

# Preservation of Natural and Spiritual Balance — Criterion of Humanity Survival

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## Abstract

The universe exists according to the law of natural balance. When the balance is disturbed locally, then the corresponding energy is activated and launches the natural technology for restoring the disturbed stability. The types of energy created by the Creator are stored on appropriate carriers. Energy carriers have the properties of activating their energies. God created Heaven and Earth from water and water, which has informational properties. Through the informational properties of water, he formed the properties of energy carriers. When humanity greatly violates the natural balance, then its restoration is accompanied by the transformation of nature by catastrophes. Mankind exists according to the law of spiritual balance. The community of people, a linguistic space closed within itself, must always consist of the number of the righteous, more than a critical value. Otherwise, the community is subject to destruction. This is evidenced by examples of the unrighteous life of peoples from the Bible. In order for humanity to survive, it must learn to maintain natural and spiritual balance.

**Keywords:** natural balance, spiritual balance, criterion of human survival

## 1. Introduction

Natural balance is the balance of natural components forming the environment and natural processes leading to the long-term existence of ecosystems and their sustainable functioning.

With the development of industry and modern technologies around the world, the issue of violation of the ecological balance has become acute. This problem has reached a level where it is almost impossible to solve it. Much of what was destroyed, unfortunately, can no longer be restored. Violation of the ecological balance

between natural factors and human activities is a socio-ecological crisis. This means that the balance between the environment and society is broken. Such a situation can lead to the death of mankind.

The degree of violation of the ecological balance can be different. Pollution is the smallest damage done to the environment. In this case, nature itself can cope with the problem. Within a certain time, she will restore the balance, provided that humanity does not harm her. The second degree is a violation of the ecological balance, when the biosphere begins to lose its

ability to self-repair. In order for the balance to return to normal, the expedient participation of a person is necessary. The last stage is the most dangerous, and is called destruction. This is the limit at which it becomes impossible to restore the original ecosystem. This is an ecological catastrophe, to which the rash actions of man and his unacceptable destruction of the surrounding nature lead. This fact is already taking place in some parts of the world. Our civilization is called the civilization of waste, the destruction of the biosphere and various ecosystems.

Natural balance is a necessary condition for the survival of mankind.

Spiritual balance is also a necessary condition for the survival of mankind. In the Old Testament, Genesis chapters 6-8 and 9.1 describe how the Creator caused a flood of corrupt people, except for the family of righteous Noah.

At that time there were giants on earth, especially since the time when the sons of God began to enter into the daughters of men, and they began to give birth to them: these are strong, glorious people from ancient times. And the Lord God saw that the corruption of people on earth was great, and that all the thoughts and thoughts of their hearts were evil at all times; and the Lord repented that he had made man on earth, and grieved in his heart. And the Lord said: I will destroy from the face of the earth the people whom I created, from man to cattle, and I will destroy creeping things and the birds of the air, for I repented that I created them. Noah found grace in the eyes of the Lord God. Here is the life of Noah: Noah was a righteous man and blameless in his generations; Noah walked with God.

But the earth was corrupt before the face of God, and the earth was filled with evil deeds. And [the Lord] God looked upon the earth, and, behold, it was corrupted, for all flesh had perverted its way upon the earth. And [the Lord] God said to Noah, The end of all flesh is come before me, for the earth is filled with violence because of them; and behold, I will destroy them from the earth. Make yourself an ark out of gopher wood; you shall make compartments in the ark, and cover it with pitch inside and outside.

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great

deep were broken up, and the windows of heaven were opened; and it rained on the earth for forty days and forty nights. On this very day Noah entered the ark, and Shem, Ham, and Japheth the sons of Noah, and Noah's wife, and his three wives of his sons with them. They, and all the beasts according to their kind, and every cattle according to their kind, and every creeping thing that creeps on the ground, according to their kind, and everything that flies after their kind, every bird, all winged, went into the ark to Noah, a pair of different sexes from all flesh in which is the spirit of life.

Everything was destroyed from the earth, only Noah remained and what was with him in the ark. The waters were strong on the earth for a hundred and fifty days.

In the six hundred and first year of Noah's life, by the first day of the first month, the waters of the earth dried up; And Noah opened the roof of the ark and looked, and, behold, the surface of the earth dried up. And in the second month, on the twenty-seventh day of the month, the earth dried up. And the Lord God said to Noah, Get out of the ark, you and your wife and your sons and your sons' wives with you; bring with you all the animals that are with you, from all flesh, from birds, and cattle, and all creeping things that creep on the earth: let them disperse on the earth, and let them be fruitful and multiply on the earth.

And God blessed righteous Noah and his sons and said to them: be fruitful and multiply, and fill the earth and subdue it.

In the Old Testament, Genesis chapter 18, Abraham is in dialogue with God about the critical number of the righteous in order to save the life of the people. And the Lord said: The cry of Sodom and Gomorrah is great, and their sin is very heavy; I will go down and see whether they do exactly what the cry is against them, ascending to Me, or not; find out. And the men turned from there and went to Sodom; Abraham was still standing before the Lord. And Abraham came up and said: Will You destroy the righteous with the wicked, and the righteous will be the same as the wicked? maybe there are fifty righteous people in this city? Will You destroy, and will You not spare the whole place for the sake of the fifty righteous, if they are in it? it cannot be that You did so that You would destroy the righteous with the wicked, so that it would be the same with the righteous as with

the wicked; can't be from you! Will the judge of all the earth do wrong? The Lord said: If I find fifty righteous people in the city of Sodom, then I will spare [the whole city and] the whole place for their sake. Abraham said in response: behold, I decided to speak to the Lord, I, dust and ashes: maybe up to fifty righteous people will lack five, will you destroy the whole city for lack of five? He said: I will not destroy if I find forty-five there. Abraham continued to speak to Him and said: Perhaps forty will be found there? He said: I will not do this even for the sake of forty. And Abraham said: May the Lord not be angry, what will I say: maybe there will be thirty there? He said, I won't do it if there are thirty there. Abraham said: behold, I decided to speak to the Lord: maybe there are twenty there? He said: I will not destroy for the sake of twenty. Abraham said: May the Lord not be angry, what will I say one more time: maybe there will be ten there? He said: I will not destroy for the sake of ten. And the Lord went, ceasing to speak with Abraham; Abraham returned to his place (Bible, 2000).

When a society has a sufficient number of righteous people for its spiritual balance, then God saves its life.

## 2. Restoration of Natural Balance

Nowadays, environmental issues are being raised in many countries. Country leaders and environmental committees are concerned about the changes taking place in nature. Many manufacturers are setting up environmentally friendly production. So, for example, they began to produce electric vehicles that are absolutely safe for the environment. Recycling is of particular importance. This issue needs an immediate solution. Many countries are seriously engaged in the disposal and processing of human waste. Cleaning the planet of garbage is one way to restore the balance between the natural world and society. Each person is responsible for their actions. By polluting the environment, we first of all harm our own lives. If all people follow certain rules that will contribute to the conservation of nature, then we can hope that the ecological catastrophe will cease to be a threat to humanity (Evgeniy Bryndin, 2018; 2021).

Restoration of disturbed ecosystems is associated with undesirable consequences of human activity and united by a common goal — to return the disturbed parts of the landscape to

the sphere of cultural and economic use, i.e., restore them to their original or near-original state, or create a new type of ecosystem that meets certain requirements, for example:

- reclamation of disturbed and withdrawn from economic use land, peat extraction, waste heaps, dumps during surface mining of minerals, construction sites, sediments during enrichment processes, etc.
- creation of forests, parks, agricultural lands, etc. in their place;
- intensification of the soil-forming process and the creation of ecosystems or agrocenoses, the structure of which best meets the given conditions and tasks of restoration work;
- restoration of pastures removed from the sphere of normal exploitation by overgrazing;
- restoration of eroded soil cover;
- restoration of fertility of depleted soils;
- restoration of productive forest types at the site of intensive logging;
- restoration of productivity and other favorable properties of water bodies disturbed under the influence of anthropogenic factors, in particular, elimination of the causes of cultural eutrophication of waters and restoration of lakes and reservoirs that have undergone eutrophication with the elimination of excessive water bloom and other adverse consequences of overloading water bodies with biogenic elements.

In the process of interaction with a developing human society, the natural environment must preserve (and in some cases improve) its main characteristics for an infinitely long time, which determine the course of the most important natural processes on Earth — sufficient photosynthetic activity of autotrophic plants, reproduction on the required scale of all its components, preservation of the diversity of life on the planet, the ability for self-purification and further evolution. All these qualities of the natural environment can be provided only under one most important condition — the strength, frequency and duration of direct links in the “society — nature” system must correspond to the same indicators of feedback or reactions of the natural environment to anthropogenic pressure, which means that the interaction of human society and the natural environment should take place under conditions of dynamic homeostasis, an equilibrium state.

The principle of balance plays a huge role in nature. Equilibrium exists between species, and shifting it to one side, say, the destruction of predators, can lead to the disappearance of prey, which will not have enough food. Natural balance also exists between the organism and its inanimate environment. A great many equilibria maintain the general balance in nature.

Equilibrium in living nature is not static, like the balance of a crystal, but dynamic, representing movement around the point of stability. If this point does not change, then such a state is called homeostasis (“homeo” — the same, “stasis” — state). Homeostasis is a mechanism by which a living organism, counteracting external influences, maintains the parameters of its internal environment at such a constant level that it ensures normal life. Blood pressure, pulse rate, body temperature are all driven by homeostatic mechanisms that work so well that we usually don’t notice them. Within the “homeostatic plateau” there is negative feedback, outside it — positive feedback, and the system dies.

According to the principle of equilibrium, any natural system with a flow of energy passing through it tends to develop towards a stable state (Evgeny Bryndin, 2021; 2022; T. Akimova, V. Haskin, 2021; E. A. Ulashchik, I. A. Rovenskaya, & V. M. Misyuchenko, 2020). Homeostasis, which exists in nature, is carried out automatically due to feedback mechanisms. New systems tend to fluctuate wildly and are less able to withstand external disturbances than mature systems whose components have been able to adapt to each other. Truly reliable homeostatic control is established only after a period of evolutionary adjustment. For example, there is a temporary delay in the reactions of the population, which is understood as the time required for birth and death rates to begin to change under adverse conditions associated with overpopulation.

Natural equilibrium means that the ecosystem maintains its stable state and some parameters are constant, despite the impacts on it. The system is permeable, something constantly enters and leaves it, i.e., this is such a stable state of the ecosystem, in which the supply of matter and energy is equal to their output (Evgeny Bryndin, 2022). For example, a population is stable if it keeps its size constant. The desire to restore the size of the population corresponding to the state of equilibrium is carried out through

regulation, which, ultimately, is a function of the ecosystem, of which the population is a part.

The constant restoration of natural dynamic balance is a criterion for the survival of mankind.

### **3. Restoring Spiritual Balance Through Repentance**

God is good, He will have mercy on all sinners who sincerely repent, and who leave unrighteousness, and do what is right.

This is what repentance is about, as if to measure the distance between what the Lord intended and what we have accomplished. Between what was given to us and what we used or not, fulfilled or did not fulfill. This must be done — and more than once in a lifetime. We often leave this task until our dying hour, until our last illness, until the moment when we suddenly find that we are sick or that we are in mortal danger. And then, in the face of fear, in the face of death, in the face of danger, we suddenly become serious in relation to ourselves, to life, to people, to God. We stop living as if we were only writing a draft. The Savior tells us: “Walk while there is light; when darkness comes, it will be too late to go, and there will be nowhere, and there will be no way, no road. We still have time, but we don’t know how much. Death reminds us that we must hurry to live with all the spiritual depth that we are capable of.”

Saints were the same people as all of us. Many of them came from great sins, but through repentance they reached spiritual balance. And they all achieved through repentance, which the Merciful Lord gave us through His sufferings.

Repentance, in the deepest sense of the word, is not simply lamentation for sins or aversion to one’s sinful past; still less does it signify a formal confession: the meaning of the word is much deeper. This is a decisive transfer of life to a new track, a complete rearrangement of all values in the soul and heart, where, under normal conditions, worldly concerns and goals of temporary, mainly material life, and everything high and holy, everything connected with faith in God and serving Him, pushed into the background. Man does not completely renounce these lofty ideals, but remembers them and serves them furtively, timidly, in rare moments of spiritual enlightenment. Repentance presupposes a radical rearrangement: in the first place always, everywhere, in everything is God;



behind, after everything, the world and its demands, unless they can be completely thrown out of the heart. In other words, repentance requires the creation of a new, unified center in a person, and this center, where all the threads of life converge, must be God.

The Old Testament chapter 3 gives an example of the corrupted people of Nineveh, whom God spared life for their repentance. God spoke to the people through Jonah. And Jonah began to walk around the city, as far as one can go in one day, and preached, saying: forty more days and Nineveh will be destroyed! And the people believed God, and declared a fast, and all dressed in sackcloth, both adults and children. This word reached the king of Nineveh. And he arose from his throne, and took off his royal garment, and put on sackcloth, and sat down on the ashes. And he commanded to proclaim and say in Nineveh on behalf of the king and his nobles: "So that neither people, nor cattle, nor oxen, nor sheep eat anything, go to the pasture and drink water, and that people and cattle be covered with sackcloth and strong cry out to God, and that every one should turn from his evil way and from the violence of his hands." And God saw their deeds, that they turned from their evil way, and God took pity on the calamity, which He said that He would bring upon them, and did not bring.

The constant restoration of spiritual balance by each citizen saves the life of civilizations with a spiritual way of life (Evgeny Bryndin, 2023).

#### 4. Conclusion

Solving environmental problems in the world is a priority task not only for government agencies, but also for the population, which must reconsider their own views on the preservation and protection of the surrounding world. The task of the professional community is to form a center of competence, a set of ready-made environmental solutions and programs that will be convenient to implement and use. The effectiveness of nature protection programs consists in taking into account and prioritizing all factors affecting the environment.

The sinful nature of man requires from everyone a constant restoration of spiritual balance through repentance.

The constant restoration of natural and spiritual balance increases the survival of mankind.

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