

CRISIS IN PHYSICS: WHY IS TRUTH NOT GRANTED TO HUMANKIND?

Temur Z. Kalanov

Home of Physical Problems, Pisatelskaya 6a, 700200 Tashkent, Uzbekistan

Alt. Email: t.z.kalanov@mail.ru, t.z.kalanov@rambler.ru

Abstract: *The problem of truth in science – the most urgent problem of our time – is discussed. Within the framework of the methodological approach based on the unity of formal logic and dialectics, one underlines that generally accepted foundations of theoretical physics contain logical errors. Therefore, physics enters the greatest crisis. The crisis of physics leads inevitably to the general crisis of science. The crisis as effect is explained by existence of the global cause: scientific truth is not granted to Humankind because the Human Moral yet does not obey to the Universal Moral.*

As is known, "the World Year of Physics (WYP 2005) is a worldwide celebration of physics and its importance in our everyday lives. Physics not only plays an important role in the development of science and technology but also has a tremendous impact on our society" (<http://www.physics2005.org>). But the significant success of theoretical physics and the perfection of its mathematics "hide from our view weight of those sacrifices which have been made 'ad hoc' " (A. Einstein). Now it becomes obvious that the truth is a name of these sacrifices. The existence of the problem of truth in theoretical physics means that physics enters the greatest crisis. Inevitability of the greatest crisis is corroborated by the fact that the foundations of theoretical physics include the set of logical errors. Errors are a collateral and inevitable result of inductive knowledge of Nature, i.e. result of movement from formation of separate concepts to formation of the system of concepts.

The inductive way of theoretical knowledge of the Nature has two main aspects: (i) formation of theories; (ii) estimation of truth of theories on a basis of criterion of truth. These aspects are characterized, for example, by A. Einstein's words:

- a. *there has been formed a notion that the foundations of physics were finally established and the work of a theoretical physicist should be to bring a theory in correspondence with all the time increasing abundance of the investigated phenomena. Nobody thought that a need for radical rebuilding of the foundation of all physics could arise;*
- b. *but the progress of science will cause revolution in its foundations. Our notions of physical reality never can be final ones;*
- c. *there exists some general states of the viewpoints, or criteria, from which physical theories can be criticized in general. The first criterion – criterion of the "external justification" of theory – is an obvious one: the theory must not contradict the experimental data. But as this requirement in itself seems to be an obvious one so application of it turns out to be a fine point. In the second criterion – criterion of the "internal perfection" of theory, the question is not the relation to experimental material, but the premises of the theory itself that would be allowed to be called briefly, though it is not quite clear, "naturalness" or "logic simplicity" of the premises. This criterion which cannot be accurately formulated because of great difficulties always played an important role in choosing between theories and in an estimation of theories.*

Modern theoretical physics consists of the set of theories but does not contain criterion of the "internal perfection" of theories – criterion of the truth of physical theories.

In my opinion, lack of the criterion of the truth of theories in theoretical physics is explained by the fact that the system of physical (i.e. special scientific) concepts and laws is incomplete: it does not include many universal (i.e. the general scientific) concepts and laws. The complete system – the system of physical concepts and the laws supplemented with the system of universal concepts and laws – would represent not only basis of physics but also would include

methodological basis for the deductive analysis of physics. From this point of view, the unified criterion of the "external justification" and "internal perfection" of theory should be formulated as follows: a physical (i.e. special scientific) theory must not contradict the system of the universal (i.e. general scientific) concepts and laws. The system of the universal concepts and laws represents the unity of formal logic and dialectics since this unity is a science of most general laws of development of Nature, human society, and correct thought. Consequently, this system is a methodological basis for the critical analysis of physical theories.

Formal-logical and dialectical analysis of the foundations of theoretical physics of the 20th century (i.e. Newtonian mechanics, Maxwell electrodynamics, thermodynamics, statistical physics and physical kinetics, the theory of relativity, quantum mechanics) results in the following main statements [1–15]. Theoretical physics is not essence science (theory) but phenomenon science (theory). It means that theoretical physics is an unwieldy science (since it is created by the inductive method); having primitive non-universal foundations; not having a clear purpose; containing a set of delusions, logical errors (made, for example, by classics: Maxwell, Boltzmann, Gibbs, Planck, Bose, Fermi, Lorentz, Poincare, Einstein, Bohr, de Broglie, Schrödinger, Born, Dirac), and vagueness (vagueness often cannot even be realized and formulated in the generally accepted physical concepts since physics does not contain many universal concepts; furthermore, vagueness often results from the "thoughtless application of mathematics" (L. Boltzmann)). Therefore, physical theories and fields of physics defy both natural unification and correct development. These statements – as a result of my 25-years experience of the critical analysis of foundations of theoretical physics – are the ground for the following main conclusion: physics enters the greatest crisis. The crisis of physics leads to the general crisis of science. Thus, the problem of truth in science is the most urgent problem of our time. This problem can be solved only with help of a new theory of knowledge, since "science without the theory of knowledge becomes both primitive and muddled" (A. Einstein).

Why is not truth granted to Humankind? In my point of view, the answer to this question is given by the system of the following statements.

1. Today it must be admitted that: (i) existence of UFOs, the highest knowledge and technologies – manifestation of activity of Supreme (non-Human) Reason – is the fact of our life; (ii) modern science cannot cognize manifestation of Supreme Reason and calls this manifestation by the anomalous phenomena.

2. Science as the system of the experimental facts and theories is a sphere of the human activity directed to description, explanation and prediction of the processes and the phenomena of reality. The purpose of scientific activity is to cognize objective laws and truth. Objective law is a form of scientific knowledge of objective reality. Truth is an objective content of scientific knowledge. The principle of objectivity of human knowledge is as follows: objective laws and truth must be invariant under choice of system of reference (in particular, objective laws and truth must not contain references to procedure and accuracy of measurement or of calculation). The system, 'Humankind + means of knowledge', is called system of reference in the broad sense of the word. In this sense, the system of reference is the universal informational and cognizing basis (i.e. the system consisting of natural bodies and processes, the constructed devices and instruments, the sum of human knowledge and skills) formed and used by the Humankind for the purpose of cognition of the world.

3. The scientific cognition is an inductive way of knowledge of truth. The scientific cognition obeys to the principle of dialectical development, i.e. an ascension from simple forms of knowledge to complicated forms. This ascension represents qualitative change of knowledge: changes of structure of science, principles, categories and methods of cognition. Therefore, the complicated form of knowledge is not both corollary and logical consequence of simple forms of knowledge. It means that the complicated form of knowledge cannot be understood within the framework of the simple form of knowledge.

4. Dialectical development of science – as process of construction of new system of knowledge and negation of old system of knowledge – is carried out by persons in the certain creative state. The new information is not born in the head of the creative person and is outside of the head. The head of the person only receives, processes and transforms this information into the form of human idea.

5. Man as an element of the Universe is a unity of opposites: essence (i.e. internal, non-material, informational aspect) and manifestation of essence (i.e. external, material aspect). The material aspect of Man as a system is a unity of opposites: a physiological body (i.e. the form, the controllable subsystem) and a psychical body (i.e. the content, the controlling subsystem). The psychical body (i.e. Spirit) is a unity of opposites: Intellect (i.e. intellectual aspect) and Soul (i.e. emotional aspect). Intellect receives, processes and transforms the information. Soul estimates utility (positive significance) or harmfulness (negative significance) of information on the basis of instincts and moral. The individual moral (i.e. "rules of complicated (acquired) behaviour") in the broad sense expresses the relations of the person to himself, people and all environment in the form of moral concepts, principles, ideals and senses. And the social moral in the broad sense expresses the relations of Humankind (i.e. association of people) to itself and to all environment.

The individual and social moral obey to the principle of development, i.e. of ascension to Universal Moral. The Universal Moral is the Universe Moral. Moral is cognized with the help of reason. The reason of the person is a unity of properties (i.e. "consciousness" and "non-consciousness") of his Spirit. Humankind as association of people is the carrier of Human Reason.

6. The Universe as the system is a unity of opposites: essence (i.e. internal, non-material, informational aspect) and manifestation of essence (i.e. external, material aspect). The information is the essence, and the matter is the manifestation of the essence. Material objects receive, process, retain and transfer the information. Energy is an property of material object. Change of the information leads to change of energy as well as other properties.

7. All objects (for example, atoms, molecules, microbes) have instincts ("rules of simple (inborn) behaviour"). However, Reason is a property of complicated objects (for example, such as a man, UFO, the Moon, the Earth, the Sun) formed in the way of control of the information. Therefore, complicated objects obey to Universal Moral. And the objects constructed by people have no Reason and do not obey to Moral since they are not formed in the way of control of the information.

8. Earth as the system is a unity of the psychical body (i.e. the content, the controlling subsystem) and the non-psychical body (i.e. the form, the controllable subsystem). The Earth Reason is a property of the psychical body. The Earth proves existence of her own Reason, for example, with the help of creation of pictograms on fields. The explosion over Tunguska in Siberia in 1908 (<http://www.nexusmagazine.com/articles/installation2.html>) was the result of self-defense of the Earth against the attacking meteorite: the Earth created the weapon (in the way of control of the information) and counterattacked the meteorite.

9. The Earth is the Mother of Humankind in the true sense of the word. The Earth Reason has given birth to the Humankind, raises, develops and protects the Humankind. The Earth Reason rules development of Human Reason, in particular, in the way of opening or closing the access to the certain information. Truth as the information is granted only to those persons who obeys to the Earth Moral. The truth will be the property of the Humankind only in the case if Humankind obeys to the Earth Moral. Therefore, the principle of development of Humankind is the consequence of the Earth Moral. In accordance with the Universal Moral, Humankind having reached the highest level (boundary) of development will be transformed into non-Humankind (i.e. into Higher Qualitative Determinacy) and will leave the Earth (Mother).

10. Within the framework of the new theory of knowledge based on the unity of formal logic and dialectics, one can prove (i.e., I have already proved) the following existence theorem: God exists as the Absolute, the Creator, the Ruler of essence (i.e. information) and the Father of Humankind. The principle of existence of God – the main corollary of the unity of formal logic and dialectics – must be a starting-point and basis of the correct gnosiology and science. The purpose of Humankind is to comprehend this principle as absolute truth. However, development of Human Moral yet has not reached such high level which is characterized by comprehension of the fact that the God and, consequently, the Earth Reason exist.

Thus, the modern science enters crisis and cannot cognize manifestation (the mechanism and the way of action) of Supreme Reason because truth is not granted to Humankind. Truth is not granted to Humankind because the Human Moral yet does not obey to the Earth Moral. In accordance with the principle of development, the Earth Reason will force the Humankind to comprehend the Earth Moral with the help of the general crisis of science, since science is "threats and bribery" for Humankind.

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