living world and his spiritual forces are responsible for the Genesis and for the development of organic matter and its finalization in the form of the existing species. I developed the firm view according to which God's creation is not opposite to the gradualness in genesis and consecutive development of the existing. On the contrary – it confirms it. Creation in its essence is unconceivable if it is not gradual. Genesis also does not exclude successive development of life, but explains it through a very simplified approach, deprived of philosophical-ontological appropriateness. Since this is a completely intellectually organized order of biological species

and sub-species, i. e. their successive occurrence, I adopted a creationistic approach which is completely opposite to the random evolutionism. Instead of evolution I introduced creation which gives a better answer to the occurrence and development of species, i. e. their functions, as well as to the absolute uniqueness of the wholeness of the living system as contrary to its internal polyphony. This is a consciously led and established creationism which makes all the species developmental and movable to the extent which ensures that new species are developed from the already developed ones – the ones that, no matter how different they are from each other, do not divert the development direction from one determined path, but through its reproduction they modify it in a planned correlative manner without abandoning the primary sense of the first living being.

The oldest and the youngest species have common biochemical matrix conceived through the cosmic mind, but also precisely guided to the final goal which evolution is not capable of. The whole living world that develops subsequently, with all its innumerable forms and ways of survival and functioning, is virtually incorporated and authorized in the primary primordial form of life.

It is only creation that can explain the function of development of the living world, i. e. the fact that there has never been any interruption or diverting from the main path of development to a direction different from the strictly aimed general direction of the primary root or primordial form of all species. This can only be a consequence of the fact that the living world is rationally organized in the form of the order planned in advance that cannot avoid the control of the almighty Spirit and determined development direction. The living world is, thus, thoughtfully created and articulated in a targeted manner, built of biochemical material which does not change its nature regardless of how much it branches in dispersed directions. This proves that life has been created by the uncreated and by the Spirit which has no beginning i. e. the God and that the God's spirit has built the biophysical reality. This is not a traditional creationism which suddenly happened and which does not allow mutation of species or their new forms. It is a creationism of a particular type which seemingly looks like evolution but in the essence it is not.

Evolutionistic theories are based on two extremely suspicious postulates. The first is that mutations of species develop absolutely accidentally when a new feature in development of a specie proves to be more useful than the previous one for the survival of such specie and as such, thanks to the laws of

inheritance, reproduction, adaptation, selection etc. such a feature becomes dominant and determinant for the development of a new specie i. e. for the disappearance of the old one that mutates into a new biological series.

The other argument of evolutionists is of statistical nature. There is a calculation, done with a great level of probability, which shows that from a more numerous population a new specie will develop sooner. It depends on its spread and reproduction, i. e. on the case by case basis. In both of these views there is a logical mistake that the reality of biological development does not support – that the mutations appear spontaneously and without cause. I am convinced that living world cannot behave according to the laws of lottery. Therefore, the spontaneous lucky hit of the „useful” feature for the survival of specie is capable of determining neither the purposeful character of mutation of specie or its metamorphosis into new specie, nor the coordination of other bodies of an organism in relation to the appearance of that allegedly new and useful feature. The blind statistical mass of a numerous population also cannot have any impact on the occurrence of useful features in the whole population.

On the level of microbiology there are mathematically precise and strictly controlled processes that cannot be explained by anything else but by the presence of the universal spirit which acts purposefully bringing into order the organic particles and gives programmed and predictable results for the whole organic world.

Evolution is an artificial term which does not have any support in reality except in itself as an absolutely frivolous and useless concept which cannot be interpreted by rational mind or confirmed by empirical results. It is only creationism that can establish intellectual clarity in advance and enlighten the developmental nature and purposefulness of the living world because it is in the essence connected with the purpose and goal of creation in its numerous biophysical forms that ultimately result in the ONE.

Creationism explains the optimum adaptation of organisms to their physical environment. It can be used for interpreting the principles of selection, inheritance, adaptation, reproduction, numerous feeding regimes and everything connected to the linear development of any specific branch of biological world. Creationism does not allow prejudicing of the general direction of the organic monolith in spite of its functional diversity.

Species do not develop from other species through blind, i. e. spontaneous transformation but according to a pattern determined in advance which does not make any compromises with lottery numbers but is achieved through the mediation of a thoughtful plan of the Creator in a strictly designed framework which is theologically articulated in the great world unity. No random evolution could ensure the internal stability or correlation of the existing biological forms or maintain biological unity of the wholeness of life. Evolution cannot be used for explanation of how the most distant species are mutually connected in a synchronized way and how they give organic support to each other as well as the message in the survival fight, i. e. how they use each other for food and energy. Something similar happens with almost all living individual organisms. Different organic series are not connected through external causality but through internal spiritual energy, synchronicity and cooperation that evade empirical view but its reality is, however, certain and obvious.

The whole organic world is one whole, or better to say, one organism with numerous parts and differentiated functions. Such a monolithic and purposeful process of organic life could not have been created by statistical probability and random adaptation of organisms to natural conditions. Such a world was created by the One that creates from nothing and whose possibilities are unlimited.

The monotypic character of the diverse living world clearly testifies that that world has become from one primary primordial seed of microorganisms, that it is led by one theological and purposeful way unique in its basic perspective of development and created from the monotypic biochemical matter the foundation of which is an organic cell. This is true on all the levels of development from the primordial seed to the current reproduced world of flora and fauna which covers the whole planet. *I came to the belief that since the whole living world is in principle equally organized in all the development stages, that world is one organism because the same laws of any individual organic being, i. e. laws of embryogenesis, apply to it.*

Every individual living being from the seed cell to the adult form is developing in an organically synchronized way according to the scheme of its specie not changing its primary character. The concept of embryogenesis contains the factual reality that there is no deviation from the ideal prototype of the specie in any individual except in pathological cases. Therefore, I have based my theoretical view of the wholeness of the living world on the embryo-ge-

netic principle, i. e. on sprouting or growing of new species from the previous ones. It is irrevocable and it is a law in which „chance” does not play any role at all. *Living world is thus fully developed according to the same principle as every individual organism.*

New species develop in a conditioned manner; they grow and sprout from the previous related species as branches from a tree, or buds from branches or twigs. The tree of life is growing constantly and branching into numerous different directions, it is only its biogenetical character that remains the same, monotypic and in its essence the One, which would certainly not be the case if the random and blind evolution produced it.

In several books I provided the answer to the question of why the Creator needed gradualness to achieve the projected existence of the living world. I claim that the act of creation is in itself gradual and that creation is actually a gradual implementation of the non-gradual God’s project. I clearly pointed out that this project of the living and its phenomenological implementation differ. Implementation of the God’s plan is a dynamic phenomenologically expressed activity of the mind – a projection and not the mind itself. However, the gradual development of species is not connected to the time which is actually a subjective category of our consciousness or a measurable system for the duration of the process.

In the book *Philosophy of Time* (Cetinje, Obod 1997) I have designed the idea that the process of development of any segment of reality is beyond time, except in our consciousness. Time is actually an abstract measuring instrument of duration of a process and it is not an expression or product of the process itself. Therefore, when we talk about the phenomenological implementation of the living through consecutive growing i. e. sprouting of new species and their varieties, I think that time is only a factor which determines succession, consecutiveness as their measuring system, but in principle time is not responsible for them. Succession is limited to the beyond-time, i. e. eternal phenomenological succession which is also essentiality of creation. And finally, God’s plan of creating the living, and even the non-living world, happened simultaneously with its non-simultaneous phenomenological implementation in the eternity and not in time. Thus, consecutiveness in genesis of species coincides with the existence of the primary concept and the ultimate goal of creation. *A simultaneousness and a non-simultaneousness are in principle*

simultaneous. This determines the eternal and not the temporal character of creation of the living and non-living world.

If the God's mind through its intellectual energies created the whole physical and bio-physical world, then there is the question of the targeted nature of such a world. In the book *On Immortality of Soul* (Podgorica, Oktoih 2003) I gave a decisive answer to this question. I adapted the understanding contained in the earlier books on the unique creative source of everything that exists. The targeted nature of creation of the almighty God's mind is connected with the finalization of intellectual targeted nature in the form of creation of only one organic but conscious specie in the whole universe – human race. *Man is the ultimate point of creation of everything created in the whole endless universal order, i. e. its spirit, or to use more popular terms – man's soul*. Human mind has creatively stemmed from the primordial character which has no beginning and primordial source of the God's mind. God's creative mind created the minds suitable to it in form of human personality, i. e. his ability of judgment. *Human soul is thus eternal and immortal just like its Creator and legislator. Creating the conscious human kind the Creator has created his most important piece – human mind capable of understanding his Creator and his moral laws*.

In the book *Truth about truth* (Podgorica, Oktorih 2000) I discussed the proving of the truth, i. e. defining the methods to find the truth and use it. I have not neglected the scientific-empirical recognition of truth only under the condition that metaphysical mind has the leading part in this procedure. The truth is only the point of experience where the key spiritual lines cross and overlap. Positive science findings have value only if they are inspired by recognition of God and belief in such recognition. I think that all the individuals that we can thank to for discovering the laws of nature were the people inspired by the Holy Spirit and the God's glory belongs to them as much as to the founders of the great world religions.

My understanding of truth, i. e. „truth about truth” is derived from the understanding of the unity of philosophical and positive science findings with the parallel acceptance of the experience of the great world religions. Natural sciences deal with the phenomenology of spirit, although in a different way from the philosophical speculation or religious perception of the world. They are „the same about the same” only in a different form of findings. If it is not absolute, the truth itself is reduced to the interpretation of the truth which

deprives it of its essential meaning. *The truth is one just like the God is one, but there are different paths that lead to the truth, i. e. to the God.*

In the book *Christ – My Truth* (Podgorica, Oktoih, 1998) I supplemented my understanding of the unity, belief and understanding through believing. In an intimate manner I experienced the Evangelical logic of morality as recognition of the truth, or to be more precise – the Christian truth as the logic and philosophy of morality. All the values of human living together without disputing the great significance of non-Christian religions, can be put to evangelical framework, being of social or positive-scientific character.

I gave a personal answer to historical and social questions with my logical-metaphysical premises. *One is the living world in the universe, unique is the human kind among the billions of the living biological forms, one is the planetary civilization and one is the Lord that manages it.*

If the whole universe was created from only one atom which contained the endless God's energy; if the whole living world with billions of forms has been made from only one biologically relevant particle, then according to the same principle the human community was created from one couple of upright human beings. Human soul is the goal and conclusion of the whole process of creation; it is the implementation of the character of this targeted nature through moral, faith and knowledge.

In the books *End of History, Nation and State* and *New Adam* (Podgorica, Oktoih, 1999 and Podgorica, Oktoih 2004) I aligned my personal view of the social-historical direction of civilization development with my biocentric interpretation of creationism and my other philosophical-speculative thinking from my earlier books. With the abundance of historical and historic-civilization data I rejected the idea according to which the social process is managed by the world economy, technology and production forces of the society. However, if they have an impact on development and the targeted nature of this strategy then the production means, i. e. material goods of human beings, are the matters of one incorporated targeted nature and in themselves they have no goal or impact at all.

Development of social life of men from the first settlements through hordes, tribes, peoples, nations and states has an analogy in the development of the living world. The final product of this process is a monolithic planetary civilization of the unique order that is already appearing.

The future planetary state, in my belief, is an implementation of a metaphysical necessity and its laws which act from the very beginning of life of *homo sapiens*, or from the cave stage of man and last to his mature civilization manifestation. The total spiritual and material progress of human kind served exclusively to that task.

Books that I dealt with in this text express my fundamental understanding of Genesis of the world, life and man. I emphasized their connection with the essence of the topics dealt with in my other books which complement each other in correlation. Thus I pleaded for the unique and universal philosophical view which to a certain extent attempts to become the system of valid, logically guided, articulated, autochthonous and original metaphysical theories and hypotheses.

In my global views there is no place for evolution if we are not to understand it as a sensual perception of creation and satisfaction for the minds that do not reach that concept.

I am aware that I am lonely in my time and in my judgment, but I am not alone. Knowledge will never be limited to the existing generation, just as it was not the case in the past. It is absolutely irrelevant if somebody is bodily present or not, the eternal soul does not recognize the borders that divide worlds. I hope that there is more light on the other side.

I stand tall before God, people and myself with my personal beliefs, theories and hypotheses. If I am not travelling the paths of the Truth, I am asking the Creator not to judge me, but if I am, I celebrate the Creator for supporting my judgment.

