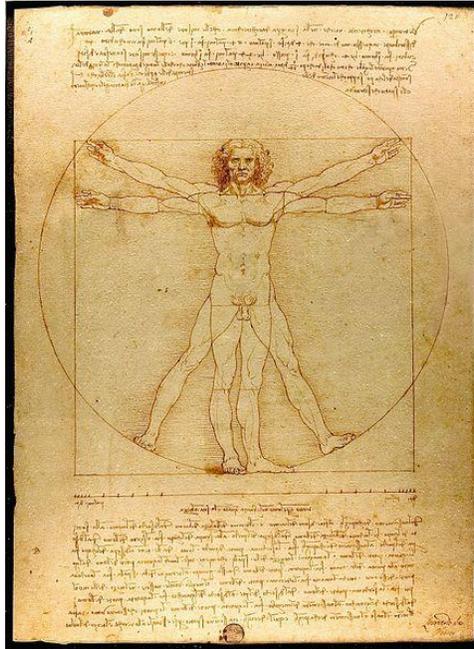


## VITRUVIAN MAN, THE ORGANIC COGNITION

III, 2014



Many artists and philosophers in many disciplines were inspired by the human body though many of them abandoned the bare physiological fact that the human body, like any other organic substance needs its maintenance. The prevailing western culture unlike its eastern counterpart many times ignored this simple fact which caused distortion in the cognition processes in the natural sciences. The eastern cultural approaches were always closer to the antique base (with its insistence on freedom and nature) that respects more the organic nature of the human body. The idea itself is not enough to keep us healthy, so to speak. So the organic approach is considered to be more natural and there logically/scientifically justifiable method in the cognitive analysis. The natural/organic method tells us that the human body (or human as organic species) cannot beat the needs of themselves; the body is always on the first place. Hence, men (and women) will always more try to stay alive as much and as long as possible. This tendency is much stronger than the tendency to achieve something. Does that mean that the human kind stagnates more than evolves? Of course no → it always evolves and only sometimes stagnates. The human kind evolves during the eras of scientific,

geographical and space discoveries; yet during wars, pandemics and natural disasters stagnates.

Of course the efforts to disapprove this are also worth the dime → since many argue that during the last ones (the wars, the diseases...) we evolve too. That is the natural selection process which we cannot avoid. That's how we developed our survival intelligence, the cognition how to stand on our two legs and use our hands. Thus what was first: Did the danger create our intelligence for survival or vice versa? Because unlike other species we had more intelligence [due to our cognition method, unlike all other species we can reject the (our) evolving genetic inheritance<sup>1</sup>], we could beat all other species; and came on the first place at the evolution scale, as creatures with the largest (measured proportionally to the body) and most complex brain. So the interrelation evolution ↔ cognition (intelligence), can be linear as →→→danger→→→reaction with cognition (unlike all other species where it is only reaction) → evolution. I believe you will all agree with me that this linearity cannot be reversed.

This somewhat opposes the basics of the classic psychoanalysis that tells us that the eagerness (impetus) for prolonging the species is the strongest one and above all other impulses and reflexes; not the eagerness (impetus) for prolonging its own life. Or maybe this is so only with people, not with the other species? For e.g. some spiders will become food for their children; the fox too, if it is exhausted (this are the examples only for the female parents); the octopus will clean the water for its eggs up till the moment when it dies from starvation and exhaustion. Yet for e.g. many mail parents will eat its cub when starving, like the polar bear or some kind of cats. Here I am mentioning only the parent/cub relationship, not the relationship within the species. Since many species when angry or running in its heard will ambush

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<sup>1</sup>In of my previous texts I'm giving example in which human unlike animals deliberately forget some of their genetic inheritance for reflexes. Animals inherit them all. For e.g. the puppy is born with the swimming ability like the human baby, but the dog doesn't forget this ability and doesn't have to learn it again. There are some proofs that this is the case with our ability for speaking too, we are born with it, but we are rejecting/forgetting it and later we have to learn to speak.

their cubs, like for e.g. the hypothalamus (when running in a herd) or the gorillas (when angry). People seem to be different in this from all other species. To clarify this, let me present the fact that the classic psychoanalysis based its theory through the examples of the other species too. The center for this is Freud. Yet his followers (mostly Jung and Adler) presented the opposite. For e.g. Adler tells us that Freudian psychoanalysis is true only in the circumstances of the bourgeois society. When people are starving, he tells us, the conclusion is somewhat different. This apparently become scientifically verifiable (in the cruel meaning of this word), few years later, as the evidences from the tragedies in the concentration camps proved the Jungian approach. In philosophy this was accepted many centuries ago: First in the antiquity through the works of the stoics; than in the Middle Age asceticism; the oriental existence [for e.g. Omer Hajjam (ref.to “Rubaije”) and his “enjoy as much as you can while alive”]; and reached the modernity through the works of Kierkegaard and Berdjaev (this two are telling us that we cannot cognize well unless we are afraid that we will die from starvation). All of this approaches are based on the simple fact that the basic, yet the most essential philosophy is based on the fact that we always have to take care that we don't die from hunger. Leonardo da Vinci in his homage to the ancient architect Vitruvius (Vitruvius Pollio) painted the sketch, the Vitruvian man. In which the stomach, as you can see is a little higher than the genitalia. I will use two examples in order to elaborate this more closely.

I. The attitude of child cannibalism and/or with and without infanticide still exists in many tribes. For which the perpetrator is responsible in front of his tribe by the accepted tribal norms and taboos. But this is not culturelism. So weather this does or does not happen is not defined by the sole culture but by the collective notion and consciousness amongst the tribal members. Culture does not replace the non-existing legal system and it cannot in this case, since the life conditions differ. Though the culture is a non-existing discipline, or exists in a form of a sole variable, than undoubtedly art form on the basis of child cannibalism does exist. For e.g. if the year is pure with hunting and the mother is starving it is considered pretty

normal in the collective notions of some Eskimo tribes for the mother to kill and eat its own baby. On the basis of this collective experience some Eskimo stories and poetry have been created.

II. The case of Miriam, the woman which while starving in the concentration camp murdered and ate its own child. Some of the camps did have installation of hidden cameras in the cells, so according to what I have read other similar cases did happen. After approximately the thirtieth day of starvation the mother begins to walk in the concentric circles around the baby, and sooner or later she kills the baby (if it's not already dead), and eats it.

While the case with animals is somewhat biological (the animal surrenders to its own instincts), with the human we found the organic approach. The human just try to preserve their organism and stay alive as long as possible. We don't know the organic difference between people and animals during this; we don't know what is the organic change in the human body when perpetrates this act, since nobody ever measured and recorded this bio-chemical reactions in the human body. Never throughout its history did any scientist measure the human biometrics for the child cannibalism. I guess we will never find out about this since it is illegal.

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